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THE

WORKS

OF

GEORGE FOX.

VOL. VI.

GOSPEL TRUTH DEMONSTRATED,

IN

A COLLECTION

OF

DOCTRINAL BOOKS,

GIVEN FORTH BY THAT FAITHFUL MINISTER OF JESUS CHRIST,

GEORGE FOX:

CONTAINING

PRINCIPLES ESSENTIAL TO CHRISTIANITY AND SALVATION, HELD AMONG THE PEOPLE CALLED

QUAKERS.

"Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 1, 2.

IN THREE VOLUMES.

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CONCERNING

THE

LIVING GOD OF TRUTH;

AND

THE WORLD'S GOD,

IN WHOM THERE IS NO TRUTH.

And also, how man and woman fell from the living God; and how the Serpent became the God of the World. And how God was the teacher of man and woman, who made man and woman perfect: And when they forsook God's teaching, and followed the serpent's teaching, they became unperfect. And how Christ cometh to destroy the devil, and bring man and woman under God's teaching again, who taught them in the beginning. And how the son of perdition did appear. And what the glory of the world is, that the devil would have given to Christ, if he would have worshipped him. And how the world's god came to have a kingdom, and what it standeth in, and must have an end: And what Christ's kingdom stands in, which hath no end. And how the gospel is bad news to the world's god; but good news to them that believe. And how the Old Testament was read among the Jews in their mother-tongue; and so ought all the Christians to read the New Testament among the Christians in their mother-tongue. With some Queries for all to consider of, in the latter end of this book; and other remarkable things. By G. F.

The Lord God of heaven and earth, who is the creator and maker of all things therein, which created and made all things good; so he is the great Lord of all, both of things in heaven, and things in the earth, and therefore all things are to be subject to the great Lord, especially man and woman, whom he made in his own likeness and image.

So he is called God Almighty over all his works; and the Lord God Almighty to oversee all his works, who is present everywhere, God the father, who is the nourisher and preserver of all creatures that he hath made, and takes care for all, who gives life, being and breath unto all, and made the earth to be inhabited, and placed man upon it, who is

the God of the spirits of all flesh. So he hath given man and woman a spirit and breath to dwell upon the face of the earth, and to serve and worship him in: So that the earth is the Lord's, and the fulness thereof; and man and woman is the Lord's, which he made in his image, who gave all the creatures into the hands of man and woman, which are his, to serve men and women; and men and women to worship and serve God, and not to serve the creatures, but their Creator; nor to make images, or likenesses, or gods, of any creature that God Almighty had created; but that they all should serve man and woman, and man and woman to serve God the Creator, who is above the creatures.

For God placed man and woman (whom he had made in his likeness) above all the rest of the creatures that he had made, and in his power gave them dominion.

So when God Almighty had made and created all things, he saw that they were good, yea, very good, and blessed them; and made man and woman in his own image and likeness, and set them in dominion above all that he made, and they were made good and perfect, and he blessed them.

So man and woman were happy, blest, perfect and good, and all that God made and created was very good and blest, and so stood as long as man and woman stood in the counsel of God, and in obedience to his heavenly voice and command, and so was happy, blest, good and perfect, and was not burdened, nor did not groan, neither man nor woman, nor the creation under the bondage of corruption.

For there was nothing that made them groan so long as man and woman stood in the righteousness and holiness that God Almighty made them in, and obeyed his voice and command.

Now you may say, 'Then how came in the curse and imperfection, and the bondage and corruption, that maketh both the creation, and man and woman thus to groan?'

I say, as long as man and woman stood in God's counsel, and in obedience to his word, and wisdom, and power, by which all things were made and created, they stood in the perfect, good and blessed estate, and in the dominion, in God's righteous holy image and likeness, which did neither corrupt nor burden themselves nor the creation, but stood blessed and perfect in their good estate, which God, who is the only God, had placed them in.

And likewise, all the creation stood in its blessed and good estate, as God Almighty had made it in, who is good, and made all good, perfect and blessed.

And the Lord gave a general liberty to man and woman, and a dominion; and said, 'Freely ye may eat of the fruit of the trees of the garden,' and limited them only from eating of the fruit of the tree of know-

ledge of good and evil; saying, 'In the day that ye eat thereof, ye shall surely die.'

Now the devil, the serpent, that abode not in the truth, who was an enemy to man's prosperity and happiness, that tree of knowledge of good and evil, which God Almighty had forbidden man and woman to eat of, and told them 'In the day that they did eat thereof, they should die,' that did the serpent make his text of to beguile and deceive man and woman with, which God had forbidden man and woman to eat of. And he being more subtile than any beast of the field, he said unto the woman, by way of question, 'Yea,' said he, 'hath God said, ye shall not eat of every tree of the garden?' so the subtile serpent comes to tempt afar off, at the first speaking in general, as to other trees as well as this tree of knowledge: But the woman answered him wisely at first; if she had kept so, she had kept her simplicity; 'We may eat (said she) of the fruit of the trees of the garden; but the fruit of the tree in the midst of the garden, God hath said, ye shall not eat, neither shall ye touch it, lest ye die.'

And then the serpent said unto the woman, 'Ye shall not surely die; for God doth know (said the serpent) in the day that you eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

Now here as Christ said, 'He was a liar and a murderer from the beginning, who abode not in the truth, because there is no truth in him; and when he speaks a lie, he speaks of his own, for he is a liar and the father of it.' So he was the father of this lie, which Eve and Adam believed, and so came under the curse and condemnation, and lost their blessed state; who instead of having their eyes opened, by disobeying God, the god of truth, the world's god out of truth blinded them.

'And when the woman saw it was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat thereof.'

And so the eyes of them both were opened to what was forbidden, but came to be blind to the inward; and then they knew they were outwardly naked; and they sowed fig-leaves together, and made them aprons.

Now their eyes were downward, through their disobedience to the voice and command of God; for their eyes were far above transgression, whilst they kept in obedience to God's command; they saw then no nakedness, neither were they terrified or troubled at God's appearance, nor had they any shame: But after they had broken the command of God, they heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves

from the presence of the Lord God, amongst the trees of the garden; which hiding and fear was the fruits of their disobedience to their Maker.

And when the Lord God called unto Adam, and asked him, 'Where he was?' he said, 'I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.'

And the Lord said unto Adam, 'Who told thee, thou wast naked? Hast thou eaten of the tree which I commanded thee, that thou shouldst not eat of?' And Adam said, 'The woman which thou gavest to be with me, she gave me, and I did eat.'

And the Lord God said unto the woman, 'What is this that thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat.'

So here came the first finding fault, the woman found fault with the serpent, and the man with the woman after transgression. But whilst they kept in obedience to the voice and command of the Lord, there was no such finding fault.

And the Lord God said unto the serpent, 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, and upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'

And then the Lord said, 'I will put enmity betwixt thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'

And unto the woman the Lord said, 'I will greatly multiply thy sorrow, and thy conception: In sorrow shalt thou bring forth children: and thy desire shall be unto thy husband, and he shall rule over thee.'

So, here began the sorrow and anguish; and here came the man to have the rule over the woman, (after transgression;) for they were meet-helps before transgression, and in the image of God.

And unto Adam the Lord said, 'Because thou hast hearkened unto the voice of thy wife, and eaten of the tree which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; and in sorrow shalt thou eat of it all the days of thy life.'

Here the serpent tempted the woman to eat, and the woman gave unto the man, and he hearkened unto her voice.

So they both forsook God's voice and commandment; and then that brought them into sorrow, by hearkening to the serpent, who was out of truth, and disobeying the voice and command of the God of truth.

So this brought the curse upon the ground for man's disobedience; and so, in sorrow he was to eat of that which the curse had come upon, by their transgression, all the days of his life, and thorns and thistles the ground shall bring forth to Adam and Eve in the transgression. So instead of the garden and paradise, they had that ground which was

cursed, for their sakes, and thorns and thistles it was to bring forth to them; so that they had thorns and thistles, and the cursed ground instead of paradise, for their disobedience: A sad change! And the Lord said further unto Adam, 'In the sweat of thy face thou shalt eat thy bread, until thou return unto the ground out of which thou wast taken; for dust thou art, and unto dust thou shalt return again.'

This man and woman brought upon themselves, by hearkening to the serpent's voice, and disobeying the command and voice of the Lord. Therefore the apostle exhorts the Corinthians, that they should not be beguiled of their simplicity, as Eve was.

And also saith, 'That the devil like a roaring lion goeth up and down, seeking whom he may devour, whom resist, steadfast in the faith.'

For how should Adam and Eve be otherwise, when they had fallen from the image and likeness of God, the righteousness and holiness, and the power which God Almighty gave them dominion in, over all that he had made?

So by man and woman's transgression, came the ground to be cursed for their sakes, and to bring forth thorns and thistles, and disobeying God's voice and command, fell from his image, into the earth and dusty part; so in that earthly part, he was with the sweat of his brows to get his bread, till he returned to dust again.

And to Adam, and to his wife, the Lord made coats of skins, and clothed them. So this was the Lord's clothing of Adam and Eve, after the transgression of his command; and their own clothing, that they clothed themselves with, after they had disobeyed the Lord, and transgressed his command, were fig-leaves, which they had stitched together. And are not all the professors, and all people in the world, in the transgression, sewing and stitching together something to cover their nakedness with, like their father Adam and mother Eve, who are not covered with the spirit of God? So all their stitched garments will not keep them from the wo and judgments of God.

And are not all mankind by transgression, come under the covering of beast's skins, and covering themselves with fig-leaves, in their shame, which they had none before transgression? So after they had transgressed, they put fig-leaves upon them, which the natural sun will scorch and dry; and therefore the Lord covered man and woman with beast's skins.

And since man and woman in transgressions are grown so far in the lust of the flesh, the lust of the eye and the pride of life, that they cannot tell what to invent to put on, since they lost that covering which God Almighty, who made them, covered them withal.

So the Lord drove Adam and Eve out of the garden, and sent them forth to till the ground, from whence they were taken; so that there

was no place for them that had disobeyed the voice and transgressed the command of God, to remain in the garden and paradise of God.

And God placed cherubims and a flaming sword, which turns every way, at the east end of the garden, to keep the way of the tree of life; so that man and woman cannot come in again to the garden of God and tree of life, but by those cherubims and through this flaming sword.

And now, here all mankind may see what brought the curse, and the misery, and the sorrows upon them, and what made the ground to bring forth the thorns and the thistles, and what was the cause of Adam's misery and toiling, that man is to eat his bread in. All this came through their disobedience to the God of truth's voice and command, their maker and creator: and by hearkening to the subtile serpent, and obeying his voice, who was out of truth, in whom is no truth, who is the destroyer and common enemy of man's happiness.

So the subtile serpent came, saying 'Yea,' said he, 'hath God said, ye shall not eat of every tree in the garden?'

So he doth not down-right fall upon the tree which God had forbidden, but queries in the general.

And when the woman told him they might eat of the fruit of the trees of the garden, but they were not to eat of the tree of knowledge of good and evil, in the midst of the garden, nor touch it, lest they died. For God said unto them, 'In the day that thou eatest thereof, thou shalt surely die.'

This was God's command and testimony to them, 'In the day that thou dost eat, thou shalt surely die;' and therefore he said, 'Thou shalt not eat thereof:' And this was God Almighty's teaching, who taught man the way, how he might live in the paradise of God, and not die.

And the serpent's false doctrine and teaching was, 'Ye shall not surely die if ye eat thereof, but your eyes shall be opened, and ye shall be as gods,' &c.

So here was the first false doctrine taught by the world's god, who is out of truth, who was a liar from the beginning, and a murderer, who taught that doctrine contrary to the Lord God, which by feeding on it, and obeying his voice, brought man and woman into the death and fall, from the image of God, and to himself, who abode not in the truth.

And Eve saw that the tree was good for food; so her eye went out. Now, can that be good for food, which by eating of it, brought death, as God had forewarned them? But the serpent said, 'Ye shall not surely die, but be as gods.

And the woman saw the fruit was pleasant to the eyes, and to be desired, and would make one wise. So here her ear went out to hearken to that lying doctrine. But how could that be pleasant to the eye, or

be desirable, or make wise, when by eating of it they should surely die? So thinking to be made wise, they became fools, which brought the rod upon the back of them, which also comes upon all their posterity in the fall.

But here you may see, the ear went from the Lord's voice and command, after the serpent's doctrine; and the eye went out from the Lord, and after that the mouth went also; and then death surely followed, and the wo, misery and curse upon the ground, and the thorns and thistles sprung up. And so, out of the garden and paradise of God, man and woman was turned and driven: And this they got by disobeying the command of the God of truth, and hearkening unto, and obeying the voice of, the serpent, in whom is no truth.

And so, after disobedience and transgression of the command and voice of God, then came nakedness to be seen, when they were fallen from holiness and righteousness, and the image and likeness of God, which God had made them in, and clothed them withal; and then came guilt and shame, and a hiding themselves among the trees, and cover themselves with fig leaves, from the presence of the Lord; but he who is present always and everywhere, who sees man and woman's going out into the transgression, and convicts them of their disobedience to his command and word, and of their transgression in eating of that which he forbade them; and then he passed sentence on the woman and the man, and turned them out of the garden and paradise, into the earth, as was said before; and passed sentence upon the serpent, and cursed him above all cattle, and all the beasts of the field, and said, 'Upon his belly he should go, and dust should be his meat all the days of his life.'

So, here is no promise made unto the serpent, all the days of his life, who taught the false doctrine and was the first false teacher, liar and murderer; but 'dust should be his meat, and upon his belly should he go;' and was cursed above all cattle, and every beast of the field.

But the promise of God was to mankind, 'That the seed of the woman should bruise the serpent's head.'

☞So here was the first promise of Christ, which all the faithful hoped for, and believed in, for their resurrection out of that fallen estate.

Now, whilst Adam and Eve were in the paradise of God, and kept God's commandment, and obeyed his voice, they were help-mates in the image of God, both male and female; and God gave them dominion over all that he had made, and blessed them, and said, 'Be ye fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over all the earth, and over every living thing that creepeth upon the earth, and over every living thing that moveth upon the earth;'

and their work was to dress the garden, and to keep it, and to subdue the earth, and keep their dominion in his power and image, as he made them.

So here you may see the work which God commanded man and woman to do, whilst they were in his image; they were not to be idle, neither were they to do this in the sweat of their brows, nor to eat their bread in the sweat of their brows, whilst they kept the command of God, and obeyed his voice; neither did God set the man over the woman, whilst they kept in the image of God, and obeyed his voice, and kept his command, but were meet-helps; for both had power, male and female, over all the creatures which God had made, as long as they kept in the image of God, and obeyed his voice and command; but after they disobeyed God's voice and command, and hearkened unto the serpent's, and so were subjected under hope of being as gods, and of being wiser than God had made them; and thought that fruit was good for food, and to make wise, which brought them surely to die that day they did eat thereof. So Adam and Eve came to be dead to God; and instead of being wiser, came to be fools, and got the cursed ground, and thorns and thistles, instead of paradise.

But ye may say, that Adam and Eve were alive after this, else how could they have children afterwards?

Yea, they were alive outwardly, but they died from the image and likeness of God, and righteousness and holiness, which God Almighty made them in, and from that power, in which the Lord gave them dominion over all the works of his hands.

So the Lord God said, 'Thou shalt not eat of the tree of knowledge of good and evil; for in the day that thou eatest thereof, thou shalt surely die.'

But the serpent said, 'If ye eat thereof ye shall not surely die.' And they did eat, and disobeyed the Lord's voice and command, and did surely die; and so death passed upon all men, and all died in Adam.

So God's teaching is true, who is the God of truth, and the serpent's teaching was a lie, who was a liar from the beginning, and a murderer; and Adam and Eve's becoming as gods, they were dead to God, according to God's word; but the serpent he became their god, and Adam and Eve his slaves, and their disobedient posterity, and were plunged and baptized into the serpent's image, likeness, power and wisdom, by which man knows not God.

This was the fruit of their transgression, and disobedience to God's command; and this was the wisdom they attained unto, and their disobedient sons and daughters, by forsaking God's teaching, and following the serpent's.

Therefore, as Christ said, 'Go, teach all nations, and baptize them

in the name of the Father, Son, and Holy Ghost.' Seeing all was dead in Adam, and so plunged into death, by disobeying the Lord, and hearkening unto the serpent.

So all must be baptized with the baptism of Christ, with fire and the Holy Ghost; and all their disobedience, transgression, sin and corruption, and their chaff must be plunged down and burnt up by the baptism of Christ, before they can come into the paradise of God, and have right to eat of the tree of life.

So the serpent is called the world's god, the world that lies in wickedness; and he hath made it like a wilderness with his rough plants, briars and thorns, that he hath planted in man and woman's transgressing heart, which as Christ saith, 'Must all be rooted up, every plant that the heavenly father hath not planted.'

Now the serpent who said, 'If they did eat, they should become as gods; but by this he brought them into death, by eating of that by which they died, and he became God.

And so, this god of the world had blinded their eyes, and makes people heathen like, so as they do not know God; so that in process of time they were led so far into transgression, that they made gods of stocks, and stones, and silver, and gold, and other metals.

So that Adam and Eve's sons and daughters were afar off from being god's themselves, when they made gods of stocks and stones, and other creatures, and fell a worshipping of them, and worshipped the host of heaven: This was far off from being gods themselves, who were so far degenerated from the image of the living God, as the lying teacher, the serpent, that was out of truth, had told them, and made them believe they should be as gods; but here they became slaves to him, and to that which the world's god wrought in them, in whom there is no truth.

For you may see, the very Jews, who were of the stock of Abraham, Isaac, and Jacob, when they forsook the Lord God and his ordinances, and disobeyed his voice, how that after they felt his arm and power, and saw his great miracles and wonders, they began to make gods of metals, and wood, and stone: They would be wiser, like Adam and Eve, than God, who had made and taught them. So here their ears and eyes also went out from the spirit of God, which he had poured upon the whole house of Israel, by which they might have kept his laws, ordinances and commands, like Adam and Eve; and then their mouths went to swallow down that which the world's god wrought in them; and so drank down iniquity, as the ox drinketh up water; and then the curse came upon them, and judgment, wo and misery, and they were like thorns and thistles one unto another, which sprung out of the cursed ground of transgression, of which they had enough both

inwardly and outwardly; and so lost the blessing both inwardly and outwardly, that the heavens were as brass to them, and the earth as iron, all springs being stopped, both above and below.

And therefore came God's judgment upon the Jews, until they were driven out of the promised land of Canaan, as Adam and Eve were driven out of paradise, for disobeying God's voice and command.

And now you may see what hath made man and woman blind, even their forsaking and disobeying the living God of truth, that made them, and by hearkening unto, and following the world's god, in whom there is no truth; it is he that hath blinded man and woman, and filled them with his earthly and sensual wisdom, by which man doth not know God.

And, therefore, Christ the promised seed, which bruiseth the head of the serpent, which all the prophets and holy men of God had faith in: It is he that opens the eyes of the blind; so the Lord God of truth he made all good and blessed, and made man and woman to see; but the world's god hath blinded them by disobeying the God of truth, and hearkening to the serpent, the world's god, in whom there is no truth, and hath brought them into the curse; and by disobeying God, they lost and fell from his image, and came into the dust and death. And by disobeying the good God, who made all good, and obeying the serpent, the world's god, he makes all bad.

For the Lord God that made man and woman perfect and upright in his image, in righteousness and holiness, and so to be like him their Father. And man and woman by disobeying the Lord God of truth, his command and voice, and obeying the serpent, the world's god, that abode not in the truth, and in whom there is no truth that makes them so imperfect, unholy, unrighteous, and ungodlike; not like God the father of truth, (the creator of all, who takes care and feeds and nourishes all) but like unto the serpent, to bear his image and do his works. So the devil is their father, as Christ said to the Jews. So they have the very image of their father, who is out of truth, and was a liar and a murderer from the beginning, that obey him.

For whilst Adam and Eve obeyed the voice and command of the Lord God, they abode in his image, and were in the likeness of God their creator.

But when they disobeyed the voice of the pure, true and living God, and obeyed the serpent, the world's god, then they entered into his image, as the Jews, which forsook the law of God, and the voice and command, and the laws of God.

Christ told them, 'They were of their father the devil, and his lusts they would do, though they profess Moses and the prophets, and that they were of Abraham.'

And so may many that are called christians now, profess themselves christians, and make a profession of Christ and the apostle's words; but if they were of Christ and the apostles, they would do the works of Christ and the apostles. But let the christians and others examine themselves, if they be not erred from that spirit, which the living God of truth doth pour upon all flesh, by which they should hear the voice of God and Christ, and obey his command, and not have hearkened unto the foul, unclean, murdering spirit of the world's god, in whom there is no truth, and lent their ears and eyes after his teaching, and feed upon that which he works in them; and instead of being saviours upon Mount Zion, they are destroyers of one another, and enemies unto one another, instead of loving enemies, or one another. And so, are not the fruits of this spirit manifest to be from this foul, unclean spirit, the world's god, in whom there is no truth, and not from the living God of truth?

So it is clear, it is not the profession of the Jews, which profess the Old Testament, nor the christians that profess the New, with that foul, unclean, murdering spirit; but it is the fruits and the works that are wrought by the spirit of Christ and the apostles, the fruits and works of the spirit that God accepts, that make Jews in spirit, and true christians, like Christ.

For all the children of Adam may make a profession of their father and mother being in paradise, whilst that they are out of it, serving the world's god, that makes them blind, and fills them with sin and unrighteousness, and so are unlike the living God of truth, but are like the world's god, that is out of truth. And this the world's god causes them all to plead for the body of sin and death, and imperfection, which he hath wrought in them (and not the living pure God) as long as they live, till they come to the grave.

But the living God of truth did not make Adam and Eve with a body of sin and death, and blind, nor unrighteous, ungodly and unholy, not like as the world's god hath made them; but the living God of truth made man to see and hear him, and in his image and likeness, holy, righteous, and perfect, without sin or a body of death; but they disobeying the living God, and obeying the serpent, the world's god, came to be blind, imperfect, unrighteous, and unholy, like the world's god, and so came to have a body of death and sin; and so fell from life into death, and so worshipped the dragon and the beast, and gods of their own making; for the world's god hath several ways to keep his subjects in, and will let them profess what they will, and have what outside shows they will; and this world's god hath his ministers, his prophets, his pastors, his teachers, and his apostles, all false, who got amongst the Jews, and got amongst the christians before the apostles'

decease, and he will let them make as many faiths and creeds as they will, to profess, so long as they come not into the possession of life.

But the faith that is the gift of God, which Christ is the author of, that is the victory over the world's god, which purifies the heart, and brings them to have access to God; this faith that gives the victory, the world's god and his messengers and ministers cannot endure to hear tell of.

Nor believe in the light, which is the life in him, (the word) by whom all things were made, by which they come to be born of God, and children of light, and by it overcome the world. This the world's god, and his ministers, prophets, and apostles, cannot endure to have spoken of; but call it a natural light, and a made and created light, and insufficient: though Christ saith, 'believe in the light;' but the world's god and his ministers tell people, it is not saving: but the world's god is not changed from his lying; 'for when he speaks, he speaks of himself, and there is no truth in him,' saith Christ.

For you may see, he told Eve, 'they should not die, if they did eat, but should be as gods:' but the living God of truth told them, 'in the day that they did eat, they should die."

So the world's god is the same now, who tells you, the light within, (which is the light of Christ,) which you are to believe in, is not saving.

But Christ, who destroys the world's god, the liar, he saith, 'believe in the light:' and saith the Lord, 'he that believeth in the Son hath everlasting life:' and the God of truth saith, 'be ye holy, for I am holy: be ye perfect, as your heavenly Father is perfect,' saith Christ; and this was to be whilst men and women were upon the earth.

For God made man and woman holy and perfect by Christ Jesus, who comes to bruise the serpent's head, that made man and woman unholy and imperfect, and to destroy the devil and his works, and was made sin and a curse, to take away sin and the curse, that through him, they who believe might be made the righteousness of God in him.

But the world's god, and his messengers and ministers say, 'none shall be holy, nor be perfect on this side the grave; none shall be so baptized, as to have all their chaff and corruptions burnt up in the floor of their hearts, whilst they are on this side the grave, but they must have sin in them, to humble them.' But sin lifts up, and doth not humble any.

And so here again, the world's god and his messengers and teachers speak a lie; for there is no truth in him, who was a liar from the beginning.

And the apostle said, 'they were circumcised with the spirit, by which the body of the sins of the flesh was put off.' But the world's god, and his apostles, and ministers, and messengers say and preach, that all must

carry this body of sin and death to the grave: this is the doctrine of the world's god and his teachers, in whom there is no truth, who hath brought this body of sin and death upon man, through man's hearkening and obeying of him, and disobeying the voice and command of God.

For without holiness none can see the Lord.

So the world's god, in him there is no truth, who is a defiler, corrupter, murderer, and a liar, and make men liars and murderers; the ungodly one, and so makes unlike God them that obey him; the unrighteous and evil one, and so makes those unrighteous and evil like himself that obey him; and the unmerciful and wicked one, and so makes all his unmerciful and wicked like himself, that obey him. And so the world's god is an enemy, an adversary, a destroyer, and so makes men enemies and adversaries one unto another, and destroyers one of another, by obeying and hearkening unto him.

And the world's god leads people into adultery, inwardly and outwardly, and into fornication, theft, and all manner of deceit; for he is a lying unclean spirit, in whom there is no truth; and so leads them into the lust of the eye, lust of the flesh, and into the pride of life, and into the world's vanities and evil ways; and all this is of the devil, the destroyer, and not of the living God, the God of truth, who created all for his glory, and takes care for all.

For God, the creator of all, is the living, righteous, and eternal everlasting God: but the world's god had a beginning, and must have an end in the lake of fire, and all his followers, if they turn not from him, and obey the living God.

So the living eternal God is the creator and preserver, a holy, pure, just, and righteous God, everlasting, immortal, and eternal, who lives for ever, who is without time, and over time, and hath all times and seasons in his hand, a perfect and pure God, holy and glorious, full of riches eternal.

But the world's god, that is out of the truth, in whom there is no truth, is a destroyer, and brings into poverty, death and darkness, and is the prince of darkness, and maketh all dark like himself. that obeys him, and so come under the power of death.

But the living, eternal, omnipotent God, is the God of truth, who is light, and in him there is no darkness at all, a holy eternal spirit, that fills heaven and earth; and heaven is his throne, and the earth is his footstool: He is to be worshipped and served in his holy spirit and truth, that he pours out upon all flesh, which truth, the world's god, (the devil,) is out of, in whom there is no truth.

So they that worship the holy and everlasting eternal God in God's spirit and in his truth, then they are in that truth which is a top of the

head of the world's god, which truth he is out of, and there is no truth in him.

And the apostle saith, 'The prince of the power of the air, the spirit that now worketh and ruleth in the hearts of the children of disobedience.' Ephes. ii. 2.

And Christ calls him, 'The prince of this world,' John, xii. 31. and xiv. 30. and xvi. 11.

So the prince of this world is judged, and now shall the prince of this world be cast out; 'for the prince of this world cometh, and hath nothing in me,' saith Christ.

Now here all may see the prince of this world is judged by Christ, and cast out; he finds no disobedience in Christ, as he did in Adam and Eve.

So all may see how this prince of the world, that lies in wickedness, how he got into Adam and Eve by their disobedience; and he got into the Jews by disobedience to God's command and spirit which he gave them; for Christ said, 'They were of their father, the devil:' and he hath gotten into the christians since by their disobedience to the command and voice of God and Christ Jesus, and the spirit which he hath poured forth upon all flesh; but Christ judges him, and casts him out; and though he came to Christ to tempt him, yet he finds nothing in him.

Now this prince of death and darkness, which compasseth the old earth of disobedience, and is a ruler and worker in the hearts of the children of disobedience, and brings his obedient people to walk and to have conversation according to the prince of the power of the air, that works in them, and rules in them, to fulfil the lusts of the flesh, and the desires of the same, in which nature they are children of wrath; and he works in them, and fills them with all manner of evil and blasphemy against God and Christ, and them that dwell in him, and have their habitation in heaven.

So all may see, that believe in the light of Christ, the beginning of this prince's kingdom, and the height of his authority, which was begun in and by the disobedience of Adam and Eve to God's command and voice; and he still rules in the hearts of all the disobedient to God and Christ, and to his spirit, grace and truth; and through men's disobedience thereunto, this god of the world's kingdom is upheld and enlarged.

I say, to such as disobey the God of truth's good spirit, and rebel against it, and vex and quench it, into the hearts of such disobedient ones, the god of the world, in whom there is no truth, gets.

For the spirit of God, (if man did obey it and hearken unto it,) it

would be found stronger than that foul spirit that is out of truth, that rules in the disobedient ones.

And likewise they that do err from that faith that is the gift of God, and that Christ Jesus is the author and finisher of, and do hate the light of Christ Jesus, which Christ commands them to believe in, and walk despitefully against the Spirit of Grace, and despise the word of Grace in their hearts, and resist the motions of the Holy Ghost, and disobey the gospel, the power of God, and will not receive it; such disobedient ones, the god of the world, and prince of the air and of darkness, is the worker and ruler in their hearts, and their conversation is according to the prince of the power of the air, the god of this world; so that they are conformable to him, and bear his image and likeness in them, and are not conformable to God nor Christ, and bear not their image; so that they show forth in their words, ways, lives and conversations whose image they bear, and what god and prince they plead for, and worship and serve, to wit: 'The god of this world, in whom there is no truth:' For his sin, evil, ungodliness and unrighteousness, imperfection and body of sin and death to the grave, they plead for, and say they must carry about them. And this god and prince of the world will allow them to profess all the scriptures of the Old and New Testament, so that they will plead for his works, that he, the world's god, that is out of truth, hath wrought in them.

Now here all are left without excuse, that come under the judgment of God and his son, who judges the world in righteousness; for Adam had something to disobey, and so had the Jews and the Christians, and all mankind. For the light, which Christ doth enlighten every one that cometh into the world withal, which is the life in him, by whom all things were made and created, which, if they believe in it, they are saved; and if not, they are by it condemned.

So this light is stronger than the prince of darkness, the world's god, that is out of truth, if people will believe in it.

Also, the grace and truth that comes by Jesus Christ, it is sufficient to teach and bring salvation. Paul had the experience of it; and God said, 'It should be sufficient for him in all his temptations and troubles.'

I say, this grace and truth is too strong for the prince of darkness, the world's god, who abode not in the truth, and there is no truth in him. And it is sufficient to teach people, and bring their salvation: And it is the world's god and his followers who say to the contrary.

For the true and living God and his holy apostle say, 'It is sufficient to teach them, and bring their salvation.'

Likewise the word of faith, which Jesus Christ is the author and finisher of, is sufficient to save, as Christ often said, 'Thy faith hath saved thee, and made thee whole.' And this faith is sufficient to give victory

over the prince of the air, the world's god; and that which gives victory over him, and doth resist and subdue him, that shield is stronger than he and all his followers.

And also, the Holy Ghost, or Holy Spirit, and the unction within, it is sufficient to teach and lead into all truth, which comes from the Holy One, and proceeds from the Father and the Son; I say, this is stronger than the world's god, and prince of death and darkness, in whom there is no truth, who is an unclean spirit. This holy, pure, clean spirit and unction from the Holy One, is too hard and too strong for that unclean spirit, that leads all the disobedient out of truth; but this Holy Spirit leads the obedient into all truth.

And as to the light, spirit and power, people may resist the motions of it in loving the prince of darkness, (the world's god,) more than the light, and the eternal, immortal, living god of truth, and Christ the prince of life; but the light and spirit is stronger than they, and the world's god, whom they serve.

The light itself will be their condemnation, and by the pure, Holy Spirit and power they will be judged; for Christ does judge the world, according to the gospel, the power of God; and who believe it and receive it, this everlasting gospel, the power of God, is over the prince of the world, and of death and darkness, the world's god, in whom there is no truth; and is stronger than he, whose dark unclean spirit and power had a beginning, and must have had an end, in the lake of fire; but the power of God, the gospel, is everlasting and without end, though it hath a beginning in men, to the saving of them; and therefore it is called 'The Gospel of Salvation:' But in itself, the gospel, the power of God, is everlasting; and the light, which is the life in Christ, in itself is everlasting; and they that believe in it, come to have everlasting life.

And the word of God, in itself is everlasting, and is a hammer and a sword, and a fire upon the head of the world's god, and them that conform to him and follow him.

And the truth and the spirit of God in themselves are everlasting; though men may quench the motions of it in their hearts, that love the world's god, the prince of the air, more than Christ Jesus, the prince of life, and the eternal, immortal, everlasting God of truth.

And this world's god and prince of the air, in whom there is no truth, as Christ and the God of truth hath declared; and if there be no truth in this world's god, the prince of the air, then what is in him? Nothing but chaff, corruptions, sin, deceit and lies, falsehood, envy, malice, hatred, theft, murder, death, darkness, bondage, ungodliness, unrighteousness and unholiness, from this foul, unclean spirit, by which he burdens

and imbondages the creation, and makes it to groan, and all that obey him, and disobey God and Christ.

And whosoever obey that unclean spirit, or touch it, or join to it, in whom there is no truth, are defiled, and brought into bondage by it, and under a weighty yoke and heavy burden. And therefore Christ saith, 'Come unto me all ye that are weary and heavy laden, and I will give rest unto your souls; for my yoke is easy and my burden light.

And this prince of the air and god of the world, who is out of truth; he hath his dark principalities and powers, and rulers of darkness, and spiritual wickedness in his high places in the old earth; and he fills them full of air in words, and notions and imaginations, and puffs them up with lies and deceit in his dark power and principalities, and spiritual wickedness in the high places in the earth, where dwells his unrighteousness, with which he maintains and upholds his kingdom of darkness and death.

So with this his dark power and principalities he wrestles with flesh and blood: So this power of death, the world's god, he hath congregations of the dead, and he hath his dead faith, for the disobedient, (which he rules,) to make a profession of.

And he hath his vain and destroying religion for them to plead for.

And he hath his worship, which is out of God's holy, pure spirit and truth, for his disobedient ones to serve and worship him in, in whom there is no truth: 'For the prince of the air, the world's god, is an unclean spirit, out of truth, and hath no truth in him.'

And he hath his dead ways to lead them in that disobey God's grace, truth, light and spirit. And hath a faith to his followers, but it is dead, and gives no victory. And a belief, but no overcoming on this side the grave, the world's god, that is out of truth: Nay, rather their belief is, 'That they have a body of sin and death, which they must carry to the grave;' which faith and belief, and body of sin, they have from the world's god, and not from the living God of truth; and it is not like the world's god, in whom there is no truth, should work any other faith or belief in them, or any thing else but this body of death and sin, when they disobey the living God of truth, which gives the living faith, that is the victory.

And the world's god, and the prince of the air, will suffer his obedient ones, in whom he works and rules, to talk of baptism and circumcision; but they must not believe that their body of death, and sins of the flesh, must be put off, which the god of the world hath wrought in them since they disobeyed the living God of truth, whilst they are on this side the grave; but those works which he hath wrought in them, they must carry to the grave with them; and that the floor of their hearts, minds and souls, shall not be thoroughly purged whilst they be upon the earth, but

that they must be purged in a purgatory, when they are dead; and whilst that they are upon the earth, they cannot do otherwise than sin, that is, to do the work of the god of the world, that is out of truth, and not the works of the living holy God of truth.

And Christ, who saith, 'Believe in the light,' and serve him in his living, holy, pure spirit and truth, which the world's god, that unclean spirit, is out of, and there is no truth in him. Yea, this world's god will suffer his messengers, ministers and professors, to cry against sin, as much as they will, and preach up sanctification and redemption, but they must not be made free from sin, nor cleansed, nor sanctified, nor redeemed, or to be made clean from this world's god, and the works which he, the prince of the air, hath wrought in them, whilst they be upon the earth.

And they must not have any assurance of their salvation and redemption from sin, or election here: This is the prince of the air's doctrine, who is out of truth, that he hath taught his ministers, messengers and apostles to preach and teach, in his dark school of disobedience, and that there is no victory over this prince, the world's god, and his works, whilst they are upon the earth, nor overcoming of him that is out of truth.

And now, as he hath gotten Adam and Eve into disobedience by his subtilty, so by his subtilty he would keep in disobedience, and death and darkness, all his children and servants.

And therefore, if any witness victory or overcoming on this side the grave of the world's god, and that which he hath wrought in them, and to have the same power and spirit the prophets and apostles had, this is called presumption by the world's god, and the disobedient that he rules in, and called by them 'A justifying of self.'

And to have an assurance of their election, and salvation, and life eternal here, as Christ the truth saith, 'They have that receive him and believe in him.'

This shakes the kingdom of the world's god, in whom there is no truth, and makes his followers, that disobey God's spirit and command, to rage against it.

Now the god of the world is called 'The prince of the air, who works and rules in the hearts of the children of disobedience;' and all the disobedient ones walk according to the course of this prince of the air, and wickedness, who is out of truth; and he works in them by his unclean spirit, and fills them with airy notions and conceits, which he hath in store for them; and with wickedness, death, darkness, corruption, vanity, folly, looseness and all unrighteousness, debate and deceit: By this his unclean ravenous spirit, he fills them with airy notions, words and lives, and with drunkenness, whoredoms, and all manner of uncleanness and wickedness, that proceed from this unclean spirit, that is out of truth,

and to spend their time out of God's fear, in wantonness, pleasures, sports, plays, vanities, voluptuousness in meats, drinks and apparel, in idleness, and all manner of looseness in conversation, with all covetousness and greediness, devouring and destroying the creatures, and the creation upon their lusts, with all greediness and oppression, injustice, unrighteousness, unmercifulness, unholy, intemperate, impatient, cruel and tyrannical, and with all manner of evil the god of the world works in them, that disobey the living God of truth, and Christ his son: The fruits of this evil spirit are easily seen, and known by them that obey the Lord in his spirit, light, grace and truth.

And he is called the prince of the air, for his kingdom and empire had a beginning in the disobedient; for by disobedience he got into Adam and Eve, in the disobedient he rules and works with his dark power and spirit, and sets up his principalities, who is out of truth, and there is no truth in him.

Now to know the beginning of his empire, its height, length, breadth and end:

First, he got into Adam and Eve by disobedience, and so into his sons and daughters, both Jews and christians, and others; and so rules in the hearts of the children of disobedience; his rule and his work goes no further, for none are conformable to him, but who are disobedient; and none walk after his unclean spirit, but who disobey God's pure spirit, grace, light and truth.

So, the compass, length and breadth of his empire and kingdom, and his work reacheth no further than to and over these that disobey the grace, light, spirit and truth, voice and command of the living God, and his son Christ Jesus.

Now the height of this god of the world, and prince of the air's empire and kingdom, with all his principalities, powers, rulers of darkness, spiritual wickedness in his high places, do not reach so high as the truth, for he is out of it, for there is no truth in him, and truth is over him and his followers; neither doth his kingdom or principality reach so high as righteousness, nor so high as the light and the power of God, nor life; for the prince of the world, the world's god, is death and darkness, unrighteousness and uncleanness, and is an unholy, foul, dark, lying spirit, and is comprehended with the truth, and with the light and life, and his unclean kingdom of death and darkness. I say, he and his kingdom, empire and princedom, with all his dark powers, principalities and rulers of darkness in the disobedient, his beginning is seen, his compass is seen, his height is seen, his end is seen in the lake and fire, together with all the disobedient that follow and serve him.

Now Christ is a prince of life, and a prince of peace, who is called

light and life, and the wisdom of God, and righteousness and the Holy One, &c.

He bruiseth the head of this world's god and prince of the air, that is out of truth, and breaketh his power to pieces, and he opens people's eyes and ears, that this world's god hath stopped and blinded, and cleanses and sanctifies, purifies and washes such as this world's god hath defiled, and redeems such as believe in him, that this world's god hath taken captive, and leads him into captivity: 'And he gave gifts unto men, who ascended up on high, far above all principalities, powers, thrones, and dominions.

So Christ gave gifts unto men, first unto his twelve, and seventy, before he was crucified and ascended.

And it is also clear, that Christ gives gifts unto men after he ascended, for the work of the ministry, and makes some evangelists, some pastors, some teachers, and some prophets, according to the apostle's doctrine. Ephesus iv.

So with these gifts which they have from Christ, since he was ascended, and before, they were to bring people to the knowledge of the Son of God, from whom they had received their gifts, and who was the author and finisher of their faith; and then to live by that faith in which they had victory and unity; and so to a perfect man, the state that Adam and Eve was in before they fell; and not only so, but to the measure of the stature of the fulness of Christ, which is to a higher state than Adam was in in his first state, which is a state shall never fall.

And the world's god he hath his ministers, prophets, apostles and hirelings, to make a trade with the scriptures of the Old and New Testament, with the natural languages and arts; and this they sell at great rates, where they can get the greatest parsonages or bishopricks, or get most for it; and they preach up to people, 'that they must have a body of death and sin to the grave; and that it is impossible to obtain victory over sin here,' which burdens the creation, and causeth it to groan, which sin came into man and woman, and brought the curse by their disobedience to the voice and command of God. And if people will not give them earthly things, and put into their mouths, and fill their bellies, which is one of their gods, set up by the world's god, who is out of truth, then they will cast such in prisons. And if the obedient and believers in Christ tell them, 'that they are no ministers of Christ, but made at natural schools, and by natural arts and languages; and are ministers only of the letter of the Old and New Testament, with their imaginations of it, and interpretations, to make it suit the dark spirit that is out of truth, and to keep people in sin, and in imperfection, which the God of truth made them not in; and that they never

heard God's voice, nor Christ, as the prophets and apostles did;' for if they did, and had freely received, they would freely give, as the ministers of Christ did: Oh, cry the disobedient, who walk according to the prince of the air, and obey the world's god, that is out of truth, 'That it is presumption for any to say, they have the same spirit and power the prophets and apostles had, and to hear God's voice as they did: There is no such thing to be looked for now-a-days, or in their days;' which are the days of darkness, and not of light.

And the disobedient children that fashion themselves according to the God of the world, and not according to Christ, who is not of the world, the world that lies in wickedness, was brought so into this wickedness by the world's god, and by obeying him that is out of truth, and disobeying the living God of truth: And this world hated and hates Christ, and all his followers and disciples to this day, and hated the prophets, and hates the appearance of Christ Jesus in his people now; and it is no marvel, because they testified, and testify against the world, that their works be evil. And how should it be otherwise, when the god thereof is evil, who abode not in the truth, and there is no truth in him?

So, here are two workers spoken of; the prince of the power of the air, the world's god, who worketh by his unclean spirit in the hearts of the children that disobey God and his holy pure spirit, Eph. ii. And he worketh all manner of uncleanness, sin, evil, wickedness, unholiness, unrighteousness and ungodliness in the hearts of all such that do disobey the living God of truth, and his son Christ Jesus, in his grace, truth, spirit and gospel, that he gives them. So that the world's god fills them with unrighteousness and uncleanness, with his foul, unclean spirit, that is out of truth; for there is no truth in him, and he can fill them with nothing else.

But the living, eternal, and immortal God of truth, worketh otherwise; as the apostle saith, 'it is God that worketh in you, both to will and to do of his good pleasure.' Philip. ii. 12.

Now God works in his obedient children, by his pure, holy spirit, power, grace, and truth, both to will and to do that which is good, according to God's good pleasure (to wit) that which pleaseth the just, pure, righteous, holy God.

So he works righteousness, holiness, justice, truth, virtue, purity and godliness in the hearts of men and women that obey his good spirit, by which spirit patience, tenderness, meekness, humility, soberness, temperance, mercy, and kindness, &c. is wrought in the hearts of his people, by God's good spirit, which brings 'to love God above all, and their neighbours as themselves.'

And the God of truth, who works in his obedient people's hearts, to

will and to do that which is according to his good pleasure; he works out that which is contrary to his will, and is not according to his good pleasure.

For he worketh all things after the counsel of his own will, in his people and obedient children: so his people are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that his obedient children and people shall walk in them.' Ephes. ii. 10. So not to walk out of those good works, which God hath ordained, which are not of man's own ordaining.

And such do serve the living God of truth in the newness of the spirit, and of life.

But such as do disobey the spirit of the living God of truth, they may profess they know God, because they can read the letter of the prophets, Christ and the apostles, which have declared of him, but in their works they deny God, being abominable, and disobedient, and unto every good work are reprobate.

And let all professors, teachers, and others, examine themselves, whether they are not such? and then, who is their God, but the God of the world, the prince of the air, in whom there is no truth, when they are reprobate to every good work, and disobedient, and in their works deny the living God of truth, and yet profess him with their tongues? Such disobedient ones cannot serve the living God; but the God of the world and the prince of the air, who is out of truth, and in whom there is no truth, who must be destroyed, and his kingdom.

For, as I said before, Christ bruiseth his head, and crusheth his power, who through death destroys death, and the devil, the power of it.

And Christ sets up his kingdom, which is everlasting, and shall never have an end, and which stands in righteousness, power and joy in the Holy Ghost: so his kingdom is a holy, righteous kingdom, in his power, righteousness, and Holy Spirit, and is an everlasting kingdom, and is over all kingdoms and dominions, and will never have an end; a kingdom that is established for ever, that cannot be shaken.

For no unclean, imperfect, unholy thing can come into this kingdom, nor any disobedient or defiled hath any part in it: so it is an incorruptible kingdom; for no corruptible, unclean thing can come into it; but the saints, the sanctified ones take this kingdom, and have an inheritance in this everlasting kingdom.

And, therefore, why should any disobey God's spirit, light, and grace, which he hath given them to profit withal, and to instruct them, and bring their salvation; and not serve the Creator, but the devil, who is a destroyer, and satan, that is, an adversary, the serpent, an enemy of man's prosperity and happiness, and disobey the living God of truth, and Christ his son, who died for you, and to be servants to the world's

god and prince, who is out of truth, and there is no truth in him, whose service is but a slavery and bondage in his unclean ghost, in which there is no true joy, but misery in the end, which is your reward and portion, who are subjects of his unrighteous, ungodlike kingdom of death, darkness and corruption, which is an unholy and unjust kingdom, which he upholds with his foul, unclean spirit, who goes on his belly, and dust is his meat all the days of his life? and if their god and prince's meat be dust, and he go upon his belly, then how will you disobedient ones, in whom he rules, go? and what is your meat but dust? for do you think you must fare better, or go better than your god and prince, that is out of truth, and there is no truth in him doth? Oh, no; therefore obey truth, which the world's god and prince is out of; and the pure Spirit of God, that foul, unclean spirit is out of; and then you will have heavenly milk and wine, and the honey and honey-comb, and bread of life from heaven, by which you may live by Christ that gives it you, the prince of life, who destroys the prince of death, and his followers, that will not have Christ to rule over them.

For doth not the apostle say, 'that there should be a falling away? And that the man of sin should be revealed, that son of perdition?' And was he not manifest when Adam and Eve fell away, and the Jews fell away? And is he not manifest now when the christians are fallen away from that power and spirit the apostles were in, according to their own confession?

And doth not this man of sin oppose, and exalt himself above all that is called God, to wit, in man; and will not let his obedient sons (them that are fallen away, and gone after him, who is out of truth) own the light of Christ, and his grace, spirit, word, faith, and anointing within them, to save and teach them?

But this man of sin, the son of perdition, sits in the temple of God, and shows himself that he is God; but he is the disobedient world's god, that lies in wickedness, and them that be dead in his sins.

For as Christ said to the Jews, 'God was not the God of the dead, but of the living:' and therefore he said, 'I am the God of Abraham, Isaac, and Jacob,' who were living. Though Christ through death destroyed death, and the devil, the power of death, who had brought people out of life and truth, into death; but Christ by his quickening spirit makes alive, who is risen from death, and is alive, and lives for evermore: and, therefore, he is God, not only of the living, but of the dead, who quickens the dead, who doth reveal this wicked man of sin, and takes him away, who hath letted, who hath exalted himself above all that is called God in the temples of men and women, that fall away from the truth, to him, who is out of truth; but the Lord will consume him with the holy spirit of his mouth, that unclean, foul spirit, in whom

there is no truth, and destroy that foul, dark spirit with the brightness of his coming. For this world's god, who is out of truth, satan, the adversary of mankind, he comes into the disobedient to the truth, with his lying signs and wonders, and with his power of deceivableness and unrighteousness in them that perish, because they receive not the love of the truth, that they may be saved.

So you may all clearly see, if people receive the truth, in the love of it, this man of sin, the son of perdition, the world's god, and prince of the air, who is out of truth, and abode not in the truth, and there is no truth in him, could never deceive them, nor get into their temple, to sit there, if they receive it, and walk in the love of it, for the truth is over him, in which they are saved, which they that go from it, to him that is out of truth, they perish, though they may have the glory of the wicked world from that foul, unclean spirit, that is out of truth, for a season; but that glory and joy will perish, and be consumed and destroyed with its god, by the Holy Spirit that comes out of the mouth of the Lord, and through the brightness of his coming, who is come and coming. And ride on, O Lord, in thy truth, to consume the wicked one, which hath sprung as the grass; so that the workers of iniquity have flourished, to the dishonour of thy great name, and the grief of thy good spirit.

And the world's god hath wrought with this foul, unclean spirit in people's hearts adultery, theft, murder, and all manner of unrighteousness, sin and evil, ungodliness, wantonness, voluptuousness, and the pleasures of this world; and such have their false, loose liberty in that foul spirit for a time, but eternal misery will be the end of it. And such are they that kill the just, though he do not resist them, and kick against that which pricks them in themselves, and are disobedient to it, and persecute God's children and servants that are led by it, to wit, the good spirit.

And this was and is the unclean path of all the disobedient, that follow the old murderer, the world's god, and adversary of man's happiness; and he fills the disobedient ones, and puffs them up, and fills them with air, vessels of God's wrath, that cannot hold the living water; for how should they, when they are disobedient to God, and truth's good spirit?

And then they are thrown down into hell and the flaming fire, where they centre at last; for how can they come into heaven by following him that is out of truth, in whom there is no truth?

For if they come to heaven, they must come to the grace and truth, that comes by Jesus Christ, which will turn them to Jesus Christ, from whence it comes, who bruiseth this serpent, the world's god's head, and destroyeth him and his works, who is out of truth. And therefore they

are not to serve him, whom God and Christ will destroy, but serve the living God, and Jesus Christ, through his grace, truth and spirit, and hear his voice, and follow him, who will give them life eternal.

And the world's god, the prince of the air, cannot pluck Christ's sheep out of his fold, in the truth; for he is out of truth, and there is no truth in him: And therefore he is not like to come into truth, or to meddle with Christ's sheep in his fold of truth. And, indeed, that lying, foul, unclean spirit, that is out of truth, cannot prevail upon any, except they first disobey the voice and command of God and Christ, and err from the faith, and quench the spirit, and walk despitefully against the spirit of grace, and hate the light of Christ, and disobey the power of God, the gospel, and not regard the word in the heart and mouth, and the truth in the inward parts; into such he may enter, and exalt himself as God, into their house and temple, and fill it with his unclean goods, and lying foul spirit.

But all they which do live in and obey the truth, and walk in the spirit, and do the word, and receive the grace, and believe in the light of Christ Jesus, which is the life in him, by whom all things were made, and so become children of the light, and walk therein, then they walk in that which condemns the prince of the air, the god of the world, and all them in whom he rules. And so walking in the light, life and truth, they walk over the head of him in whom there is no truth, and so in fellowship one with another, and with the Son and the Father, in this heavenly light, which is the life in Christ.

Now when Jesus was led of the spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights he was afterwards hungry, and this tempter said unto him, 'If he was the Son of God, command these stones to be made bread.'

But Jesus said unto him, 'It is written, man lives not by bread alone, but by every word that proceedeth out of the mouth of God.'

And again, the devil takes him up, and sets him on a pinnacle of the temple, and said unto him, 'If thou be the Son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot again a stone.'

And Jesus said unto him, 'It is written, thou shalt not tempt the Lord thy God.'

And again, the devil takes him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them, and said unto Jesus, 'All these things will I give thee, if thou wilt fall down and worship me.'

Then said Jesus unto him, 'Get thee behind me satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.'

So here you may see, how the serpent, the devil, set upon Christ, to tempt him to the creatures, and to destroy himself, and to worship him.

But Christ, who bruises his head, and destroys him and his works, which he had set up in man and woman, whom he had beguiled by his temptation, and so got into them through their disobedience to the God of truth's command, else he could not.

But here he finds nothing in Christ, nor got nothing from him, but judgment, and bruising his head, and destroying him and his works.

So Christ, who hath overcome this tempter, this adversary of man's happiness, and under a pretence, that man and woman should be as gods, they falling from the truth, and departing from it, he getting into their temple, became their god, and there he sits till he be consumed with the breath of the Lord's mouth, and the brightness of his coming.

So we have not such a high priest as cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin, and no guile found in his mouth; who remaineth a priest for ever, and is able to save to the uttermost all that come to God through him.

So now, it is clear, he that was tempted hath a feeling of the infirmities of his people, in all points tempted, tempted like unto them. So he is able to support, and to succour them with his grace, power, spirit, truth and light over the head of the tempter, who saith to his believers, 'I have overcome the world, be of good comfort;' and therefore it is said, 'He that believes, overcomes the world and its god,' in whom there is no truth.

Now the devil would have given Christ the kingdoms and the glory of the world (which were not in his power to give) if he would have fallen down and worshipped him, who is out of the truth, and in him is no truth.

But what glory of the world was this he would have given to Christ, the truth? It is his world of wickedness, that lies in unrighteousness, which he hath made like a wilderness; such kingdoms and such glory he would have given him, and then Christ, who was the truth, must have gone out of truth, if he had worshipped him, that was out of truth, which could not be; for the Son of God doth not change.

And none can fall down and worship the devil, the god of the world, who is out of truth, but they must go from the spirit of God, and from the grace and truth in their own hearts; they must fall from this; for this would keep up their hearts, minds and eyes to the God of truth. Who reveals his glory of another world in his people; yea, they are changed from glory to glory, until they come into his image.

But what is the glory of the world, and its kingdom that lies in wickedness? What glory can that be, that the devil can give, the world's

god, that is out of truth, in whom there is no truth? For John saith, 'all that is in the world, the lust of the eye, and of the flesh, and the pride of life, which is not of the Father, but of the world, that passeth away; and the lusts thereof, the pomps and vanities of the world, the pleasures, the plays, the shows, the idleness, gluttony, drunkenness, whoredom, and all the ungodliness and deceit, that is unlike God: who is it like then? Why it is like him, the world's god, that is out of truth, in whom there is no truth, but presumption and blasphemy, a liar, and the father of all liars, who puffs up with airy notions his servants, and fills them with pride and wickedness, the murderer, persecutor, and destroyer; he hath no other glory to give, who is out of truth, and there is no truth in him.

For the glory of the creation is the Lord's, who created it; for the earth is the Lord's, and the fulness thereof, and he gives the increase.

For as Christ saith, "that Solomon, the wise man and great king, in all his glory, was not arrayed like one of the lilies.' So Christ set up a lily beyond and above all Solomon's glory; for the lily was arrayed of God, and every herb, and every weed, and every tree are arrayed by God with the glory they have.

The world's god, the devil, the prince of darkness, he cannot array a nettle, a thistle, nor a thorn; for he is no creator, but a destroyer; for the eternal God of truth is the creator: but the world's god is out of truth, and a destroyer and an adversary to they that keep in truth.

So the world's god out of truth, could not give Christ the glory of a thistle nor nettle; for it was none of his to give to Christ nor no man; for the earth is the Lord's, and the fulness thereof, and he gives it unto the sons of men, and so to live upon the earth, and to serve and worship him in spirit and truth, which the world's god is out of.

Now the world's god, which is out of truth, and there is no truth in him; if ye disobey God and Christ's voice and command, and go from his spirit, and err from it and the true faith, and hate his light, and walk despitefully against the spirit of grace, which he hath given to teach you, and bring your salvation.

Now, I say, if men fall down from this grace, spirit, and truth, which should keep their minds up to the God of truth and Christ; and when the world's god, satan, tempts ye, and says, 'he will give you the glory of this world, of wickedness, the pomps of the world, the lusts of the flesh, and the lusts of the eye, and the pride of life, fornication, whoredom, drunkenness, theft, murder, defraud, deceit, cozening, cheating, and all unrighteousness, and fill you with so much malice, envy, and pride, that you envy one another about it, and think that each one is finer than yourselves; that no vain fashion can hardly please your lust

of the eye and pride of life; and so leads into gluttony and drunkenness, idleness, sports, plays, and shows, and all the vain fashions and customs of the world, honouring one another, so that you do not honour God, and makes you mad, and fight for it, and about it. All this, the world's god will give unto all such as come to worship him; which is not of God, the father of truth, but from the world's god, in whom there is no truth.

Now, you cannot worship the world's god but in his unclean, foul spirit, which is out of truth, and in whom there is no truth.

And ye cannot worship the true, living, eternal, everlasting, pure, holy God of truth, the creator and maker of all, but in his holy, pure spirit, and in his holy, pure truth, which the devil, the prince of the air, the world's god, is out of.

And when the world's god hath blinded their eyes, he leads them which way he will into blasphemies, heresies and errors, and so from one false way, faith and religion, church and teacher to another, when they go from the truth in the heart, and grace and spirit, from Christ Jesus, from whom it comes, and follow him, in whom there is no truth.

Now, in the eighth chapter of John, Christ describes the devil, what he was, and what he is, when he spoke to the Jews, saying, 'Ye are of your father the devil, and the lusts of your father ye will do; for he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. So he is not like to abide in truth, when there is no truth in him. And when he speaks a lie, he speaketh of his own; for he is a liar, and the father of it.

But, now, ye may say, the devil, the world's god, could speak true words, and say, Christ was the son of God, and brought scripture to Christ.

And so could the Jews to Christ, and so may the christians now-a-days; but what better are they for that, whilst they are not in the truth, and in the spirit that they were in that gave forth the scriptures? For Christ will not know such that are not in the truth, but are workers of iniquity; for he knows such that walk in truth, and in the spirit, which they have from Christ; here they come to have fellowship with him, and he feeds them, and they know his voice, and follow him, and he keepeth them in the light, spirit, and truth.

So all people's applying scriptures, or promises, or prophecies, whilst they grieve God's good spirit in their hearts, and hate his light that shines there, and walk despitefully against the spirit of grace, and so disobey the voice and command of God and Christ, such cannot have comfort of God, nor Christ, nor the scriptures, nor the promises nor prophecies of them. But they that walk in the light, and spirit, and grace, and the gospel, they have the comfort of God and Christ, and the pro-

phecies and promises, and of the scriptures, which holy men of God spake forth as they were moved by the Holy Ghost, which came not by men's wills; and these are for the perfecting of the men of God, not the men of the world, which follow the world's god, who are not like to have perfection by following of him, that is out of truth, in whom there is no truth: for perfection comes by obeying God in his grace, spirit, and truth, and following him, as God and Christ commands.

So it is clear, that God Almighty, who is the creator of all, and made man and woman in his image and likeness, in righteousness and holiness, he was their teacher: but when man and woman forsook God and disobeyed his voice and command, and hearkened unto the serpent's teaching, and followed him, they came to bear his image, and to do his works and lusts, (not God's,) that murderer from the beginning, and is to this day a liar, murderer, and persecutor about religion, church, and worship.

But the promise of God was to fallen man, 'that the seed of the woman should bruise the serpent's head;' who is the head of all false prophets, false teachers, false apostles, and false religions, ways, worships, and false heads of them. And of destroying him and his works, who through death destroys death, and the devil the power of it.

And Christ saith, "Learn of me, I am the way, the truth, and the life; and no man cometh to the Father but by me.' And God saith, 'this is my beloved Son, hear ye him.'

And so the apostle testifies in Heb. i. who saith, 'God at sundry times, and after divers manners, spoke in times past to our fathers by the prophets; but he hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom he made the worlds.'

So now, here are three things to be minded in these words.

God was the first speaker to Adam and Eve in paradise; and as long as they kept under his speaking and teaching, they kept the paradise of God, and in that happy and blessed estate, in the image of God, and in his power, dominion and wisdom, over all things which God had made.

But when they forsook God's teaching, and followed the serpent's teaching, the second speaker, who is out of truth, in whom there is no truth, they lost, and fell from truth and the image of God, and the power in which they had dominion, and fell from their perfection, and lost their blessed state in the paradise of God.

Nevertheless, the promise to them and mankind then was, 'The seed of the woman should bruise the serpent's head:' And all the fathers and the faithful believed in this promise of God, and died in the faith of it.

'And God spake by the prophets to these fathers at sundry times, and after divers manners, in the old covenant.'

But the seed being come which bruiseth the head of the serpent, that false teacher, liar, murderer and deceiver, who is the head of all false teachers, ways, religions, churches and worships; Christ, who is the saviour and the life, in these last days, of the new covenant of grace, light and life, God hath spoken unto us, the children of the new covenant, by his son, the immortal, eternal and living God of truth, who was the first speaker to Adam and Eve in paradise, who was the speaker by the prophets to the fathers in the old covenant, who is the speaker unto his children of the new covenant by his son, who bruiseth the head of the prince of the air, and destroyeth the serpent, the world's god and false speaker.

So, the eternal God of truth, who was the first speaker, he is the speaker again unto his people, by his son now, in these latter days of the new covenant, and so will be to all eternity; who by his son renews his believers again into the image of God, as Adam was in before he fell; and creates them anew in Christ Jesus, unto good works, out of the bad works, that they may come to sit down in the heavenly places in Christ Jesus, that never fell, who is the first and last, by whom all things were made and created, who is over all things in this life, light, truth and righteousness, in his kingdom of glory. Amen.

And is not that the beast and whore, which goeth from the holy spirit of the God of truth, and receiveth the dragon's power, in his foul, unclean spirit, whose kingdom is full of darkness, and compelleth all, both small and great, to worship the beast in the dragon's power, and the whore, that is whored from the clean holy spirit, of the God of truth, which sits upon the beast, which makes all nations to drink her filthy cup of fornication, and compelleth, and would compel to drink of that foul cup, and worship that dragon, in that foul spirit, in whom there is no truth; and would draw people from the light, and from the grace, truth and spirit, and the word and faith within their hearts, and compasseth all the earthly minds, though he cannot the heavenly and spiritual minds, whose names are written in the lamb's book of life, before the world and his god was; those he cannot get under his dark power, in whom there is not truth, though he may draw them that disobey Christ and the God of truth?

And was not the law and the old covenant and testament given forth to the Jews in their mother-tongue, from God and his prophets, and to

be read amongst them in all their synagogues, and in their temple, in their own tongue and language?

And therefore are not the scriptures of the New Testament and new covenant to be translated, and to be read, spoken and interpreted in every man's language and mother-tongue? And they that are against it, and do gainsay it, are they not barbarians, that say 'That all nations must not have the new covenant and New Testament in their own mother-tongue or language, translated, to read it?' They are barbarians that do not edify. And we do know, that the world's god and his followers, would keep people as ignorant from the scriptures as to have them in their own languages, as he would draw every man and woman from the light which Christ doth enlighten them withal, to believe in, and to be a child of light: And this light shining in their hearts, to give them the knowledge of God, in the face of their saviour Christ Jesus, from whence it comes; and to draw men from the spirit, which God poureth upon all flesh, and say, 'That is not sufficient to instruct them and to lead them into all truth;' by which they might profit in the things of God: And to draw them from the grace and truth, which cometh by Jesus Christ in their hearts, 'which grace hath appeared unto all men, to teach them and bring their salvation:' But them that follow the world's god, in whom there is no truth, who is a destroyer, deny the grace to be a sufficient teacher, and to save, and bring salvation.

And they that walk despitefully against the spirit of grace, and turn this grace of God into wantonness, and follow ungodliness, unrighteousness and worldly lusts, they do follow the god of the wicked world, in whom there is no truth; and then such do crucify the just, instead of crucifying their affections and lusts, and put on the old image and the old man, which is after the god of the world, in whom there is no truth, and puts off the new, which is after the God of truth.

And the apostle Paul said, 'So fight I, not as one that beateth the air, but I do keep under my body, and bring it under subjection, lest that by any means, when I have preached to others, I myself should be a cast-away:' This was the practice of the apostle of Christ.

But satan, the world's god, his ministers and teachers, instead of keeping under their bodies, do let them up in all manner of filthiness, and a beating the air, and their fellow creatures, and them that serve the God of truth in his holy spirit, and spoiling their goods, and haling them into prisons till death, spoiling them: And this is the fruits of the spoiler, the world's god, and the power of death, who abode not in the truth, in whom there is no truth, which is unlike Christ, who said, 'Freely you have received, freely give,' to Christ's followers, which

the world's god and his followers cannot endure to hear of this command.

And is it not only deceit in those that say, 'The scripture is the rule of their faith, life, manners and doctrine;' and yet are found serving the world's god, that is out of truth, in whom there is no truth; and cannot endure to hear talk of the grace of God, which appears unto all men, to teach them, and bring their salvation, to be in man: And cannot endure to hear talk, that Christ enlightens every man that cometh into the world with a saving light, to believe in; and that this light should be in their hearts, which is saving to the believer in it, and condemns the unbeliever of it: And cannot endure to hear talk that God should pour out of his spirit upon all flesh, to instruct them, and to lead them, that they may profit in the things of God: And that Christ hath tasted death for every man, by the grace of God, which hath appeared unto all men, that all might have a sense of it: and the gospel of good news and glad tidings preached unto, and in every creature under heaven: and that he through death destroys death, and the devil, the power of death. This is glad tidings to all people that receive it; but bad news to the world's god and his followers, that disobey the truth, and him, in whom there is no truth; who manifest, that their words corrupt their manners, and they are dead in sins and trespasses, and serve not Christ in the new and living way. For their fruits declare their faith is dead, and their doctrines not according to scripture: for they are reproved by the prophets, Christ and the apostles; who confess they have not the same power and spirit as Christ, and the prophets, and apostles had: but in their own wills, and in the foul spirit that is out of truth, make a profession of the scriptures of the Old and New Testament, which came not by the will of man, but holy men of God spoke them forth as they were moved by the Holy Ghost.

But at the moving of this Holy Ghost, and leadings thereof into the truth of the scriptures, which were given forth by the movings of the Holy Ghost, such as have said, 'the scriptures are their rule for their faith, life, manners, doctrine and conversation, have made a scoff at the Holy Ghost's moving and leading now, as it did them which gave them forth; and such their manners, life, conversation and doctrine, is quite contrary to the scriptures, and are reproved by them and by the Holy Ghost, that moved upon them that gave them forth.

Now, for unholy men, that plead for sin and a body of death to the grave, and a purgatory for to cleanse them in from their sin, when they are dead; for such to interpret in their wills, and give meanings with their unclean spirit to the scriptures, which holy men of God spoke forth as they were moved by the Holy Ghost, and minded nobody's wills. For unholy men, with their wills and unclean ghost, that serve

the world's god, that is out of truth, how are they like to interpret that, and give meanings to it, without wresting or perverting it, that have not the same Holy Ghost that they had which gave forth the scriptures, which came not by the will of man, but by the Holy Ghost, as was said before, which no man can interpret in his will; nor are they to be led into the truth of them, which holy men gave forth by the Holy Ghost, but by the same Holy Ghost that gave them forth, which leads into all truth and good manners, and conversation; and the same Holy Ghost gave forth the true doctrine of the scriptures.

And this Holy Ghost, which Christ sends, lead to him, the author and finisher of their precious faith, and to God, and to the same faith of Abraham, and Moses, and Enoch, that was before the scriptures were written, which guided them to see God, who is invisible, and to forsake all, and follow him: and so doth the same faith now, and brings unity with them, and to the comfort of the scriptures with all the faithful, which God and Christ hath declared forth, and they see what is fulfilled, and what is to be obeyed.

So Christ is the author of their faith, that doth increase it.

Now men being disobedient to the spirit of God, and to the voice of God and Christ, and gone from his light and grace, and obeying him in whom there is no truth, they make prayers for themselves, and for others, and think that the bare saying over their prayers, and their paternosters, and their praying by beads and books, they think that this will pacify the true God, (because something in themselves disquiets them) which God doth not accept, the prayers of such that disobey and rebel against his good spirit, and obey the evil spirit. For all the prayers that God accepts, they must proceed from his own spirit, which he hath poured out upon all flesh.

So God, that is the holy, pure God of truth, must be prayed unto in his own holy, pure spirit; and such prayers and praises he expects, and accepts of; and not the prayers of the disobedient to his voice and good Spirit, who follow the foul, unclean spirit, in whom there is no truth.

And also, men may think to please the God of truth by saying of grace, and making of graces (as they call them) for others to say; but they are mistaken who walk despitefully against the spirit of grace; it is not their making or saying of graces that makes them acceptable to God. For the grace of God, which brings salvation, hath appeared unto all men: therefore all men must live in that grace, and observe its teaching, and deny all that which it shows them to be unlike God; and unrighteousness, not like the righteous, not like the holy God; and then in this grace the God of all grace will accept them, and their thanks, prayers and praises for all his mercies.

But if they walk despitefully against this spirit of grace, and turn

this grace into wantonness, and then fall a making graces, and saying of them when they have made them, and following the unclean, foul spirit, that is out of truth, and abode not in the truth, in whom there is no truth; and doing the works that this unclean, foul spirit works in them, these works and spirit are for condemnation (and all them that act in it) by the light, and are judged by the spirit of the living God of truth?

And the world's god, who is out of truth, will allow such as disobey the truth, and follow his unclean spirit, to cry against blasphemy, when they are themselves the greatest blasphemers; as for instance: the Jews, unto whom Christ said. 'they were of their father the devil;' how they blasphemed against him, and called him a blasphemer, who never sinned, nor guile was found in his mouth: and how should they do otherwise but blaspheme, when they disobey the truth, and the spirit of God in their own hearts, and blaspheme both against him that was the truth, and them that walk in the truth, when they follow the world's god, in whom there is no truth?

And is it like, that the world's god and his followers should own revelation, prophecy, and inspiration now-a-days, as the apostles had? Did not he and his followers call them deceivers, then, who with the spiritual weapons wrestled not with flesh and blood, but with principalities and powers, and rulers of darkness in high places, that were set up by the world's god, and in his dark old earth, in whom there is no truth?

And is it like, that them who follow the world's god, in whom there is no truth, in that false, foul, unclean spirit, should own the Holy Ghost, the spirit of truth, that proceeds from the Father and the Son, that should lead them (or the saints) into all truth.

And is it like, that the world's god, and them that follow him, in whom there is no truth, and disobey the God of truth, that he and they should own the worship of the God of truth, in the holy spirit and in the holy truth, which Christ the truth set up above one thousand six hundred years ago?

And is it like, that the world's god, which abode not in the truth, in whom there is no truth, and his followers, should own Christ, and his true light, that is, the life in himself, with which he lighteth every man that cometh into the world, and his doctrine, who saith, 'Believe in the light, that ye may become children of the light: And he that believeth is born of God, and overcometh the world;' and so overcometh the world's god, in whom there is no truth: And so do you think that the world's god and his followers should own and obey his doctrine, to have himself and his works overcome?

And is it like, that the world's god, which is out of truth, and his followers, would have people to believe and receive, that Christ, by the

grace of God, tasted death for every man, which the world's god hath brought into death? And that this grace of God, which brings salvation, hath appeared unto all men, to teach them and bring their salvation from him that doth destroy them?

And do you believe that the world's god would have people to believe, that Christ, through death, destroyeth him (the devil) who is the power of death?

And do you think that the world's god, who is out of truth, and in whom there is no truth, and his followers, would have all people to believe that God pours out of his spirit upon all flesh, so that with his spirit all flesh may see God's glory, and his salvation to mankind, and his sons and daughters might come to prophecy and be seers and followers of the God of truth, and servers of him in his spirit?

And do you think that the world's god, in whom there is no truth, and his followers, would have people to own the revelation of the Son of God now-a-days? Or rather keep them in blindness, in this world's wisdom, by which they do not know God, seeing that Christ saith, 'No man knoweth the Father, but the Son, and he to whom the Son revealeth him?

So do you think that the world's god, in whom there is no truth, would have people to own revelation now-a-days as it was in the apostle's days? The apostle tells the church of Christ, 'That faith was revealed, and grace was brought unto them, by the revelation of Jesus; and no man knew the things of God, but as they were revealed by the spirit of God,' that is pure and holy. And the Son of God is known by revelation, as Paul knew him; and the gospel is known by revelation; and the glory of God is revealed to them that know it. 1 Pet. v.

So do you think that the world's god, that foul, unclean, dark, murdering spirit, and them that obey him, would have people to own this pure, holy spirit of God, and the grace, light and truth, and the gospel that comes by Jesus Christ, the spotless lamb, and follow him in it? This is contrary to him and his kingdom, whom the spotless lamb destroys, and is the conqueror, and the saints follow and live in him the Amen; blessed and praised be the God of truth forever, through Jesus Christ.

6th month, 1679. G. F.

A clear Distinction between the Old Covenant, or Old Testament, and the New Covenant, or New Testament; and how that Christ hath abolished and taken away the First Covenant and Testament, and established the Second. By G. F.

For in Jer. xxxi. 31. it is said, 'Behold the day cometh, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah.' Mark, this was a prophecy which they were to behold and take notice of; these days were to come, and these are the days of Christ, who came above sixteen hundred years since.

For the Lord saith, 'I will give thee for a covenant with the people, and for a light to the Gentiles, to open their blind eyes,' &c. So this new covenant is to the Gentiles, as well as to the Jews. Isa. xlii.

And again, the Lord saith, 'I will give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritage, that thou mayest say to the prisoners, go forth; to them that are in darkness, show yourselves; and they shall feed in their ways, and in their pastures.' Isa. xlix.

'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, and unto it the Gentiles shall seek, and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel.' Isaiah xi.

And further, he saith, 'The Gentiles shall come to his light, and kings to the brightness of his rising.' &c. Isa. lx.

Now it is clear, according to these promises and prophecies, that the new covenant is not only to the Jews, but to the Jews, Gentiles and nations, according to Isa. xlii. 'Behold, or take notice, the former things are come to pass, and new things do I declare, before this spring forth, I tell you of them.' This did Isaiah speak by prophecy concerning the days of Christ; who saith in the same chapter, 'That he shall set judgment in the earth, and the isles shall wait for his law, and he shall bring forth judgment to the Gentiles.'

Now the law from Sinai the Jews had before; but this is the law of life, in the new covenant, which law of life goes from heavenly Sion, and the word from heavenly Jerusalem, in the new covenant.

So these are new things, which were declared before they came to pass; for the old things of the old covenant they had already, when he declared these new things.

And therefore the Lord saith by Jeremiah, 'Behold, the day shall come, that I will make a new covenant with the house of Israel; not according to the covenant that I made with their fathers, when I brought them out of the land of Egypt: But this is the covenant that I will

make with the house of Israel: after these days, saith the Lord, I will put my laws in their inward parts, and write them in their hearts; and I will be their God, and they shall be my people: And they shall not need to teach every man his brother, and every man his neighbour, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: For I will forgive their iniquity, and I will remember their sin no more.'

So this is the new covenant, in which all shall know the Lord, that was promised and prophesied of before it came to pass, which is not according to the old. Jer. xxxi.

And in Heb. viii. the apostle showeth the fulfilling of Isaiah's and Jeremiah's, and Ezekiel's prophecy; and how the new covenant was come, and he preached up the new covenant, and preached down the old; and how that all should be taught of God in the new covenant: So in that he saith, the new covenant, he hath made the first old covenant as a thing decayed, and ready to vanish away.

And in Heb. ix. he saith, how the first covenant had ordinances of divine services, and a worldly sanctuary and tabernacle, and candlestick, and table, and show-bread, and censors, and pot of manna, and Aaron's rod, and many other outward things.

But in the new covenant Christ hath abolished all these outward things, who will rule all nations with his rod of iron, which is beyond Aaron's rod.

And so it is clear, that the new covenant is not according to the old: For in the old covenant, the priest's lips were to preserve the people's knowledge. And Ezra had a pulpit of wood to read the law to the people upon: And the law was written in tables of stone. But in the new covenant and testament Christ ends this priesthood, whose lips were to preserve the people's knowledge; and they are to look unto Christ Jesus, who is the treasure of wisdom and knowledge in the new covenant.

And God writes his laws in their hearts, and puts them in their minds in the new covenant, by which all may know him, from the greatest to the least of them.

And in the old covenant they had sanctuaries, and tabernacles, and temple, and the high priest was to light the candle and lamps in them. But in the new covenant, Christ who ends the first priesthood, and the old covenant, and abolishes the sanctuary, tabernacle, and outward temple and lamps, enlightens every man's spirit that cometh into the world, in his tabernacle or temple, with his heavenly light, which is the life in himself, Christ Jesus, the high priest, made higher than the heavens. So he was made by the oath of God, and fulfils it; so were not the priests in the law and old covenant.

So the new covenant is not according to the old; for the old covenant, and the law, commanded offerings and sacrifices; but Christ in the new covenant, offered up himself once for all the offerings and sacrifices, and ended them all, and the old covenant also.

And in the old covenant, the blood of the clean beasts, the priest with it made atonement for his own sins, and the sins of the people: But in the new covenant, Christ, with his own blood, hath made atonement for the sins of the whole world; 'and by the grace of God hath tasted death for every man; which grace of God, that brings salvation, hath appeared to all men, to teach them, and bring their salvation, &c.' And 'he hath given himself a ransom for all men, to be testified of in due time,' in the new covenant; which the days thereof are come above sixteen hundred years since.

So in the new covenant of light, life and grace, there is no need of offering rams and beasts, and other creatures for sins; nor the blood of bulls and goats, nor the ashes of a heifer to cleanse; nor outward lights nor lamps, in the outward tabernacle; for Christ Jesus hath offered up himself once for all: And he, the one offering, is à sufficient atonement in the new covenant, for the sins of the whole world. And his blood, (the life of him) the clean lamb of God, without blemish, 'who takes away the sins of the world,' is sufficient to cleanse from all sin. And his light, that is the life in him, 'the word, by which all things were made, is sufficient to light every man's spirit, that cometh into the world. And the oil from him, the heavenly man, is sufficient for every man's lamp, to keep it burning.

So the new covenant is not according to the old; nor the New Testament is not as the Old. For the New Testament is in the blood of Christ, which cleanseth from all sin; and in him, the one offering, 'who offered up himself once for all, who is the Lamb of God that takes away the sins of the world.' And the New Testament is in Christ, who is the life and light of men. And the Old Testament, in the old covenant, was for the outward light, and lamps, and temple, tabernacle and sanctuary, and the priest's lips, which preserved the people's knowledge: But the New Testament, in the new covenant is, 'that Christ is the treasure of wisdom and knowledge; and he is the everlasting high priest, who hath offered up himself for them, and is risen, and is alive again, and lives for evermore;' and is their light and life.

And in the Old Testament and old covenant, the priesthood continued after the order of Aaron: But in the new covenant and testament, Christ is after the order of Melchizedec, after the order of Aaron, nor came not of that tribe, but of the tribe of Judah. And in the New Testament and new covenant, all the believers in it, their bodies are

the tabernacles and temples of God and Christ, and Christ the high priest dwells in them:

But in the old covenant and testament the priests had chambers in the temple; which chambers and priesthood Christ hath abolished, and made his chamber in the hearts of his people.

And in the old covenant and testament there was a covenant of salt, with which the sacrifices were to be salted, and the priests were to salt them: But in the new and everlasting covenant and testament, Christ, the high and everlasting priest, doth salt all the spiritual sacrifices of his people, and makes them savoury, and makes his followers the salt of the earth, and the light of the world; so that they need not have the outward salt, and light, and lamps in the old covenant, which Christ hath abolished.

And in the old covenant the Jews were to keep their feasts of tabernacles, and the feast of passover, throughout all their generations; and they eat of this passover when they came out of Egypt: but in the new covenant and testament, the Jews in spirit, that pass out of the spiritual Egypt, feed upon Christ, their heavenly passover, and keep the heavenly passover throughout all their generations in the new covenant, and keep their heavenly spiritual feast of tabernacles, dwelling in the green booths of the green tree, Christ Jesus, the heavenly man, the second Adam, whose leaf never withers, fades nor falls, but is always green. And Christ abolishes the feasts and passovers of the old covenant; so the new covenant is not according to the old.

And the Jews, in the old covenant, brought all their first fruits, and offered them to the priests; so there was a feast of the first fruits. But in the New Testament and covenant of light and grace, they do offer the first fruits of the spirit, that which the spirit inspires them with, or reveals to them; which spirit hath ploughed up the fallow ground of their hearts, and so they sow to the spirit, and of the spirit reap life; which crop goes into God's garner, which the heavenly high priest gathers into his heavenly garner, his heavenly wheat, that is threshed out with his heavenly spiritual flail. For the priests, in the old covenant, had their first fruits brought into the outward garner, which Christ abolishes: So the new covenant is not according to the old.

And in the old covenant and testament, there was but one tribe of twelve that was made a priesthood, and they were to have no portion nor lot in the land, but tithes and offerings was their portion and salary. But Christ in his new covenant and testament makes 'all his believers priests,' as Peter saith, 'and to offer up spiritual sacrifices:' And saith in his general epistle, 'Ye are a holy nation, a royal priesthood, a peculiar people, offering up spiritual sacrifices, having one high priest (Christ Jesus) that lives for ever; who sanctifies his people (his

church) and washes and cleanses them with the heavenly water of his word.' So his people are a nation of priests, of men and women; for all must offer up to the Lord their spiritual sacrifices in his new covenant, both male and female are all one in Christ Jesus. And so he ends the first priesthood, and abolishes him, with all his outward water and washings, and ends all his offices, and changes the law by which he was made, and the commandment that gave him his tithes and offerings. For by the law he was to have no lot of the land: But now that law being changed, he may take up land where he can, as others do.

And Christ saith in the new covenant and testament to the followers and learners of him, 'Freely you have received, freely give:' And bid them, 'Go without a bag or staff: and into what city or town they came, they were to inquire, Who was worthy? and to eat such things as were set before them: For the workman was worthy of his meat.' So the new covenant is, 'Freely you have received, freely give:' And they need neither bag nor staff: for Christ the great prophet and priest will supply and uphold them.

And so it is clear, the new covenant and testament is not according to the old, nor the new and living way according to the old way among the Jews; which old covenant and testament, and old law, and old way among the Jews served, until the seed Christ came, who is the new and living way in his new covenant and New Testament; and hath abolished that old way, Old Testament, covenant and law.

And in the old covenant, their circumcision was in the flesh, and in that they were to obey and serve God; and he that was not circumcised, was not to eat of the sacrifice, but to be cut off; and the priest and levite was to circumcise them. But in the new covenant and testament, Christ, the high priest, is the minister of the circumcision of the spirit; which circumcision of the spirit puts off the body of death, and the sins of the flesh, which is got up in man and woman by transgression. For Adam and Eve had not a body of sin and death before they transgressed. So the christians in the new covenant of grace and light, are the circumcision of the spirit, which serve and worship God in the spirit: And such eat of the heavenly passover and supper (Christ Jesus;) and if they be not circumcised with the spirit, they are cut off from keeping that heavenly feast of the passover (Christ Jesus.) So the new covenant and testament is not according to the old; for Christ hath abolished both the Jewish passover and circumcision of the old covenant.

And in the old covenant and testament, they that did resist the high priest, and gainsaid Moses, died an outward death by the hands of two or three witnesses. But in the new covenant, they that do

neglect to hear the great prophet and high priest (Christ Jesus) whom God hath raised up, like unto Moses, and will not have him to reign over them, nor hear him that speaks from heaven, a more severe punishment comes upon them, than they that died by the hands of two or three witnesses (that did resist Moses;) for that was a natural death in the old covenant, but this is an eternal death in the new covenant. And therefore hear the Son of God in the new covenant, and ye shall live; 'and whilst it is called to day, hear his voice,' (for ye may be dead before to-morrow.) I say, hear him that speaks from heaven, whose voice shakes the earth, and so all that appertains to the earth, or is earthly; and not the earth only, but the heavens also, that they may appear, which cannot be shaken, to wit, the seed of life. So people was to hear Moses and the high priest in the old covenant and testament: But now they are to hear Christ, their high priest and prophet, that God hath raised up in the new covenant, in his grace, light and spirit. For the law came by Moses, in the old covenant; and all the people of the Jews was to hear the law in the old covenant, and do it, and live: 'But grace and truth is come by Jesus Christ,' in the new covenant and testament of light, life, and grace. And so all the children of the new covenant are to hear Christ in his grace, and to be under the grace, and truth's teaching, which will bring their salvation.

Now you may object, and say, 'Do not the scribes and pharisees set in Moses's seat or chair? And all that they bid you do, are ye not to do and observe it?'

This Christ spake before he was offered; for before he was offered up, he bid the people, whom he had cleansed, 'Go and offer a sacrifice to the priest for their cleansing.' And before he was offered up, he told them, 'They ought to pay tithe of mint and anise to the priest,' &c. But when he had offered up himself once for all the offerings, he put down all the priests, and their offerings; and sent his disciples into all nations to preach the gospel: And then he did not bid them go and hear the scribes and pharisees, that sat in Moses's chair, and go to the priests for their cleansing, and give them their tithes: But by the offering up himself once for all, he had ended the priests and their services, and the old covenant, and its works. [Mark, 'An offering once for all, for the sins of the whole world.'] Then there was no need of the priests in the old law, to offer lambs and rams, and the blood of the creatures, for the cleansing of the sins of the people, &c. But the priests, in the old covenant, his works were finished; and his wages and salary, his tithes and offerings, were taken away also. So he took away the first old covenant, testament and priesthood, and established the second. So tithes in the old covenant and testament to the priests

we grant; but Christ hath abolished both it and them. And the new covenant is not according to the old, in which Christ saith, 'Freely you have received, freely give.'

And in the old covenant and testament, the Jews were to appear three times a year at the outward temple, and there to worship the Lord: And there was another place of worship, where Jacob's well was, at the mountain near Samaria. But Christ saith in his new covenant and testament, in John iv. 'That God is not worshipped, neither at the mountain of Samaria, nor yet at Jerusalem; for the hour cometh, and now is, [Mark, now is] that the true worshippers shall worship the Father in spirit and truth; for the Father seeks such to worship him: For God is a spirit, and they that worship him, must worship him in spirit and truth.' So this worship in the new covenant and testament, is a new worship, which Christ Jesus, the heavenly spiritual man, the second Adam, set up above sixteen hundred years ago; and then put down and abolished the worship at the mountain, and the worship at Jerusalem, when he set up this worship in spirit and in truth. And this spirit and truth must every man and woman feel in their hearts, by which they may know the God of truth, who is a spirit. And so the Jew inward worships in temple, his body being the temple of the Lord. And the Jew outward, in the old covenant and testament; they sung and prayed in the temple, at outward Jerusalem: But the Jew inward, in the spirit, in the new covenant and testament, and new and living way, sings and rejoices, and prays in the Holy Ghost, their bodies being temples of the Holy Ghost.

And so it is clear, the new covenant and testament, and the new and living way, is not according to the old.

And in the old covenant and testament, God poured out of his spirit upon the house of Israel, that by it they might serve God in his law. But in the new covenant of light and grace, and the New Testament, 'God pours out of his spirit upon all flesh,' as was prophesied of in Joel ii. And the apostle preached the fulfilling of it, in Acts ii. So that with the spirit all flesh might see the glory of God, and see Christ, 'who gave himself a ransom for them all, and tasted death for every man.'

And so in the new covenant the holy ghost, which proceeds from the Father and the Son, leadeth the servants of God and Christ into all truth, and reproves the world for their unbelief, and their false judgment and unrighteousness. So that they need not have the priest's lips of the old covenant to preserve their knowledge, nor the priest to kill the clean beasts, to offer up for their sins, to cleanse them with the blood of the clean beasts; and they need not have the clean beasts to die for them: For Christ, the lamb without blemish, hath tasted death

for every man, and died for the sins of the whole world, and so not only for the Jews.

And so God pours out his spirit upon the house of Israel, that by it they might understand the law of works, and do it.

But in the new covenant, as was said before, God pours out of his spirit upon all flesh, that by it they might understand the law of life, which is in Christ Jesus, to make them free from the law of sin and death.

And as all the outward Jews in the old covenant were to walk in the law of works; so in the new covenant of light and grace, and New Testament, they are to walk in the light and spirit, and the law of life in Christ Jesus, as every one hath received him.

And as the outward Jews in the old covenant and testament received the law from Mount Sinai; so the inward Jews in the spirit in the new covenant and testament receive the law of life in Christ Jesus, laid in heavenly Zion.

And so it is clear, the new covenant and testament is not according to the old.

And the old covenant and testament did forbid the outward Jews the eating of several sorts of creatures; but in the new covenant and testament, and the new and living way, Christ saith, 'He that made that without, made that within, and that all things are clean; and whatsoever goeth into the mouth, doth not defile the man; for it goeth into the belly, and so into the draught, the purger of all meats.'

But Christ Jesus is the purger of the conscience, mind, heart and soul, with his blood, his life, the clean lamb without blemish, and with his baptism with fire and the holy ghost: For he saith, 'These evils, that come out of a man's heart, defile a man.' And so these evils came into man by transgression; for Adam and Eve had them not, when God made them.

And the apostle saith, 'Whatsoever is sold in the shambles, that eat.'

This he speaks to the Corinthians, who were Gentiles before their conversion: And so these things sold, were in the Gentiles' shambles; not in the Jews' shambles, where only the clean beasts and fowls were sold, but at Corinth, or amongst the Corinthian shambles, where both were sold, 1 Cor. x. 25. For the earth is the Lord's, and the fulness thereof; 'And God saw every thing that he had made, and behold, it was very good:' Mark, every thing that he had made, he saw it was very good, Genesis i. 31.

And the apostle in the new covenant and testament, and in the new and living way, said, 'Every creature of God was good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer:' For by the word of God were all things

made, and by his word and power were all things upheld: And the apostle saith to Timothy, 'If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus.' 1 Tim. iv. 4.

And moreover the apostle said, 'The kingdom of God stood not in meats and drinks, but in righteousness, and peace, and joy in the holy ghost.'

And when Peter saw in his vision a 'Sheet let down from heaven, wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air;' and there came a voice to him in the new covenant and testament, and said, 'Arise, Peter, kill and eat;' And Peter having been a Jew of the Old Testament and covenant, his voice was according to it, when he said, 'But not so, Lord; for I have neither eaten any thing that is common or unclean.' And the voice spake unto him the second time, and said, 'What God hath cleansed, that call not thou common.' Now the occasion of this was, when Peter was to go and preach the gospel to Cornelius, a Gentile, as in Acts x.

So here it is clear, that the new covenant and testament, and new and living way, is not according to the old covenant and testament, and old way amongst the Jews: For Christ doth reconcile in one, all things both in heaven and in earth.

And in the old covenant and testament, and the Jews' old way, they did observe days, months, times and years; and this they were commanded by the law. But in the new covenant and testament, and new and living way, the apostle, (that preached the new covenant, and the New Testament, and the new and living way) brought them off from the observing of days, times, months and years: And some after they were come from the observing of them, were turning again to the weak and beggarly elements, wherein they again desired to be in bondage: For saith he, 'Ye observe days and months, times, and years.' And the apostle said, 'I am afraid of you, lest I have bestowed my labour in vain upon you.' So he was afraid of them, who had laboured to bring them out of the observing of them to Christ, and his everlasting kingdom of light, life and grace: And they to go back again into the observing of days, times, months and years, they went into that which he had laboured to bring them out of; for which he was afraid, lest he had bestowed labour upon them in vain.

So it is clear here, that the new covenant and New Testament, and the new and living way, is not according to the old.

For in the old covenant and testament, the outward Jew had his days, times, months and years, and feasts. But in the New Testament and new covenant of light, and life and grace, they came to the heavenly feast, and to the day of Christ, and are called children of his day;

and so have their bread from heaven, and keep the heavenly and everlasting feast in Christ Jesus, who abolishes the Jews' feasts of the old covenant.

And in the old covenant and testament, God gave unto the Jews his Sabbath as a sign, after he brought them out of Egypt, though he had not given it to Adam, nor to the old world, nor to Abraham, Isaac and Jacob, by command to keep, but to the Jews, and they were to keep it holy: And they were not to do their own work; no, not so much as to make a fire to dress their meat, nor to think their own thoughts; for six days they were to labour, and to do all their works in. And this law that commanded this Sabbath, which God gave unto the Jews as a sign, served till the seed Christ, the substance, came; and when he was come, they accused him and his disciples as being sabbath breakers, because his disciples gathered some ears of corn on the Sabbath day to eat. And he healed on the Sabbath day.

And Christ said unto his accusers, the Jews, 'The Sabbath was made for man, and not man for the Sabbath: Therefore the son of man is lord of the Sabbath, the sign, who was the substance of it.' Mark ii. 23. 27. 28.

And this saying of Christ troubled the Jews, that professed the old covenant and testament, and had the Sabbath, the outward day, which was the sign in the old covenant. Now that outward day was the sign of the eternal rest and day of Christ, in his new covenant. For Christ in his new covenant doth end all the Jews' signs and shadows, and saith, 'Behold, I make all things new.' And as it is said before, the apostle's labour was to bring them off the observation of days, &c. And saith to the saints, in the New Testament and new covenant of light and grace, 'Let no man judge you in meats or in drinks, or in respect of an holy day, or of the new moon, or of the Sabbath, which were shadows of things to come; but the body is of Christ.'

So it is clear that the apostle brought the saints to Christ, the substance of the shadows. For the Sabbath, and the new moons, and those outward things amongst the Jews, were but shadows and signs: And when the substance was come, the shadows fly away. Col. ii.

So the apostle in another place, speaks of another day than the seventh day, the Jews' Sabbath, which is the day of Christ, and saith, 'We which have believed, do enter into his rest.' And again he saith, 'He that hath entered into his rest, is also ceased from his own works, as God did from his.' So the believer's rest in the new covenant and New Testament, and new and living way, is Christ Jesus, the substance, Heb. vi.

And the Jews were to keep the outward Sabbath day and sign holy, and not to gather their meat, nor kindle a fire, nor bear a burthen, nor

do their own work, nor think their own thoughts upon the Sabbath day, (the sign) in the old covenant and testament.

So the true christians and children in the new covenant of light and grace, that do enter into the rest by belief in the light, which is the life in Christ, do cease from their own works; and in Christ, their Sabbath, their rest, they bear no burthen; and in him they do not think their own thoughts; and in him they are not kindling their own fires; and in Christ they are not gathering their own meat; for he is their bread of life from heaven; so that in him they shall not hunger. And he destroys the devil and his works, which hath burthened man and beast, yea, even the whole creation; and in Christ people are over and above their own thoughts. So all are to keep the eternal Sabbath, the eternal rest, by belief in the light, which is the life in Christ, this holy day, this holy rest and Sabbath, which ends the sign, that was to be kept holy in the old covenant. For if the Jews in the old covenant and testament did not keep the Sabbath holy, they were to be stoned to death with outward stones; but they that do not keep in Christ, by belief in the holy rest, he, the top and corner stone, falls upon them, and grinds them to powder, and stones them to death with the heavenly stone, that keep not in Christ, the holy, eternal, everlasting rest and Sabbath.

So here the new covenant is not according to the old; for the old had an outward temporal day; but they in the new covenant have the substance, Christ, and his eternal day, and enter into his everlasting rest, by belief in his light, which is the life in him.

And the Jews in the old covenant and testament, and in their old way, had outward helmets, shields and swords, and carnal weapons, and armour. But Christ, in his new covenant and testament, who is the new and living way, he saith, 'He came not to destroy men's lives, but to save them.' Though he was the king of kings, and lord of lords, yet he was far off from giving any precept or command to his disciples to destroy men's lives: When some would have had fire to come down from heaven, to consume them that would not receive him, he turned about and rebuked them, and said, 'He came not to destroy men's lives, but to save them.'

And such men as would have been plucking up the tares, Christ, the king of kings, would give them no commission, no, not so much as a license; but said, 'Let the wheat and tares grow together till the harvest, which was the end of the world; and then his father would send forth his angels, which should be the reapers, and they should sever the wheat from the tares,' &c. And Christ gave a reason wherefore he would not give a commission to men to pluck up the tares, lest they in their blind zeal should pluck up the wheat also with the tares.

And so Christ, in his new testament and new covenant, who sent forth his twelve disciples, and after his seventy, to preach the gospel, he did not send them with any carnal weapons or armour, or any carnal set maintenance, or tithes, as was in the old covenant; nay, they were not so much as to take a bag or a staff to defend them.

So the King of kings was far off from giving them commission or licenses, to beat people into his religion, way, and worship, church, or belief, with carnal weapons: but saith, 'He that believes, is saved; and he that doth not, is condemned already;' and that was punishment enough. And therefore the apostle Paul saith, 'The weapons of our warfare are not carnal, but spiritual.' Mark, spiritual, in the new covenant and new testament, and new and living way; but carnal, in the old covenant and old testament, to the outward Jews in the old way.

And the apostle plainly saith, we in the new covenant and new testament, and new and living way in Christ Jesus, wrestle not with flesh and blood; who came not to destroy men's lives, but to save them: but they wrestled with spiritual wickedness and rulers of darkness, &c.

And in another place the apostle tells the saints in the new covenant, that their weapons and armour were the shield of faith, which is the gift of God, which Christ is the author and finisher of, that saves men's lives; and the sword of the spirit, the word of God; and the helmet of salvation, that preserved their head; and the breastplate of righteousness, that kept evil out of their breasts and hearts; and their loins were to be girt with truth; and to be shod with the preparation of the everlasting gospel of peace.

And these are Christ's ministers of the spirit, and believers, and true christians, that stand in this armour, and have these weapons, and follow Christ, and fight under his banner of love, with his spiritual armour and weapons, in his new and living way, and new testament, and new covenant of grace and light; and follow not the Jews in their carnal armour and weapons, and signs, and shadows; for the substance is come.

So the new covenant and testament, and new and living way, are not according to the Jews' old covenant and testament, and old way, which served till the seed Christ came. And all those signs and shadows in the old covenant, upheld with their outward weapons and carnal armour, have done their service to hold up their signs and shadows; but Christ is come, and hath abolished them.

And so it is clear, that the new covenant and new testament, and new and living way, are not according to the old covenant, and old testament, and old way amongst the Jews, as was said before.

And in the old covenant, and testament, and old way, the Jews were

to swear, and to perform their oaths unto the Lord; and not to swear falsely.

But in the new covenant, and testament, and new and living way, Christ the son of God saith, 'Swear not at all, but let your yea be yea, and your nay, nay; for whatsoever is more than these, cometh of evil.' Matt. v.

And the apostle James in the new covenant, in his general epistle saith, 'Above all things, [mark, above all things] my brethren, swear not,' &c. So these are the brethren in the new covenant, and testament, and new and living way, that are not to swear at all. And further he saith, 'They were not to swear by heaven, nor by earth, nor any other oath; but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.'

So it is clear, the command in the old covenant and testament, which Christ calls the old time, in which they were not to forswear themselves, but to perform their oath to the Lord; so they did not go into evil and condemnation that did swear truly, and perform their oath to the Lord in the old time, and old covenant; but they go into evil and condemnation, that swear at all in the time of the new covenant and testament: for Christ, who is the oath of God, he fulfils the oaths of the old, and takes away and abolishes the oaths of the old covenant, and sets up yea and nay instead of them.

And now, if you should object, that Abraham, and Jacob, and Joseph, and Moses, and the prophets, and the angels swore: Christ the son of God is greater than Moses; who said 'Before Abraham was, I am;' and he reigns over the house of Joseph and Jacob, and fulfils the prophets; and he saith, 'Swear not at all:' and Christ the great prophet, whom God had raised up, is to be heard in all things.

And as for the angel's swearing, it is said, 'I bring forth my first begotten into the world, let all the angels worship him,' to wit, the son of God, who saith, 'Swear not at all.' And 'This is my beloved son,' saith God, 'hear ye him.'

And in the Old Testament it is said, 'That unto me every knee shall bow, and every tongue shall swear, saith the Lord,' in the old covenant and testament. Isa. xlv. 23.

But in the new covenant and testament the apostle quotes Isaiah, and saith, 'Every knee shall bow, and every tongue shall confess to God.' Rom. xiv. 10.

So here it is clear, that swearing was allowed in the old covenant and old time, but confessing in the new covenant and new time.

And it is manifest, that Christ hath taken away all swearing in his new testament and covenant: for all swearing hath been since man fell from the image of God; and Christ renews man and woman up into

the image of God again, and sets up yea, yea, and nay, nay, instead of an oath.

And Christ sets up in his new covenant instead of swearing, 'true witness bearing;' and that 'in the mouth of two or three witnesses every thing shall be established.' He doth not say, that in or by the mouth of two or three swearers every thing shall be established.

And the apostle saith, 'Let every man speak the truth to his neighbour;' which speaking truth is set up by Christ and his apostles instead of swearing, which was commanded in the old time, and under the old covenant and testament, in which the law commanded people to swear, which oath was to end the controversy and strife amongst men; which served until Christ the seed came. But when Christ came, he abolished the law that commanded swearing, and swearing also.

And so it is clear, that the new covenant, and new testament, and new and living way, is not according to the old covenant and testament, and the Jews' old way.

And the apostle Paul writes to the Galatians, and to such as were going again into circumcision and the law, and he saith unto them, 'As many as are for the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things, which are written in the book of the law to do them.'

And again he saith, 'That no man is justified by the law in the sight of God, it is evident; for the just shall live by faith; and the law is not of faith.'

And again he saith, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' Gal. iv.

And here it may be seen, what labour the apostle had, to bring people into the faith in the new covenant and testament, and from under the works of the law in the old covenant and testament, and from under the curse.

And again the apostle saith, 'Before faith came, we were kept under the law, shut up unto the faith, which should afterward be revealed; even so when we were children, we were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law.' Gal. 3d and 4th chapters.

So they that are redeemed from under the law, are redeemed from under bondage, and outward elements of the world, which elements of the world the law commanded to be observed: for the law commanded the priests' garments to be distinct from others.

And the law commanded an outward temple and tabernacle, and a worldly sanctuary, and outward altars, and candles, and candlesticks, and outward days, and months, and times, and years, and feasts, and

outward trumpets were blown at such times; and sacrifices, and offerings of beasts, and fowls, and other creatures.

And the law commanded the priests' tithes and offerings, and the store-house: and these outward things with many others, were elements of the world, which kept them in bondage, in the old covenant and old testament, before Christ was revealed. And where faith is revealed by Jesus Christ, who is the author and finisher of it, he is the end of that law to every one that believeth; which law commanded these outward worldly elements; and 'such are not under the law, but under grace.' Rom. vi.

And here the new covenant and new testament, and the new and living way is not according to the old testament and covenant.

For the new covenant and new testament is heavenly and spiritual. And the law of life, that is in Christ Jesus, is not according to the law received upon Mount Sinai, which commanded all these outward elementary things to the Jews; and they were to observe and do them. And the law served until the seed came; which the seed Christ is come, and hath abolished them all, and changed the law, and covenant, and priesthood, and the old testament.

And they that are believers, are come into the new covenant of light, and life, and grace; and do receive the spirit of Christ, and the law of life that is in Christ Jesus, that makes them free from the law of sin and death.

And so, as I said before, it is clear, that the new covenant and testament, and the law of life are not according to the old covenant, and the old testament, and the law from Mount Sinai, that was written in tables of stone.

And now also, are not the priests' garments, their surplice, and white sleeves, and their other distinguishing garments, a work of the law, though they do not offer sacrifices and offerings, as the outward old Jews' priests did?

Likewise, are not tithes, tenths, first-fruits and offerings, which were to be given to the priests, works of the law, though now they do not do all the priests' work under the law? And some of the priests now have lots of the land also, contrary to the law in the old covenant.

And is not setting up lights and candles in temples, works of the law and the priests under the law, though they do not burn incense like them?

And is not swearing truly by the Lord a work of the law, which the law commanded, by which they ended the differences amongst men in the old time of the law? And so none of these are works of the gospel, or works of faith, in the time of the new testament and covenant, which prohibiteth all swearing, and saith, 'Men must not swear at all,

or take any oath; but their yea must be yea, and their nay, nay, lest they go into evil,' and so into condemnation.

And so the law commanded swearing; but the gospel, and new covenant and testament commands every man to 'speak truth to his neighbour;' and 'in the mouth of two or three witnesses every word should be established.'

And the apostles, in the gospel-time and new covenant, (to whom Christ said, 'Freely you have received, freely give,') did not go in distinct garments from other people; for Peter had his fisher's coat, after Christ was risen. And Paul bid them bring his cloak, which he had left at Troas, &c.

So the apostle saith, and tells them plainly, 'As many as are under the works of the law, are under the curse.' And if ye do some things of the law, and not continue in all things 'written in the book of the law, ye are cursed; and no man is justified by the law in the sight of God. And the law is not of faith, which the just do live by; for God doth justify the heathen through faith;' and they are justified by that faith which Christ is the author of: 'For by the works of the law no flesh shall be justified.' Gal. ii. 10.

And the priests' pulpits is a work of the law; for Ezra had his pulpit to read the law, in the time of the law and old covenant. And the tenths of the increase, with the tithes and offerings, were a work of the law, and not a work of the gospel; for Christ said to his gospel ministers, 'Freely you have received, freely give.'

And to kill blasphemers and sabbath-breakers, and to stone them to death, or put to death with outward weapons about religion, is a work of the law, and not of the new covenant and new testament. For Christ, though his name was blasphemed, and the apostles and their doctrine and teaching blasphemed and evil spoken of: yet, he, the King of kings, and Lord of lords, and his great apostles, did not command, nor put any to death with any carnal weapons. But Christ said, 'They that blasphemed against the son of man, it might be forgiven; but they that did blaspheme against the Holy Ghost, were not to be forgiven, neither in this world, nor in the world to come;' which was punishment enough. And further, he said in the new covenant and his gospel-day, 'He came not to destroy men's lives, but to save them.'

So all they that wrestle with flesh and blood, and with carnal weapons about religion, it is a work of the law, and the old testament, and not a work of the new testament and new covenant.

For the apostle said, 'Their warfare was spiritual, and their weapons were spiritual, and not carnal;' and they did not wrestle with flesh and blood, but with spiritual wickedness, and rulers of darkness.

So the apostles were of faith, in the new covenant and testament, and

not of the law, wrestling with their works and weapons of the old testament. And the law was added because of transgression, and served until the seed Christ came, who redeems from under the law, Christ Jesus, by whom the world was made. So he was before man fell into transgression, by reason of which the law was added, which served until the seed came, which seed is Christ, who doth fulfil the promises and the law, and so redeems his people from under the works of the law, and from under the curse.

And the apostle saith, 'the law is fulfilled in one word, even in this, to love thy neighbour as thyself. And if ye be led by the spirit of God, ye are not under the law,' &c. Gal. v. 'For I through the law am dead to the law, that I might live unto God.' Gal. ii. 'And they that love one another fulfil the law.' Rom. xiii.

And further the apostle saith, 'The righteousness of God is without the law, being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Christ Jesus, unto all and upon all that believe; for there is no difference.'

So this righteousness in the new testament is larger than the righteousness of the law, which the Lord gave unto the Jews, which he had not given the like to other nations. So this is larger than the old covenant.

And therefore the apostle concludes, 'that a man is justified by faith, without the deeds of the law.' Rom. iii.

'For the promise that was to Abraham and his seed, that he should be heir of the world, was not through the law, but through the righteousness of faith,' before he was circumcised, and before he gave tithes to Melchizedec, as in Gen. xii. where the Lord said to Abraham, 'I will make of thee a great nation; and I will bless thee, and make thy name great, and thou shalt be blessed; and I will bless them that bless thee, and curse him that curseth thee. And in thee shall all the families of the earth be blessed.' So before he was circumcised, and before tithes were paid, the promise was to Abraham. And so, who are of faith, are of Abraham, and walk in the steps of our father Abraham, which he had, being yet uncircumcised, yea, and before he gave tithes to Melchizedec. Gen. xii. and Rom. iv. 'Therefore it is of faith, and by grace, to the end that the promise may be sure to all the seed.' And therefore the apostle saith, 'But now are we delivered from the law, that being dead wherein we were held, that we might serve God in the newness of the spirit, and not in the oldness of the letter.' Rom. vii. 'For what the law could not do, in that it was weak through the flesh, God sendeth forth his own son in likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For the law of the

spirit of life in Christ Jesus,' saith he, 'hath made me free from the law of sin and death.' Rom. viii. For Christ is the end of the law for righteousness' sake, to every one that believeth.

Now, this was the law of works, and the law of the old covenant and testament that Christ was the end of, and which the apostle laboured to bring people out of, into the law of faith, and law of love, in the new covenant and testament, and new and living way, and to establish people upon Christ, the substance, who is the end of the law. For the apostle saith, 'When the fulness of time [mark, the fulness of time] was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. And because ye are sons of God, he hath sent forth the spirit of his son into your hearts, crying, Abba Father.' So no more servants under the law, and old covenant and testament, but sons in the new covenant and testament, and new and living way, through the redemption in Christ Jesus, and through his spirit that he hath sent into their hearts.

So here the new covenant and testament, and new and living way, are not according to the old testament and covenant, and the Jews' way in their old time: nor the old law from Mount Sinai is not according to the law of life, which is in Christ Jesus.

And Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; that is, all these signs, shadows, and figures. But Christ, as a son over his own house, whose house we are, to wit, in the new covenant and testament, and new and living way. So Christ is over his house, the Jews in the spirit, in the new covenant and testament, and new and living way; and they enjoy him, the substance, who makes all things new.

And Moses was faithful in all his house, in the old covenant and testament, in the old time, over the outward Jews with the outward shadows and signs, which were commanded by the law, and served until Christ the seed came; and when he came, he abolished them. So as Moses was to be heard in his house in the old covenant concerning his shadows, figures, and signs; so Christ is to be heard in his house in the new covenant, who is the substance, and abolishes all the figures and signs of the old covenant. And God saith, 'This is my beloved son, hear ye him.'

And the high priest, in the time of the law and old covenant, once a year went with the blood of the clean beasts into the holy place, which he offered for himself, and the sins of the people. But Christ being come a high priest, by his own blood he hath entered once into the holy place, to wit, heaven itself; and hath obtained eternal redemption for us.

So the blood of the beasts cleansed from sin in the time of the old covenant and testament: but in the time of the new covenant and testament the blood of Christ Jesus, the lamb without blemish, cleanses us from all sin.

'And Christ is the mediator of the new testament, by means of death, for the redemption of the transgressions that were under the first testament, that they which are called, might receive the promise of eternal inheritance.' Heb. ix.

So, as the priest entered into the holy place made with hands, with the blood of bulls and goats, for the cleansing of himself and the people in the old testament and covenant, which were figures. But Christ in the new testament, is entered into heaven itself, now to appear in the presence of God for us.

So all are to look unto Jesus in the new covenant and new testament, which is not according to the old; for in the old the people were to look unto the priest for their cleansing, and to the outward blood and water, by which they were cleansed. But in the new covenant and testament they are to look unto Christ Jesus, his blood, his life, and unto the heavenly water of life, by which they are cleansed.

So the new covenant and new testament is not according to the old. For Christ, the high priest in his new covenant and testament, and new and living way, and in his new Jerusalem, and he, the offering, and his blood, is not of the building of the old covenant and old testament, and old priesthood, with their offerings of the outward blood of beasts, and their cleansing with the outward water; I say, Christ is of a far greater and more perfect tabernacle, &c. not made with hands, than that outward tabernacle, which is built and made with hands. So he is not of the old covenant and testament building.

And in the old covenant and testament, it was the old way to anoint the priests, the prophets, and the kings, with outward oil. But in the new covenant and new testament, and new and living way, Christ, the great prophet and high priest, who is made higher than the heavens, and the King of kings, God hath anointed him with the holy ghost, and he doth anoint his Jews in the spirit, and his true believers and followers with his spirit, in his new covenant and new testament. So the anointing in the new covenant and new testament, and new and living way, is not according to the old.

For the apostle saith, 'He which establisheth us and you in Christ, and hath anointed us, is God.' 2 Cor. i. 21.

And so, the manner of the anointing is also different in the new covenant and testament, and new and living way, from the manner of the anointing in the old covenant; in which the prophets, priests, and levites, did anoint the prophets, and the priests, and the kings. But in the

new covenant God and Christ anoints his people with his spirit, which God hath poured out upon all flesh. And so that outward anointing amongst the Jews in the old covenant, Christ hath abolished, which was with outward oil.

And in the old covenant the Lord bid Moses, 'Go and lead the outward Jews (which he brought out of Egypt) unto the place which I have spoken of unto thee,' &c. But in the new covenant and testament the Lord saith, 'I have given thee for a witness, and for a leader and commander to the people; and thou shalt call nations, that knew not thee; and they shall run unto thee, because of the Lord thy God, the holy One of Israel; for he hath glorified thee.' Isa. lv.

So Moses was the leader of the outward Jews in the old covenant in his day, with his types, figures, signs, and shadows; and the rock Christ followed them. But in the new covenant and testament Christ is the leader and commander of his people; and is the good shepherd, that hath laid down his life for his sheep, and goes before them (who is the substance) and not after them, as he did after the old Israel in their shadows. And his sheep do know his voice in the new covenant, and they do follow him into the pastures of life, that are always green; and to the living springs, that are always fresh.

And Christ, the commander and leader of his people, his call is larger than Moses's; 'For he shall call and lead nations, that knew not God, and they shall follow him.' So he not only calls and leads the Jews, but nations.

And so it is clear, that the new covenant and testament, new and living way, is not according to the old in this also.

And in the old covenant they had carnal ordinances, and a worldly sanctuary, though the sanctuary was called holy in its time; and all these meats, and drinks, and sacrifices, and outward washings with outward water, which were imposed upon them by carnal ordinances, until the time of reformation, that is, until the time of Christ in his new covenant. And the priests were made after the law of a carnal commandment, and had their carnal storehouse, and carnal tithes and offerings; and so, the carnal mind is death. And so it is called, 'The ministration of *death* in the Old Testament, written and engraven in stone.' 2 Cor. iii. and Rom. viii. and Heb. vii. 9. But Christ, in his new covenant and testament, 'is not made after the law of a carnal commandment, but after the power of an endless life.' Heb. vii. 16.

And so his ordinances and commandments are spiritual; and to be spiritually minded is life and peace.' Rom. viii. 6.

So all these carnal worldly things in the old covenant, and carnal ordinances, and worldly sanctuary, and the law, which was after the law of a carnal commandment, served until Christ the seed came, to

reform them out of those carnal worldly things, figures, signs, and shadows, into the spiritual things, and to Christ the substance. For when the substance is come, the shadows fly away. And so, the new covenant and new testament is not according to the old.

And in the old covenant and testament they had an outward ark, and in it they had the pot of manna, and Aaron's rod that budded, and outward altars; and in the ark they put the testament. But Christ in his new covenant puts his testament, his spirit, in the hearts of his people; and the altar is spiritual, upon which the saints do offer up their spiritual sacrifices; and they have their heavenly bread in their hearts, which gives them life. For they that eat of the manna, died in the wilderness; but they that eat of this heavenly bread, it gives them life eternal.

And as Aaron's priesthood was tried by the budding of his rod in the ark, when all the rest of the outward rods, that were laid in the ark with his, did not. So are Christ's ministers, in the new covenant, by the budding of the spiritual rod in their tabernacle, and bringing forth spiritual fruits; which spirit God hath poured upon all flesh; which fruits of the spirit they bring forth, and that which they have profited by the spirit, they come to minister.

So the new covenant is not according to the old, with its outward rod, testament, and manna, outward tabernable and altar; for all these outward things served but till the time of reformation, till the seed Christ, the heavenly and spiritual man, came, in his new covenant of light, life and grace, who puts the heavenly testimony, and heavenly manna and rod in the heavenly ark, the sanctified hearts, and who offer up the spiritual sacrifices upon the spiritual altar. And Christ abolishes all those outward things, with the old covenant and testament, and establishes the new.

And in the old covenant the priests, which were made by the law of a carnal commandment, were to burn incense at the outward temple at Jerusalem, and there they were to do it by course, and served in their course.

But in the new covenant and testament the Lord saith, 'From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.' Mal. i. 11.

So this pure offering and incense, which should be offered unto God in every place, is by and in his pure spirit to the pure God, the Lord of the hosts of the Jews in the spirit; yea, and the Gentiles also.

So likewise in this, the new covenant is not according to the old, but is larger. For in the old covenant the priests by turns were to burn

outward incense only in one outward temple. But in the new covenant all the believers in Christ Jesus are to offer spiritual incense in every temple and place, in the new covenant and testament, and new and living way; for Christ abolishes and puts out, and to an end, the outward fires of the outward incense, and tabernacle, and temple, and sanctuary, those outward worldly things, which served until the time of reformation by Christ the seed. And so the new covenant is not according to the old; for the one was of natural and outward things, and the other of inward and spiritual.

And God sent Moses to lead the people out of outward Egypt; and they did not come out from outward Egypt till Pharaoh's first-born was slain. And they had light in Goshen, before they came out, though darkness was over the land of Egypt. But Christ in his new covenant leads his Jews in spirit out of spiritual Egypt and Sodom; and they have light in their Goshen before they come out, though spiritual darkness be in spiritual Egypt. And the first birth of the spiritual Pharaoh must be slain, before the Jew inward comes out of the spiritual house of bondage and darkness within, and to follow Christ, the captain of their salvation, in his new testament and new covenant, and new and living way; and so to worship God in his holy spirit, and in his truth, that the devil is out of.

So outward Pharaoh oppressed the outward Jews; and spiritual Pharaoh oppresses the spiritual Jews, and will not let them go forth, till the first and spiritual birth of him be slain.

And the Jews, when they received the law in the old covenant from Mount Sinai, they were to wash their clothes, as they were commanded by the Lord, and Moses was to sanctify them. Exod. xix. But in the new covenant all that receive the law of life, which is in Christ Jesus, from Mount Zion, Christ doth sanctify them, and they are to wash their hearts, souls, spirits, and minds, with the heavenly water of the word; and the blood of Jesus cleanses them.

And the priests sprinkled the people with the blood, which is the life of the clean beasts, in the old covenant. But Christ in his new covenant and testament sprinkles his precious blood (which is his life) upon the hearts and consciences of his people, by which they are made clean. And the priest made atonement with the blood of the clean beasts, for the sins of himself and the people; but Christ with his blood hath made atonement to God for the sins of his people. So the blood and the priest of the new covenant are contrary to the old, and exceed it. For they offered up the blood of the beasts, and he offered up his own blood, his life, for his people.

And so the new covenant and testament is not according to the old;

for Christ abolisheth all those outward washings and offerings, and the law that commanded them.

And in the old covenant and testament the priests were to wear the outward fine linen, and the high priest the urim and thummim written upon his breast, which signifies light and perfection: but in the new covenant and testament, Christ is the light himself, and the perfection of all those outward things in the old covenant, and the substance of them all. And the righteousness of Christ is the fine linen, which will never dirt nor wax old; which all Christ's believers in his new covenant and testament wear; and they need not wash this fine linen, which all the believers that wear it, are the royal priesthood, and offer up the spiritual sacrifices. And as the priests in the old covenant were to wash their outward fine linen, which outward fine linen Christ doth abolish, and the priests and their garments, and the wearing of the urim and thummim upon their breasts in the old covenant; and sets up his righteousness in the new covenant, for his royal priesthood to wear, and light and perfection in their hearts. And so, in this, also, the new covenant is not according to the old.

And all the unclean, in the old covenant, were to be put out of the outward camp, and they were to dwell alone; and without the camp was their habitation to be. Levit. xii. and Deut. xxiii. The unclean were to go out of the camp; and they were to wash themselves with outward water, and to be clean, before they were to come into the camp again; yea, when they did go forth to ease themselves, they were to go forth without the camp, and cover it with a paddle. So the camp of the outward Jews was to be holy, in the old covenant; for the Lord God said, 'He would walk in the midst of the camp to deliver them.' Deut. xxii.

Therefore, if the Jews, in the old covenant, and in these outward things, were to be so holy, and all uncleanness kept out of it; and their excrements were to be covered without the camp, that the Lord might walk amongst them, in their figures, signs, and shadows, which served till the seed Christ came, the time of reformation, in the new covenant of grace and light, which is not according to the old; then much more the camp of the new covenant and testament must be kept clean; and all their uncleanness must be done away, and buried with a spiritual instrument, without the camp. For the habitation of all the unclean is without the camp of God and Christ, and his new covenant; and they cannot come into his holy camp and city, until they be washed with the pure blood of Christ and the holy water of life.

And in the time of the old covenant, the Jews were not to offer any thing to the Lord that was blind or lame, or that was blemished, in their sacrifices. Deut. xxv. and Levit. xxii. 21. 'There shall be no blemish

in that which they offer unto the Lord; neither shall it be broken, or blind, or maimed, nor have a wen or scab, &c. or any thing superfluous, or lacking any of his parts, or that was crushed, or bruised, or cut; they were not to offer any such things in all the land to the Lord, but what was whole and clean, and without blemish:' which was a type of Christ, who was clean and whole, and had all his parts, and not broken, but was a lamb without blemish, who, to establish the new covenant, offered up himself once for all these offerings in the old covenant. So he is both the peace offering and thanksgiving offering, and the offering also for the sins of the whole world, who abolished all the offerings of the old covenant, and ended them; and consumes all the false offerings, with their fat, in his fiery baptism.

And so, the lame, blind, blemished, broken, scurvy, scabbed offerings, were not accepted of God in the old testament and old covenant; and much less are they accepted in the new covenant of grace, light, and life; for in the new covenant, the children of the covenant of grace offer spiritual sacrifices.

So it is clear here, the new covenant and testament is not according to the old.

And whosoever of the seed of Aaron had any blemish, was not to offer the bread of his God in the old covenant and testament; and what man soever hath a blemish, he shall not approach. A man that is blind or lame, or scabbed, crushed, broken foot or hand, or crooked back, or a dwarf, or that hath a blemish in his eye, or scurvy, or hath his stones broken, or any superfluity, or hath any blemish, of the seed of Aaron the priest, he shall not come nigh the offerings of the Lord. Nay, the priests were not to drink wine or strong drink, when they went into the tabernacle to offer. So perfect, whole, clean, and clear, without blemish, they were to be in the old covenant, that offered those outward things, in the outward tabernacle or temple. Then much more perfect, and more clean and clear, is Christ Jesus, the high priest, who offered up himself to God, without spot or blemish, for the sins of the whole world, and gave his holy flesh for the life of the whole world, and who abolished all those offerers and offerings in the old covenant.

And therefore all his believers, in the new covenant and testament, which are called a royal priesthood, must be much more clean and holy than they were in the old covenant and law of works, they that be in the new covenant of grace, and without blemish. For as Peter saith, 'Christ, the Lamb of God, who offered up himself, is without spot or blemish;' and he sanctifies and cleanses, and washes his church, his people, with the water of the word, 'that he might present to himself a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and without blemish.' Ephes. v.

So he cleanses away the inward brokenness, crookedness, scurviness, scabbedness, blindness, deformities, lameness, and blemishes, that all the believers in the light, which is the life in Christ, might offer their spiritual sacrifices unto God. And so the children of the new covenant are called a holy nation, a royal priesthood, and do exalt Christ the substance, who hath abolished the old priesthood, and his offerings in the old covenant, which are not according to the new covenant and testament.

And there were to be no drinkers of wine nor strong drink, when they were to approach before God in the old covenant; and drunken priests were forbidden in the time of the law and old covenant, much more in the time of the gospel.

For whatsoever was blemished or evil-favoured, was not to be offered to the Lord in the old covenant. But in the new covenant, which is not according to the old, all that are the followers of Christ, who brings them up into the image of God, and the believers in the light, which is the life in him, and are called the children of light, and are born of God, and have passed from the death that blemishes them, and made them ill-favoured, and crooked, and scabbed, and blind, &c.: all these that are born of God and children of light, are very well favoured, like God, their Father, and he doth accept their spiritual offerings and sacrifices, and them also whom Christ doth present to God in the new covenant and testament, and new and living way, which is not according to the old testament and old covenant, the Jews' old way; for the one was outward, and the other inward; the one was carnal, (viz. in carnal ordinances,) and the other spiritual.

And the Jews in the old covenant and testament, they were to eat only of the clean fowls and clean beasts; and they were to put a difference between the clean and unclean beasts and fowls; and that which died of itself, or was torn, they were not to eat, nor to defile themselves withal. Levit. xxii. 'For ye shall be holy unto me, saith the Lord; ye shall not eat flesh that is torn of the beast of the field; ye shall cast it unto the dogs.' Exod. xxii. And Aaron and his sons, the priests, were to eat part of the sacrifice of the clean beasts in the holy place, Levit. x. that was, in the temple or tabernacle.

Now all these outward clean creatures, and they that eat of them, were to be clean also; for the priests were to be sanctified and cleansed before they eat of the sacrifice. I say, all these clean meats and offerings were a type of Christ Jesus, the offering, and of the heavenly clean food, that the children of the new covenant feed upon; for they were not to feed upon such outward things, as were torn or died of themselves; for they were dogs' meat in the old covenant. But in the new covenant, which is not according to the old, all the creatures of God are

clean unto them, and every creature of God is good, and they cannot feed upon any thing that is torn, nor that which dies of itself. I say, they cannot inwardly feed their souls with it; but their food is that which is living, and from him that is living, who did not die of himself, and is living, and dieth no more; and the spiritual food and things are not torn things, and do not die, which the Jews in the spirit feed upon.

So the new covenant and testament is not according to the old; for the Jews in the old covenant fed upon outward things, and upon that which was clean; and the priests were to eat part of the sacrifices in a clean place, in the temple. But the Jews in spirit and new covenant, unto them every creature of God is good and clean, and their food is spiritual, and they eat of the sacrifice Christ Jesus, their bread from heaven, all the royal priesthood of God in his new covenant eat of it in the clean temple and tabernacle, their hearts, of the clean heavenly food. So the new testament is not according to the old.

And the Jews had a high priest over the rest of the priests in the old testament and covenant, which could not continue by reason of death, but when one was deceased, they got another to offer their sacrifice, and he had the tenth of the tenths.

But Christ is the high priest in the new covenant, who hath offered up himself once for all the offerings of the priests in the old covenant; and so hath tasted death for every man, and is risen, and remains a priest for ever, and dieth no more; and is a high priest in his new testament and new covenant, and makes all his believers priests and kings to reign upon earth, and over the serpent, whose head he hath bruised. Glory to God for ever.

So our high priest is not according to the old, and his followers are not according to the old priests' followers; for they are all spiritually minded, and the spiritual cannot feed upon that which is torn or dies of itself, nor offer it, but upon that which is living, and holy, and heavenly, and spiritual in the new covenant; for that which dieth of itself, or is torn, is not spiritual, but carnal, and the royal clean priests in the new covenant cannot feed thereon.

And all the Jews in the old covenant and testament, the Lord said unto them, 'Ye shall sanctify yourselves, and ye shall be holy; for I am holy, saith the Lord, and ye shall be holy men unto me.' Exod. xxii.

So they did sanctify themselves, and wash themselves with outward water, and the blood of the outward clean beasts was sprinkled upon them; and Aaron the high priest was to bear the iniquity of the holy things, after that he was sanctified, which the children of Israel had hallowed, and all their holy gifts. Exod. xxviii. 38. And Aaron and his sons were to eat the sin offering, and to bear the iniquity of the congregation, and to make an atonement for them before the Lord. Levit.

x. And the priests' garments were all to be holy, and the temple, and tabernacle, and sanctuary were all called holy in the old covenant.

But the new covenant is not according to the old; for Christ in the new covenant he bears the iniquity and sins of the whole world, and was wounded for its transgressions, and bruised for iniquities, and the chastisement of our peace was laid upon him; he hath borne our griefs, and with his stripes we are healed, and the Lord hath laid upon him the iniquities of us all; whose soul was made an offering for sin, who saw the travails of his soul, and was satisfied. Isa. lv.

So he abolisheth all those outward holy garments, and tabernacle, and temple, and offerings, and gifts, which were called holy in the old covenant, but worldly in the new covenant.

So it is Christ, 'whom God the Father hath sanctified, and sent into the world,' John x. that makes an end of sin, and finishes transgression in his new covenant, who through death destroys death, and the devil, who had the power of death, that made man and woman unholy. And it is Christ Jesus that makes all things holy and new, and sanctifies all things by his word, and all his gifts are holy; who changes the first priesthood with all the outward things, which were called holy in the old testament, which were figures of the holy spiritual things in the new testament, and the spiritual sanctuary, temple, and tabernacle, in the new covenant and testament. All the Jews in the spirit feed upon Christ, their sacrifice, which he gives for the life of the world; and so eat the bread from heaven, in the holy and heavenly sanctuary, tabernacle, and temple, that are not of the old covenant's building.

So Christ in his new covenant and testament, the high priest made higher than the heavens, in offering up himself once for the sins of the whole world, is not according to the Jews' high priests, and their offerings, but doth put an end to them all, and abolisheth them all, and establishes his new testament in the spirit, and new covenant of light, life and grace. I say, Christ, the high priest who was dead, and died for man, to fetch man out of death to life, and to destroy him that kept him in death, is alive again, and lives for evermore, and is a high priest for ever amongst all his royal priesthood, and reigns in his holy sanctuary, tabernacle, and temple of the sanctified hearts.

And the Jews in the old covenant and testament, they were not to touch any unclean thing, or creature, or unclean fowl, or beast, or creeping things that were outward; no, not to touch any vessel where any of those unclean things were in; if they did, they were to wash themselves with outward water. Levit. xi. And likewise, they were not to come nigh, nor touch the dead; if they did, they were unclean, and they were to sanctify and wash themselves with outward water, &c.

Now the new covenant is not according to the old, which saith,

'Every creature of God is good.' And God and Christ hath sanctified every creature; as Peter preached it from a voice he heard from heaven, when he saw four-footed beasts, and wild beasts, and creeping things let down from heaven, in his vision, which he was to kill and eat; and they were not to be called common nor unclean in the new covenant. For every thing that God had made was sanctified by the word, by which all things in the beginning were made good, yea, very good.

And so in this the new covenant and testament, and new and living way, are not according to the old.

And as they in the old covenant were not to touch the dead, nor the unclean creatures, so the Jews in the spirit are not to touch the unclean creeping spirits, which are like beasts and ravenous fowls. And those are the unclean spirits which the apostles would not have the saints to touch; for if they did, they must be washed with heavenly water, and the blood of Jesus, before they can be cleansed. And for eating, or touching of outward creatures, he told the saints in the new covenant, that 'whatsoever was sold in the shambles, that they might eat.'

And though it was the doctrine of the law in the old covenant to forbid several sorts of meat to eat; but in the new covenant it is the doctrine of devils to forbid meats and marriages, or to command to abstain from them, which God hath created, to be received with thanksgiving, by them that receive the doctrine of Christ Jesus in his new covenant and testament. 'For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer.' 1 Tim. iv. 4.

So here it is clear, the new covenant and testament is not according to the old.

And in the old covenant, when the outward Jews went to wars with their carnal weapons, and took any prize, every thing that could abide the fire, must go through the outward fire, and that was to cleanse it and purify it with the outward water and fire; and they were to abide seven days out of the camp, and to wash their clothes, before they came in again into the camp. Numb. xxxi.

But in the new covenant, which is not according to the old, every thing must be washed with the water of life, and cleansed by Christ, and come through his fiery baptism, before they can come into his treasure, and camp, and city, and be perfect. For the seven days that were to pass upon them in the old covenant, was the perfection of days. And that was outward fire and water, that was to cleanse and purify the Jews, and those outward things; but all the believers in the light must be washed with the heavenly water, and purified with heavenly

fire, and the blood of Jesus Christ, before they can come into his heavenly camp.

And in the old covenant and testament, Ruben, Gad, and Asher, Zebulon, Dan, and Naphtali, these were to stand up upon Mount Ebal, and to curse the disobedient; and others were to stand up and bless the obedient. Deut. xxvii.

But in the new covenant and new testament, which is not according to the old, Christ saith, 'Love your enemies, and bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the children of your father that is in heaven: for he makes the sun to rise on the evil and the good, and sends his rain on the unjust, as well as the just.' Matt. v.

And this is Christ's doctrine in the new covenant. And the apostle saith, 'Being reviled we bless; being persecuted we rejoice.' 1 Cor. iv.

And again the apostle saith, 'Bless them which persecute you; bless, and curse not.' So though they were to bless and curse in the old covenant; yet in the new covenant they are to bless, and not curse, as in Rom. xii. 14.

And so here it is clear, the practice of the new covenant and testament is not according to the old.

And in the old covenant it is said, 'An eye for an eye, and a tooth for a tooth.' But Christ in his new covenant and testament saith, 'Whosoever smites thee on the one cheek, turn to him the other also.' So here the new covenant's practice is not according to the old.

And you have heard say in the old covenant and testament, and that old time, 'Thou shalt not commit adultery.' But Christ in the new covenant and new testament saith, 'Whosoever looks after a woman to lust after her, hath committed adultery already in his heart.' So the righteousness and holiness of the new covenant doth exceed the old.

And in the old covenant, 'whosoever put away his wife, was to give her a bill of divorcement,' &c. But Christ in his new covenant saith, 'Whosoever putteth away his wife, save for the cause of fornication, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery also.' Luke xvi. and Matt. v.

So here the new covenant is not according to the old; and the righteousness of the law of life doth exceed the righteousness of works in the old law.

And in the old time it was said, 'Thou shalt love thy neighbour, and hate thine enemy.' But in the new covenant, which is not according to the old, it is said, 'Thou shalt love thine enemies, and pray for them, and do good for them that hate you.'

So though the old covenant taught humanity, yet the new covenant teaches not only natural humanity, but heavenly humanity, divinity, and christianity.

And in the old covenant and testament the Jews were to keep the year of jubilee, which was the fiftieth year; and therein they were to proclaim liberty with trumpets, throughout all the land. And this year of jubilee was to be holy unto all the Jews; and in the year of jubilee the servants went out free, and therein was a redemption of lands and houses, and bondmen, and servants, which were of the children of Israel. Levit. xxv.

And now this was an outward freedom and liberty in the old covenant; and this outward year was holy, and it was proclaimed with outward trumpets. But in the new covenant and new testament, the year of jubilee is proclaimed, blown and sounded with the spiritual gospel trumpets, throughout all the world, and unto every creature under heaven, unto bond and free, without respect; yea, eternal liberty in the gospel of Christ Jesus, the heavenly man, the power of God, and in the light, which is the life in him; and in the grace, which hath appeared unto all men, which brings their salvation; and in the spirit which is poured out upon all flesh, that by the spirit all flesh might see the glory of God, and Christ their salvation, who redeems them, and pays all their debts of sin; who was made sin that knew none, and so made it to be his; and so died for the sins of the whole world and the ungodly, to redeem them out of the sin, and ungodliness, and bondage, and captivity, yea, to set all the prisoners and captives at liberty, and to make the blind to see, by opening their eyes; and heals the leper, cripple, and the sick, and looses the tongue of the dumb. Here is the year of jubilee, the everlasting holy year, or day of Christ, who destroys the devil and his works, that hath made man and woman unholy, and kept them in bondage and slavery. And so Christ brings all his believers into his glorious liberty of the sons of God, and to an eternal redemption; yea, he takes off and destroys that which hath brought the oppression upon the creation. So an everlasting jubilee in the new covenant, and new testament, and new and living way, which doth far exceed the Jews' outward year of jubilee, which was only to that particular nation. But Christ's jubilee of his everlasting gospel is to all nations to whom the gospel is preached, and liberty unto every creature under heaven, by his spiritual and gospel trumpets, which are blown and sounded by his light, and power, and spirit, and faith, in all nations, of their spiritual liberty and freedom in the land of the living, yea, a liberty both inwardly and outwardly; and he that believeth in the light, which is the life in Christ, is saved; and he that doth not, is condemned.

And this gospel trumpet, which sounds into all nations, and into all

countries, for their liberty, and salvation, and freedom, proclaims forgiveness and redemption to men, if they will believe it, and come out of thraldom and captivity; and he that believes it is saved, and hath the comfort of the salvation and liberty; and he that will not believe it is condemned, and lies under condemnation. And so in this, the new covenant and new testament is not according to the old; for this liberty and jubilee is to all nations, but in the old covenant it was but to the particular nation of the Jews.

And in the old covenant, the sons of Aaron shall blow with the trumpets; and this was an ordinance to the priests; and when they blowed the trumpets, the outward Jews were to assemble themselves before the tabernacle. 'And when they blew an alarm, then the camp set forward.' Numb. x. So they did not gather them together to the door of the tabernacle with ringing of bells, in the old covenant, but with the blowing of trumpets. And at the solemn feasts they blew the trumpets; which was a day of blowing the trumpets, which were outward, in their outward feasts, to their outward gathering to their outward tabernacle. But in the new covenant and testament, which is not according to the old, the trumpets are spiritual and heavenly, which are sounded with the power and spirit of God, in the day of Christ; yea, all his believers in his light, the life in him, are a royal priesthood, and blow the trumpet. And at the sound of this heavenly trumpet, they gather to this heavenly tabernacle, not made with hands, and to the heavenly Jerusalem, to his heavenly solemn feast, through the baptism of Christ and circumcision with his spirit, that plunges down and cuts off all corruptions; and so all come to drink into one spirit, that put off the body of death and sins of the flesh, that are gotten up upon man and woman by transgression; for Adam and Eve had it not before they transgressed the command of God.

And so by these spiritual and heavenly trumpets, ye are gathered to the heavenly feast, and bread, and wine, and honey, from heaven, and the new milk from the living word, that lives and abides, whose heavenly breast is never dry, but is always full of heavenly milk. And so as the heavenly trumpet sounds, the Jews in spirit move and go, and follow the heavenly spiritual Lamb in their fine linen, his righteousness, and keep their feast of the heavenly bread, that cannot be leavened. So the bread, the wine, the milk, the honey, the water, the trumpets, and the tabernacle, are heavenly and spiritual in the new covenant and testament, which are not according to the old, with their outward bread, and water, and trumpets, and outward tabernacle. All those outward things Christ abolished, which served but till the seed came to reform it; and in the time of the reformation of Christ, the heavenly and spiritual man, he reforms his believers and followers out of the natural, outward, and

carnal, into the heavenly, inward, and spiritual. And so the new and living way, and the new covenant and testament, and the new time of reformation, are not according to the Jews' old covenant and testament, and old time and way.

And the outward kingdom among the Jews in the old covenant and testament, Christ, in his everlasting kingdom, in his new covenant and new testament, doth exceed it. And they were commanded to an outward cleanness in that outward kingdom, with the outward cleansing by the blood of beasts, &c. And when they did transgress the outward law of God in their outward kingdoms, they were carried away captives. But Christ's kingdom is an everlasting kingdom, and is holy and pure, and none that are defiled enter into it; for it stands in power and joy in the holy ghost. And all must be born again before they can either see the kingdom of Christ, or enter into it. And Christ saith, 'The law and the prophets were until John, (which was the forerunner of Christ, and the preparer of the way,) but the least in the kingdom of God is greater than John.' 'And from the days of John Baptist until now, the kingdom of heaven suffereth violence,' saith Christ, 'and men press into it.' And Christ said unto his disciples, 'it was given unto them to know the mysteries of the kingdom of God,' &c. And John, when he wrote unto the seven churches, said, he was their 'brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' Rev. i. And Christ sent forth his disciples, and bid them 'Go, and say, repent, for the kingdom of God is at hand.' And they preached the kingdom of God; yea, Paul did, at Rome, to all that came unto him. And Christ saith, 'Not every one that saith Lord, Lord, shall enter into the kingdom of God; but he that doth the will of my Father, which is in heaven.' And they were to seek the kingdom of God, and the righteousness of it, and then all those outward things (which the Gentiles did seek after) should be added unto them. And Christ saith to his followers, in his new covenant and new testament, and new and living way, 'that except their righteousness do exceed the righteousness of the Scribes and Pharisees, they shall in nowise enter into the kingdom of heaven.' And therefore the christians in the new covenant, their inward and outward holiness, and righteousness, and godliness, and virtue, and temperance, and patience, and love, must exceed all the outward righteousness and holiness in the old testament and covenant of the Jews and priests, and Scribes and Pharisees, else they cannot enter into the kingdom of God.

And so it is clear, that the new covenant and new testament, and the new and living way, and the kingdom of Christ, and his righteousness, exceed the Jews' in the old covenant and testament, and their old way; which kingdom is an everlasting established kingdom, and no unclean thing can come into it; and it stands in power and joy in the holy ghost.

And all the believers in the light, which is the life in Christ, are born again, and enter into his kingdom, and are heirs of it; so heirs of an everlasting inheritance.

And Aaron, he and his company, in the old covenant and testament, were to look to the candlesticks, and to look to the seven lamps, a perfect number, as you may see in Numb. viii. and Lev. xxiv. and Exod. xl. and Exod. xxiv. And this they were to do throughout their generations. And so Aaron was to order the lamps, evening and morning, which were to burn continually without the vail of the testimony in the tabernacle of the congregation. Levit. xxiv.

And these outward things served till the seed Christ came in his new testament, and in his new covenant, who abolished all those outward candlesticks, lamps, and lights in the outward Jews' generation, and the priesthood also. And in the generation of Christ in the new covenant, his believers, that are gathered in his name, which are passed from death to life, which are his church, doth not he call them candlesticks? For in the revelations he calls the seven churches, or seven congregations, which are a perfect number, 'seven golden candlesticks.' And Christ, the high priest, doth enlighten the candle, which is the spirit of man, in the candlestick. And these congregations of people are them that he sanctifieth in body, soul, and spirit. And Christ walks in the midst of these 'seven golden candlesticks,' in his heavenly fine linen, and heavenly golden girdle; and his hair as white as wool and snow, and his eyes like a flame of fire, and his feet like fine brass, as if they were burning in a furnace; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shining in his strength. So here Christ, in his new testament and new covenant of light, life, and grace, is not according to the old, but doth exceed in glory. Rev. i.

And the Jews, in the old covenant, the priests, before they did offer to God the outward sacrifice, they were to be sanctified; which outward sacrifice was to be holy. But the Jews in spirit, in the new covenant, which is not according to the old, they are sanctified by Christ, and made clean by his blood and heavenly water; and he is their sanctification. And then all the sanctified believers are a royal priesthood, and they offer up spiritual sacrifices, and the spiritual sacrifices are holy. So the sanctifier and offering in the new covenant, and that which doth sanctify, are not according to the old. And therefore, Christ abolisheth the old covenant, and all its ways of sanctifying with the blood of creatures, which was their life; for Christ sanctifies in his new covenant with his own blood, his life, and makes all clean; and destroys him that made man and woman unclean; and renews man and woman up into the image of God, which they were in before they fell; and makes

them as clean again as God made them, and brings them up into himself, who is first and last, that never fell. So that they are built upon him, the living rock and foundation, and grafted into him, and he, the root, bears them. And here they, with their spiritual, heavenly trumpets, sound forth to the praise and glory of God, and bring forth fruits to his praise.

And the apostle in the new covenant said, 'that God had made them able ministers of the new testament, not of the letter; for the letter of the old testament killed, but the spirit of the new testament giveth life.' And farther he saith, 'If the ministration of death, written and engraven in stones, was glorious in its time, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory,' saith the apostle, 'was to be done away.' Which is done away by Christ in the new covenant and testament. And therefore, the ministration of the spirit in the new covenant and testament, and new and living way, is more glorious: for if the ministration of condemnation be glorious, which was the ministration of the old testament and covenant, then how much more doth the ministration of righteousness in the new covenant exceed it in glory? For that which made glorious in the old testament, had no glory in this respect, by reason of the glory of that which excels it in the new covenant; for if that which was done away was glorious, much more that which remains is glorious. For Moses put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished, to wit, the old covenant and the vail, which the apostle witnessed were abolished then in his day; but their minds were blinded so that they did not see it. For until this day remains the same vail, untaken away in the reading of the old testament, which vail is done away in Christ.

'But even till this day, when Moses is read, the vail is over their hearts,' saith the apostle, to wit, the Jews and other Jewish minded people; for while Moses is read, and in reading the old testament, it keeps the vail upon them; then what do they that not only read it, but practise many things in the old testament, and yet will be called christians of the new covenant? But doth not the apostle tell you, 'The vail is over their hearts when Moses is read?' And the old testament and vail are done away by Christ in his new testament and new covenant of light, life, and grace. And they that do not believe it, the vail is over them, and their glory is no glory; and they are under the ministration of death and condemnation, and not under the ministration of the new testament of life; for the vail remains untaken away in reading of the old testament. 'And even to this day, whilst Moses is read, the vail is over their hearts,' as the apostle saith.

And now, you called christians, is not 'swearing truly by the Lord, and performing the oath unto the Lord, for the ending the strife among men,' is not this in the ministration of Moses? is not this your practice? and did not Moses command it by the law in the old covenant? And are not outward temples and pulpits, Moses and the old testament? And are not tithes, and offerings, and first fruits, Moses' vail and the old testament? And is not the observing of days and months, and the passover, which you call the time of Easter, and your Pentecost, or Whitsuntide, as you call it, Moses and the old testament? And is not calling of your days, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, &c. and your calling the months by the names of May, June, July, August, &c. which is neither from Moses nor Christ, but from the heathen, which your practice herein is not according to the old covenant nor the new? And are not the sabbath, and the priests' surplice and white sleeves, and the change of garments to differ them from other people, Moses and the old testament, and not the new testament and covenant? And are not outward altars, and candlesticks, and sanctuaries, and outward candles burning in your temples, Moses and the old testament? And whilst ye read and do all these things, doth not the apostle tell you, 'the vail is over your hearts?' For doth not the apostle tell you, that Christ hath abolished Moses' old testament, and hath taken off his vail, and made his glory no glory, because the glory of the new covenant and testament hath dimmed it, and done away the glory of the old?

And therefore, are not you under the vail, with your tenths, and tithes, and offerings, and candles, and candlesticks, in your temples, and altars, and outward places of worship, with your priests' distinguishing garments, and your feasts, and observing of days and times, and swearing to end strife and controversy amongst you? Is not this Moses and the old testament, and reading the old testament, and not the new testament and new covenant, which saith, 'Swear not at all, but let your communication be yea, yea, nay, nay?' And Christ's righteousness is all the believers' fine linen, which are the children of the new covenant, and of the light, and their altar is spiritual; and Christ hath enlightened their candle, their spirits, with the light, which is the life in him; which burns in their temple night and day. And so Christ, in his glorious new testament and new covenant, he hath done away and abolished the first priesthood, with his garments, and offerings, and his outward lights, and altars, and feasts, and days, and carnal sanctuary, and oaths, and tithes. And they are blind as the Jews, that see him not come in his new covenant to abolish all those things of the old; who saith, in his new covenant, to his disciples and followers, "Freely ye have received, freely give.'

And so it is clear, that the new covenant and testament, and new and living way, are not according to the old; and as people do turn to the Lord by his light, grace, and truth, and spirit, and gospel, to Christ in his new testament and covenant of light, life, and grace, the vail will be done away off the old covenant, and Moses from off their hearts, that they may come to read in the new covenant and testament. And such as are in the new covenant and testament, they 'are manifestly declared to be the epistles of Christ, written not with ink, but with the spirit of the living God; not in the tables of stone,' as it was in the old testament and covenant, 'but in the fleshly tables of their hearts.' 'Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty. But we all,' saith the apostle, 'with open face (to wit, in the new covenant and testament,) beholding as in a glass the glory of the Lord, (a glorious beholding,) and are changed into the same image, from glory to glory, even by the spirit of the Lord.' A blessed glorious change into a glorious image.

And this is the glorious happiness and comfort, that all the children of the Lord in the new covenant and testament, and new and living way, did and do enjoy, which doth exceed the old covenant and testament, and old way in its glory, which is done away and abolished by Christ Jesus. So he hath taken away the first and established the second, who walks in the midst of his heavenly golden candlesticks, and is the head of his holy sanctified church, and is alive, and 'lives for evermore,' who is 'worthy to have glory and honour,' the lamb that hath been slain from the foundation of the world, who is razing down all the world's foundations, and he himself is the only holy, spiritual, safe, sure rock and foundation for his believers, which are living stones to build upon, who was, and is, and will be to all eternity the first and last. Glory to the Lord for ever, Hallelujah, praises to the Lord for ever, and for evermore. G. F.

POSTSCRIPT.

The law showeth its righteousness by its works: and the gospel showeth its righteousness by faith, which doth exceed that of the law. And the law woundeth: but the gospel healeth, and is glad tidings and good news. The law condemneth: and the gospel delivereth. And Moses accuseth: but Christ defendeth. And Moses condemneth: but Christ pardoneth. The law restraineth the hands: but the gospel restraineth the hands and the mind. And the law condemneth: but Christ saveth. Moses, a servant, in his signs, figures, and shadows: but Christ a son, the substance, who takes away the sins, and signs, and makes all things new in his new covenant and new tes-

tament. And the law was uttered with thunder from Mount Sinai: but the gospel with joy from heaven, and comfort of salvation. And the law and statutes were to one people, to wit, the outward Jews: but the gospel is to all nations, and to every creature under heaven. And as Moses lifted up the serpent in the wilderness, in the old covenant and testament, even so must Christ, the son of man, be lifted up in his new covenant and new testament. John iii. Moses led the outward Jews to Canaan outward; and they were to conquer and drive out the seven nations before them with outward carnal weapons and armour: but Christ leadeth his Jews in spirit, in his new covenant, into heaven, and they are to conquer the spiritual wickedness and rulers of darkness, through Christ, with spiritual weapons and armour. So the new covenant is not according to the old. The old testament was the ministration of the letter; and 'the letter killeth:' but the new testament is not of the letter, but of the spirit, which 'giveth life.' The ministration of death in the old testament was engraven in stones, answerable to the outward Jews in the old covenant and testament, their stony hearts: but in the new covenant and testament, the Lord saith, 'I will give them a new spirit and a new heart, and will take away your stony heart out of your flesh; and I will write my laws in your hearts, and put them in your minds: and they shall all know the Lord,' the Jews in the spirit, (Jer. xxxi. and Ezek. xxxvi.) in the new covenant and testament, which is not according to the old. And in the old covenant the Jews were to offer unto the Lord all their free-will offerings. Levit. xxii. And in Deut. xii. they were to 'eat of the free-will offerings before the Lord.' And in Ezra iii. 'Every one that offered willingly, offered a free-will offering unto the Lord;' and in Ezra vii. Now in the old covenant they offered those things, which were a free-will offering. But Christ in the new covenant, which is not according to the old, he saith, 'I am the good shepherd, that lay down my life for my sheep:' and saith, 'Therefore doth my Father love me, because I lay down my life, that I may take it again: and no man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' John x. Here Christ the lamb of God, is the free-will offering in his new covenant and testament, which is not according to the offerings in the old testament and old covenant. And Christ, by offering up himself freely once for all, hath abolished all the offerings in the old covenant. No unclean thing was to be offered to God, nor to be eaten in the time of the law and old testament, nor any unclean person was to offer. And in the time of the gospel and new covenant, which is not according to the law and old covenant, much more doth not the Lord accept an unclean person, nor an unclean offering; for it is the spiritual sacrifice that he doth accept: and they are to feed of the clean, holy, heavenly sacrifice,

Christ Jesus, and feed of the clean spiritual food from heaven. And the apostle saith to the saints, 'that they were not to touch the unclean,' to wit, the unclean spirits, and its works and actions. And yet the same apostle saith, 'that every creature of God is good,' the outward creatures, and ought to be received with thanksgiving; 'For they are sanctified by the word of God and prayer.' Therefore, those things may be touched in the time of the gospel and new covenant, which were not to be touched in the old. And so the new covenant is not according to the old.

Concerning the Passover in the Old Covenant; and the Jews in the Spirit, the True Christians in the New Covenant.

The paschal lamb was one of the flock without blemish, to be sacrificed in the old covenant: but Christ was a perfect man without sin, and died for sin. And the paschal lamb, the Jews, in the old covenant, were not to break a bone of it: and Christ, when they had crucified him, the paschal lamb in the new covenant, they did not break his legs, as it is written, 'Not a bone of him shall be broken.' And the Jews did eat their paschal lamb at evening; and the whole congregation of the Jews did kill the paschal lamb at the evening, and they were to eat of the lamb, 'a male without blemish; and strike the blood on the two side-posts, and upon the upper door-posts of the house.' Exod. xii. But now once in the end of the world hath Christ offered once for all, to put away sin by the sacrifice of himself in the new covenant, who sprinkles 'the hearts and consciences with his own blood.' Heb. ix. 26. And did not the congregation of the Jews join together to kill Christ, our paschal lamb, at their passover, who tasted death for every man; and his blood cleanses from all sin? For Aaron the high priest sprinkled the blood upon the people, which was the life of the clean beasts, and made an atonement with it for himself and the people in the old covenant and testament: but Christ with his own blood, which is the life of him, the lamb of God without blemish, which takes away the sins of the world, he the high priest, sprinkles the hearts and consciences of his people with his own blood, which is his life, and with it makes atonement to God for the sins of the world. And none but the circumcised in the flesh did eat of the outward lamb, the passover in the old testament. And none do eat of Christ, the passover in the new covenant, but who are circumcised in the spirit, and by the faith which he is the author and finisher of. The goat did bear the people's iniquities in the old testament: but Christ, in his new testament, the Lord did lay upon him the iniquities of us all; and 'Christ was made sin for us, who knew no sin, that we might be made the righteousness of God through

him.' 2 Cor. v. 21. And was not that one golden candlestick, which Moses was commanded to make in the old covenant, with all its knobs, flowers, and branches, and bowls like almonds, which were to be made of pure gold, a type of the body of Christ, the church, (Exod. xxv.) seeing that the churches of Christ in the new testament are called the golden candlesticks? Rev. i. 20. The law saith, 'Do this and live; and be obedient, and ye shall eat the good and fat of the land:' but they that were disobedient, wandered, and murmured, and died, and their carcasses fell in the wilderness, and never saw the good land.

But in the new testament Christ saith, 'This is the work of God, to believe in him whom God hath sent. And he that believeth in the son of God shall not perish, but have life everlasting.' And he seeks those good things which come down from above, and hath them, and his affections are set on things that are above, the everlasting things of the kingdom, and of the world that hath no end. And they that make a profession of the words of Christ and his apostles in the new covenant, as the Jews did of the old, and do not obey his gospel, nor believe in the light, which is the life in Christ, they are not grafted into him; and so do not enter into the eternal rest, but do wander in the spiritual wilderness, and die in their sins, as Christ said of those that did not believe in him. The outward Jews in the flesh in the old covenant, and outward circumcision in the flesh, they had their outward genealogies and chronicles, for every tribe, and written in outward books: but in the new covenant, which is not according to the old, he is not a Jew that is one outward, but he is a Jew that is one inward, in the spirit. So the Jews in the spirit, the true christians in the new testament, have their names written in heaven, and in the Lamb's book of life, and have the Father who is the creator of all, his mark and seal in their forehead. And outward circumcision in the flesh, was circumcision in the old testament. But in the new testament, outward circumcision is not circumcision, but inward circumcision, which puts off the body of death, and the sins of the flesh, that hath gotten upon man and woman by transgression; this is the true circumcision in the new covenant, in which people serve God in the spirit.

And in the old covenant he was a Jew that was one outward: but in the new covenant, he is not a Jew which is one outwardly; but he is a Jew that is one inwardly; and circumcision is that of the heart, and in the spirit, and not of the letter, whose praise is of God, and not of men. And the Lord appeared among the Jews in the outward temple, when they kept his law in the old covenant. But in the new covenant, which is not according to the old, God hath sent his son to abolish the Jews' outward temple, and the old covenant, and the law, and things in it, which God had commanded. And in the new covenant, which is

not according to the old, God, and his son Christ Jesus, appears in his people, and dwells in them, and makes them his temple. And in the old covenant they had the temple in the city of Jerusalem; but in the new covenant there is no temple in the heavenly Jerusalem; for the Lord God and the Lamb is the light and the temple of it. G. F.

Marshgrange, the 8th Month, 1679.

To the great Turk and King at Algiers: together with a Postscript of George Pattison's taking the Turks, and setting them on their own shore.

In the name of the Great God, and Lord, creator and king of all things, in heaven and earth, do I write unto you. And I do take Enoch, Noah, Abraham, and Lot, and Isaac, and Jacob, and Joseph, and Moses, and David, and all the prophets of the great and most high, dreadful and terrible God, who is a consuming fire to the wicked, and John, as you say in your Alcoran, page 30, chapter xxxiii.—I say, John the son of Zachariah, that did affirm Christ to be the Messiah, and to be the word of God, that great and chaste just prophet, and Mary, the mother of Jesus Christ, with all his holy apostles, and your own Mahomet and your Alcoran, to be witness against you, and some of your practices that are practised amongst you, at the dreadful day of judgment of the great God, when you shall all give an account of your words, deeds, and actions, and be rewarded; who will reward every man according to his works, whether they be good or evil. For I say of a truth, that the great God and Lord of heaven and earth, and all things therein, is no respecter of persons, but in every nation, he that fears God, and worketh righteousness, is accepted of him.

And now, O great Turk, and the king of Algiers, I have something here to present before you, and my desires are, that you may read, hear, and fear the great and terrible, righteous, holy, and pure God.

And here as followeth, you may see the impiety and unchasteness, and the cruelties of some of your people at Algiers, against honest, chaste people, that serve and fear and worship the most high God, which you have taken captive; I say you have taken their ships, their goods, and some you keep slaves, some till they have died, and others you have sold for slaves; many people of the most high God, in scorn called Quakers, besides great numbers of other English people, and people of other nations cruelly oppressed, and inhumanly used by you.

Did ever Mahomet give you authority to rob, spoil, and take the goods of them that do you no harm, and keep captives the bodies of

them, and sell them; or to beat upon the feet, belly, or back, them which are so taken, to make them promise more money for their ransoms than they are able; or to beat upon the feet with one, or two, or three hundred blows, and hang up by the heels, and beat them which you have taken captives, because they refuse to lie with your men, as a man lieth with a woman. And is it not contrary to your very wild bulls, horses, rams, and he-goats, and other wild creatures and brute beasts?

And is it not declared against, by the mighty and eternal God, by Moses and all his holy prophets; who saith it is an abomination to lie with mankind as with woman-kind: and such men as commit these abominations have defiled the land, and God will spew them out. And such emperors, kings, and magistrates as wink at, and suffer such wicked abominations and impieties, the great God will bring his judgments and vengeance upon them.

For the eternal holy Lord God Almighty saith, who is of purer eyes than to behold iniquity: 'If any man lieth with mankind, as he lieth with women, both of these men hath committed abomination, they shall surely be both put to death; their blood shall be upon them, for all such defile God's land and earth; and for such iniquities will the mighty God visit your land.' For he is the mighty God, to see all your actions, ways, and doings, and hears all your words, and sees all your thoughts; and you can turn yourselves no way from the eye and face of God, nor from his hearing your words, nor seeing your thoughts. Now, would you (to wit, the great Turk, and the king of Algiers, or any of your subjects) be so served yourselves, if you should be so taken captive, to be hanged up by the heels, and beaten with two or three hundred stripes, because you esteem virtue, piety, and chastity, and not be forced to lie with other men, as you lie with women, could you undergo such punishment as you inflict upon some of our chaste people, because they will not submit to such abominable impieties as some of your subjects would force upon them, that you have in captivity.

And would you think it were just, according to the law of the great God, and your own Alcoran, if you were taken captive and your goods spoiled, and to be beaten upon the belly, back, or feet, to get more money than you are able to give, for the redemption out of your captivity? and is this not contrary to the just law of the great and holy God, and contrary to his prophets, yea, and contrary to Mahomet, that gave forth the Alcoran? Or did those which took Lot, Abraham's friend, and his company captive, beat them, because they would not lie with men, as aforesaid? Or where did ever David, or any of the prophets of God, force any that they had taken captive to lie with men, as you have done.

And do not you remember, that when some of your men-of-war took George Pattison captive, who was a Quaker, and his ship, and his men; that afterward they conquered them again, without hurting of them, and took them captive, and when they had done, set them on the Turkish shore without hurting of them, as may be seen in the postscript?

And where did any of the Turkish men-of-war do so to the English or to the Quakers; but, on the contrary, you beat them, to get more money than they are able to give you, because they will not lie with your men. And this practice of yours is neither moral nor humane, but worse than beasts; and so do contrary to the law of the great God, in that you do that to others, which you would not have others do unto you. Now Mahomet saith in your Alcoran, chap. xv. p. 161: 'When the messengers of the great eternal God were sent to destroy the infidels of Sodom, which came to Lot's house; and the inhabitants of the city came to Lot's house to see the messengers: and Lot said unto them, I beseech you, defile not yourselves with my guests: fear God, and dishonour not yourselves; and how that Lot said, behold my two daughters, take them: and the inhabitants said, we do not hinder thee to lodge thy guests. And how that the inhabitants remained confounded in their drunkenness, and that God overthrew the city, and turned it upside down, and caused it to rain with stones and fire, which utterly destroyed it, who were so impious. And this shall serve for an example to passengers that shall see those ruins; and for a mark of the omnipotency of God, to them that believe in his divine majesty, that God avenged on them, they may serve for examples to posterity.' Now, how can you look up to the great God of truth, and in your own Alcoran and scriptures concerning Lot, and suffer such impious, abominable actions to be committed at Algiers, for your men to whip young men, and force them, because they will not lie with men? Is not this as bad or worse than the Sodomites, that would have lain with the messengers that came to Lot's house, to commit sodomy; who called to Lot, and said, bring them out that we may know them; and Lot proffered them his two daughters to save the messengers. And is not the eternal God, that changes not, the same, to judge and destroy them that act such things among you, as them in Sodom did, and that suffer such impieties and abominations to be acted, and love their sins more than piety?

And Mahomet saith in your Alcoran, chap. xv. 'God guideth not the unjust.' And therefore the great and eternal God doth not guide your people in these impieties. And you say the greatest part of the world are impious, because of the enormities of their crimes: but now look among your own subjects, and see if they be not the same for crimes, impieties, and enormities. And if Jesus the son of Mary, who confirms the ancient scriptures, be full of light, and of the gospel, to conduct the

people the right way, with a confirmation of the old testament, and to guide and instruct the righteous, then certain your actions before mentioned at Algiers, and that way, doth declare you not to be in this right way of light, and gospel of Jesus.

And again Mahomet saith in your Alcoran, 'Such as shall not judge conformable to the laws of God, are unjust:' and these abominable impieties of yours are not conformable to the law of God, but lead you into the way of destruction, from the way of salvation, and, therefore, unjust.

And you say in your Alcoran, chap. v. 'God loveth the just:' but he hateth such unjust actions of yours. And in your Alcoran you write, 'that God punished the children of Israel that polluted the earth, and opposed the will of God,' &c. and further you say, 'He that slayeth an innocent person shall be punished as if he had slain the whole world; and he that shall give his life, shall be recompensed as if he had given life to the whole world.' Now, hath not your practice herein been contrary to your Alcoran, as in chap. v. p. 64, 65.

And do not you say 'you gave them your curse, that altered the words of the scripture;' and also saith, 'that God loves them that do good.' chap. v. p. 65.

Now these bad actions of yours are contrary to the scriptures, and contrary to your Alcoran, and therefore how can God love you. And again you say, 'Such as have the knowledge of the scriptures, ought to believe in Jesus before their death; for he shall be a witness against them of their actions in the day of judgment. Now, ye Turks, consider how you do acknowledge the scriptures, and believe in Jesus, and in God, who show forth such abominable actions: and do not you think that Jesus the Messiah will be a witness against you at the day of judgment, for your impieties and your infidelity? and must not all such be cast into the lowest hell, and find no relief except they repent in their lifetime, and do good works meet for repentance, and resign yourselves to God, and obey his commandments; as to this effect you say in your Alcoran, chap. iv. p. 61.

And you confess 'that every man shall taste death, and have reward at the day of judgment.' And do you think of the day of judgment, and fear God, that do such evils and impieties?

And again, you say in the Alcoran, that 'you would have the fear of God before your eyes, and if you be converted, your principle remains unto you, Do injustice to no man, then it shall not be done unto you. If your debtors be not able to pay, and in want, you do well to stay their conveniency.' Chap. 2. page 28.

Now, do not you Turks show, that you are degenerated from your principle, and are not converted, that do these unjust, abominable things

to others, that you would not have them do unto you, and beat your slaves and captives, because they will not give you more money than they have to redeem themselves withal, and because they will not lie with your men as aforesaid; and therefore, as you say in the same chapter, 'the wicked shall be deprived of protection at the day of judgment.' And again, in your Alcoran, you say, 'you shall all one day appear before his Divine Majesty to be judged.' Therefore, dread and fear this day, you that commit such abominations, and act such cruelties. Again, Mahomet saith, in chap. ii. page 19, 'There be men whose speeches may be pleasant to thee in this world, they will call God to witness what is in their hearts, nevertheless they are very pernicious.' Now, is not this your condition at Algiers? And you say, God knoweth, he is with them that fear him, chap. ii. page 18. But truly you do show that you are not in this fear, chap. ii. and page 11. Again, you say, 'Wheresoever men do turn themselves, there the face of God will meet them, his divinity extendeth through the whole earth.' Therefore, how dare you, in the face and sight of God, act such things and not repent, and fear his Divine Majesty? And therefore, take heed that you do not purchase to yourselves the life and lusts of the world, and quit paradise, and go into misery, as you say in your 8th page.

And again, Mahomet saith, 'If slaves have recourse to you, ye shall redeem them,' &c. page 8. Now, you are far from redeeming slaves, when you beat them for not giving you money according to your wills, and more than they can give, and also beat them because they will not commit horrid uncleanness, to defile and abuse their bodies with mankind. And you say that Adam begged pardon for his fault, who departed from his grace; and have not you need of this, and repent and turn to the Lord, you who defile the earth? For else is not hell prepared for such that pollute the earth? For you are not observers of God's law, nor of your own Alcoran, as you may see, chap. ii. page 2.

And the great God, the creator of all, doth know all in heaven and in earth, both what is done in secret and openly, and all is naked before him, who will reward every man according to his works; he is a consuming fire.

And Mahomet saith, that 'God guideth not the wicked,' chap. xix. page 115. And again, he saith, 'Alms are appointed for the poor, for them that recommend themselves to God, to redeem slaves, and such as are in debt;' in the same chap. page 11. I say, then, according to your own Alcoran, God hath not been your guide, to be so wicked against the slaves you take. And as for your alms and charity to them, it is manifest they are but cold. But where did any called christians, after they had taken any of you Turks, beat you because you would not give them more money than you had, and because you would not lie with men,

as aforesaid. And if God be full of goodness for the people, as Mahomet saith, chap. x. page 130, then you are degenerated from his goodness.

And again, in chap. xi. page 134, Mahomet saith, 'that God shall reward every one according to his works.' And therefore, why do not you dread and fear this great God of heaven and earth? And, chap. xi. page 140, Mahomet saith, 'Detain nothing from your neighbours, defile not the earth,' &c. Then how can you detain men's children, and servants, and goods from them, and beat them, because they will not give you more money than they have, to redeem them; and hang them up by the heels, and beat them, because they will not lie with men. Oh, horrible impieties! And did not God destroy such, both in the day of Noah, Abraham, Lot, and Moses, that did corrupt and defile the earth?

And, chap. xii. page 144, 'How Joseph's mistress would have had him to have been unchaste, and how amorous she was of Joseph, her husband's slave, and how that Joseph said, O God, I had rather be a prisoner than do what she desireth.' Now here, do not you act contrary to Joseph and your own Alcoran, who would force your captives to lie with you, like Sodomites? Is not this worse than Joseph's mistress, who would not only force, but beat them with some hundred stripes, because they will not submit to your inhuman impieties, and Sodomites' wicked lusts? For our friends that are your captives, are of Joseph's spirit, that obey the law of the most high God. And you say, that 'Joseph's mistress did confess he was a just man, but Joseph would not be a traitor to his master.' No more can the people of God called Quakers, your slaves in Algiers, be traitors to God, and disobey his just laws, that condemn such unchaste, inhuman impieties, that you Turks would force in Algiers, to lie with men; they had rather be prisoners all the days of their lives.

And therefore, as Mahomet saith, chap. xix. page 188, 'That all such infidels, for their impieties, must burn in hell, except they repent of their wicked actions.' For as you confess, 'you must all appear before the Lord, at the day of judgment, and give an account of our actions.' And could the old world, and Sodom, be more vicious than you, that do such wicked actions? And Mahomet saith, chap. xxi. page 200, 'That David and Solomon, rendered such justice in the field, that the flocks of the village entered by night without shepherds.' Now, are not you fallen and degenerated from this justice both of David and Solomon? That the flocks cannot enter the villages without shepherds and guides, let the great God of truth judge. And therefore, what will you say in the day of judgment, when the prophets and your own Alcoran will be against you? For will not you that act such things, be found fire brands of hell? And how can such expect the Lord's protection? And

therefore, the great God will call you to an account for all your actions; and all men upon the earth, who transgress his good and holy just law. And if the God of truth be king of the whole earth, as you confess in your Alcoran, chap. xxiii. page 212, 'and the creator of all, and king of all things, both in heaven and earth,' then how dare you act such unchaste, unjust things, and be such wicked rebels against his commandment and just law? And therefore, the balance of the cursed, as you confess, shall be light, or empty of good works, that obeys not the commandments of God.

And Mahomet saith, chap. xxix. page 245, 'how God delivered Abraham from the people that would have killed him.' But if you were in the steps and faith of Abraham or Lot, you would not defile yourselves with filthiness. And do not you confess, that Lot said to them of Sodom, 'Ye defile yourselves with filthiness, unknown to any before you;' and told them they inclined to the love of men. Ye rob in the highways, and defile one another? Now, have not you Turks forgotten Lot's preaching, and degenerated from your own Alcoran, and are become robbers, and to follow that unknown filthiness, with which you defile yourselves, (to wit,) the lust of men? That you beat those which you have robbed and spoiled, and taken captive, because they will not lie with your men as aforesaid. And therefore, how can you expect but that God's wrath and indignation will fall upon you for your impieties, and you to be set forth for examples to posterity; whom the devil hath seduced from the right way of the Lord, and of his righteous law; who neither follow your own Mahomet, what he hath declared, but the vanities of infidelity; and fear not God, his divine majesty, nor regard his law, but have contemned his commandments. And therefore, Mahomet saith, chap. li. page 326, 'Such as fear not God, and do not believe, shall be punished in hell fire.' And again, Mahomet saith, chap. lix. page 344, 'In the name of God, gracious and merciful, whatsoever is in heaven and earth, exalts the glory of God. He is omnipotent and wise; it is he that exiles the wicked from among them that knoweth his law.' Then here, are not you the wicked that are exiled, that disobey his law, and commit such abominable things? And therefore, you cannot exalt God's glory, neither are you gracious nor merciful, that do thus beat and abuse your captives, because they will not lie with men, as aforesaid; yea, two or three hundred stripes, and to give more money for their redemption than they are able to give. And therefore, such wickedness as yours doth dishonour the great God, and you will be made the examples of his wrath, and suffer the pains of hell fire, except ye repent, as Mahomet saith, chap. lxvii. page 356.

And therefore do not strengthen yourselves in impiety, nor put your fingers in your ears and stop them, and cover your heads with your

garments, that you will neither hear nor see God's law, as Mahomet tells you, which reproves you for your impieties, who are erred from the right way of the Lord, that do commit such things. And chap. xciii. p. 385, Mahomet tells you how the Lord enriches you, and that you should do no injury to the orphans, and that you should not devour the poor, but that you should recount the graces that God hath conferred upon you. Now, are not you Turks degenerated, not only from the law of God, but from Mahomet's teaching in his Alcoran? Do not you devour the poor orphans, whom you take captive, and injure them when you beat them, because they will not give you more money than they have, and because they will not lie with your men, which is abominable?

Again, Mahomet saith, chap. cii. p. 319, 'He that persecutes his neighbour, misery is upon him, and persecution shall come upon him, and conquer him.' And therefore, if ye believe his Alcoran, this will be fulfilled unto you, that do such things. And again, Mahomet saith, 'He that heaps up treasures, and is busy to count them, thinks they will make him immortal:' he tells such what shall be their misery, 'that their hearts shall be burnt in the fire of hell.' And therefore, what will become of you, who get your treasure by theft and robbery, and taking captives, and beat them, to give more money for their redemption than they have, persons that neither do nor think you any harm, who are the subjects of the great God, and keep his commandments; surely such that do so, will be overwhelmed with the flames of hell, and bound to great pillars of the same. And again, Mahomet saith, chap. cv. p. 391, 'He that devours the substance of orphans, and the bread of the poor, blasphemes against the law of God, and misery is upon him.' Now are not you men of Algiers, they that devour the substance of orphans, that hinder men to do well, and follow their lawful business? And so are not only under the judgment of the law of God, but under the judgment of your Mahomet, who live there by spoiling and robbing your neighbours, that think you no hurt.

And Jesus, the son of Mary, which you confess in your Alcoran was sent to guide and instruct people in the right way, who you confess was a great prophet, and do find fault with the Jews because they did not obey him, he commands people that they should love their enemies, and do good unto enemies, and pray for enemies, and do good unto them that despitefully use them. And you say in your Alcoran, 'that Jesus shall be a witness in the day of judgment, against such as obey not his law;' then do not you believe he will be a witness against you, for disobeying his command and law, who hate not only them you think your enemies, but those that neither think nor do you harm, and take them captive, and rob and spoil them of their goods; and beat them,

because they will not be defiled with your men, and give you more money for their ransom than they are able to give.

And again Mahomet saith, chap. iii. p. 34, that Jesus said, 'Who shall sustain the law of God in my absence? And the apostles answered him, We will sustain the law of God in thy absence,' &c. And therefore why do not you believe in the law of God, according to Jesus and the prophets; for Jesus's apostles declared against such men as burned in their lusts one towards another, men with men; and who knew the judgment of God was upon them that committed such things, and that they were worthy of death, and yet did not only do such things, but had pleasure in them that did them: and, therefore, you Turks that do such things, are judged by the great God, and all his holy prophets, and Jesus Christ, and his apostles, to act contrary to God's pure, just, holy, righteous law, and they are witnesses against you, as is also your own Alcoran.

And now consider, O ye Turks! the great and holy eternal God, who made the world and all things therein, he is Lord of heaven and earth, and the great King over all, and dwelleth not in temples made with hands, but in temples of his people's hearts; neither is he worshipped with men's hands; he giveth to all breath, life, and all things, that they might serve and worship him. And he hath made of one blood all nations of men, for to dwell on the face of the earth; and hath determined the times before appointed, and the bounds of their habitations. And all should seek after the Lord, who fills heaven and earth, who is not far from any people, and now commands all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness. And, therefore, how can you do any violence against your own flesh and blood, seeing that God hath made of one blood all nations of men, and commands you to do unto all men, as you would have them do unto you, yea, and to love another, and to love enemies? And therefore, it is the devil that seduces you, and makes you hate both your friends and enemies, and your own flesh and blood. And also the eternal God of truth commands, that prayers and supplications be made for all men, who would have all men to be saved, and come to the knowledge of the truth; and therefore you ought not to destroy them, nor to hurt them, which you cannot hurt, if you truly pray for them. For the Lord hath commanded his prophet Ezekiel to say unto the people, 'As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked ways and live. Therefore turn ye, turn ye from your evil ways, for why will ye die? for I have no pleasure in the death of him that dieth, saith the Lord God of truth.' Therefore turn yourselves to the Lord, and ye shall live; for the Lord God that created the heavens and the earth, and stretched

them out; he that spread forth the earth, and that which comes out of it; he that giveth breath to the people upon it, and spirit to them that walk therein, his law and covenant, and light is to be minded and kept that he hath given to the nations, so that every one that hath breath, may praise the Lord in his covenant of light; for in the hand of the Lord is the soul of every living thing, and the breath of all mankind. And the Lord opens unto them that obey him, his good treasure; that they have the blessings from above and also from below. And he is the Lord God of the spirits of all flesh, and therefore all are to worship and serve him in the spirit and truth, who is the Lord God of their spirits. And he was the teacher of Adam and Eve, and as long as they kept under his teachings they were happy; but when they forsook God's teaching, and followed the devil's and satan's teaching, who led them from God into corruptions, filthiness, uncleanness, and into divisions, and to destroy one another. But according to God's promises and prophets, the seed of the woman is come to bruise the serpent's head: and is the speaker and teacher again to his people by it, as he was to Adam and Eve in paradise. Glory and praise to the great and eternal God for ever.

And God by his prophets said, 'that he would pour out of his spirit upon all flesh.' And Jesus Christ said, 'that God was a spirit, and they that worship him, must worship him in spirit and truth.' And now all men and women in the whole world, they must come to the spirit and the truth in their own hearts, which they have from the God of truth, if they do serve and worship the holy and eternal God of truth, in his spirit and truth. And these are the true worshippers that worship the eternal God of truth in his spirit and truth, which the devil, which is the foul corrupt spirit, is out of, who abode not in the truth, and there is no truth in him; therefore he is not to be followed, nor worshipped, but the God of truth. And the grace of God which brings salvation, hath appeared to all men, which teacheth us, his people, to deny ungodliness, and worldly lusts, we living soberly, righteously, and godly in this present world. Now all men must come to this grace of God in their hearts, which appears to them in their hearts, which shows them their ungodliness and worldly lusts, and their unrighteousness; and it will teach them to forsake it, and bring their salvation. But if that you do turn this grace of God into wantonness, and walk despitefully against the spirit of grace, you walk in despite of that which should bring your salvation; then you bring the wrath and indignation of the great God against you, who abuse his grace and favour. And the Messiah, and you, and Mahomet do confess that John declares Christ the Messiah to be the word; then you are to obey him. Moreover John saith, that he was not that light, but sent to bear witness of that light, 'and that was the true light, which lighteth every man that cometh into the world.'

Now you all being enlightened with this true light, which light lets you see all your evil deeds and actions that you do, and all your evil words and thoughts that you speak and think. And every one of you that doth truth cometh to the light, that your deeds may be manifest they are wrought in God, from whom they have this light, in whom there is no darkness; but every one of you that doeth evil, hateth the light; then you hate Jesus Christ, and the eternal God; neither will you come to the light, lest your deeds should be reproved by the light; and 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds be evil.' Now if you would do the truth, and come to the light, and love it, it shines in your hearts, and would give you the light of the knowledge of the glory of God, in the face of Jesus Christ, and then you would know this heavenly treasure in your earthen vessels, and the excellency of this power to be of God, and not of your selves. And you do confess, that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she should conceive and bring forth without the touching of man; and he being conceived by the holy spirit, then whose son can he be but God's? Who taught him the scriptures, and the mysteries of the laws of the old testament, and the gospel; who was a prophet to the children of Israel, as you confess in your alcoran, chap. iii. page 34. So he 'was declared to be God's son in the power, according to the spirit of holiness, by the resurrection from the dead;' for all died in Adam, and he tasted death for every man, and is risen for the justification of all that believe in him, the true light of the eternal God.

And now all ye Turks, and all people upon the earth; God, who is immortal, eternal, and invisible, he has poured out of his spirit upon you all; but if you do grieve it, and vex, and rebel, and err from and against his good spirit, then you go from God's law, and that which doth witness for him, which is his spirit in your hearts, which is a witness for the King of kings, yea, the great King of heaven and earth. I say, this witness doth witness for the great God, who will judge the world in righteousness, according to this witness, and the secrets of every man's heart; he by his spirit doth show unto man his thoughts and the imaginations of his heart, and searches the heart, and tries the reins, and all things are naked and open to him, who is a consuming fire to the wicked. Now this spirit of the God of truth, which he hath poured upon all flesh of men and women, it is a witness against you for the pure God, for all your unrighteous, and ungodly impious actions, and your bad thoughts and words, and whatever you do or act that is unjust and unholy, and for what you do to others, you would not have done to you; the holy spirit of the great God of truth is a witness against you. It was a witness against Adam and the old world that

disobeyed him; it was a witness against the Jews, and it is a witness against all christians that walk not in it; and Turks, and all people upon the earth. And they that are led by the good spirit of God, are his children, sons and daughters; and therefore prize your time while you have it, ye Turks and others, and mind God's good spirit, and his light and grace, which will bring your salvation, that you may come into favour with the God of truth.

From him whose love is to God and Jesus Christ, the just and holy One, and all his holy prophets and apostles, and all people upon the earth, for their salvation, and desires their eternal good and happiness, and not any man's destruction. G. Fox.

Kingston upon Thames, the 16th of the fifth Month, 1680.

POSTSCRIPT.

Of George Pattison's taking the Turks about the 8th Month, 1663.

Dear Friend,

Thine I have received. In answer to thy request, I have given thee an account as well and as near as I can; but as to the exact time I cannot, for I have not my books. I was George Pattison's mate, and coming from Venice, being near a Spanish island called May York, we were chased by a Turkish ship or patah, as sometimes before we had been, and thinking by our vessel's well sailing, might escape. But Providence ordered it so, that by carrying over-much sail, some of our materials gave way, by which means the said Turk came up with us, and commanded the master on board, who accordingly went, with four men more, leaving me and three men, and a boy, on board our ship; and so soon as our men came on board the Turk, they took them all out of the boat, and came about fourteen Turks in our boat. All which time I was under a very great exercise in spirit, not so much for myself, because I had a secret hope of relief; but a great stress lay upon me, for the men in this very juncture of time. For all hope of outward appearance being then gone, the master being on board of the Turk, and four more, and the Turks just coming on board, I being as one, even as if I were or were not, only desiring of the Lord for patience in such an exercise, and going to the vessel's side, to see the Turks come in, the word of life run through me, 'Be not afraid, for all this thou shalt not go to Algiers.' And I having formerly good experience of the Lord's doing upon several such like occasions, as in times of war, I believed what the Lord did say in me. At this all kind of fear was taken from me, and I received them as a man might his friend; and they were as

civil, so showing them all parts of the vessel, and what she was laden withal, then I said to them that were our men, be not afraid, for I believe, for all this, we shall not go to Algiers: but let me desire you, as you have been willing to obey me, so be as willing to obey the Turks. For by our so doing, I saw we got over them; for when they saw our great diligence, it made them careless of us, I mean in securing of us. So when they had taken some small matter of what we were laden withal, some went on board their own ship again, and some staid with us, which were about eight. Then began I to think of the master and the other four, which were in the Turks' ship; for as for myself, and the others with me, I had no fear at all; nay, I was so far from it, that I said to one then, 'Were but the master on board, and the rest, if there were twice so many Turks, I should not fear them.' So my earnest desire was to the Lord, that he would put it into their hearts to send him on board with the rest; and good was the Lord in answering, for it was as a seal to what he before spoke through me.

As soon as the master was on board with the rest, all manner of fear was off me, as to my going to Algiers, and some said to me, I was a strange man; I was afraid before I was taken, but now I was taken I was not. My answer was, I now believe I shall not go to Algiers, and if you will be ruled by me, I will act for your delivery, as well as my own. But as yet I saw no way made, for they were all armed, and we without arms. Now, we being altogether, except the master, I began to reason with them; what if we should overcome the Turks, and go to May York? At which they very much rejoiced; and one said, I will kill one or two; another said, I will cut as many of their throats as you will have me. This was our men's answer; at which I was much troubled, and said unto them, if I knew any of them that offered to touch a Turk, I would tell the Turks myself; but said to them, if you will be ruled, I will act for you, if not, I will be still; to which they agreed to do what I would have them. Then, said I, if the Turks bid you do any thing, do it without grumbling, and with as much diligence and quickness as you can, for I see that pleases them, and that will cause them to let us be together; to which they agreed.

Then I went to the master, who was a man of a very bold spirit, and told him our intents; whose answer to me was, if we offered to rise and they overcame us, we had as good be burnt alive, the which I knew very well. But I could get him no way to adhere to me, in that he was fearful of bloodshed; for that was his reason, insomuch, that at last I told him we were resolved, and I questioned not to do it without one drop of blood spilt, and I believed that the Lord would prosper it, by reason I could rather go to Algiers than to kill a Turk. So at last he agreed to this, to let me do what I would, provided we killed none. At

that time, there being still two Turks lying in the cabin with him; so that he was to lie in the cabin, that by his being there they should mistrust nothing, which accordingly he did; and having bad weather, and lost the company of the man of war, the Turks seeing our diligence, made them careless of us.

So the second night, after the captain was gone to sleep, I persuaded one to lie in my cabin, and so one in another, till at last, it raining very much, I persuaded them all down to sleep, and when asleep, got their arms in possession. Then said I to the men of our vessel, now have we the Turks at our command; no man shall hurt any of them, for if you do, I will be against you. But this we will do, now they are under, we will keep them so, and go to May York. So, when I had ordered some to keep the doors, if any should come out, straightly charging the spilling of no blood; and so altered our course for May York, the which, in the morning, we were fair by. So my order was to our men, if any offered to come out, not to let out above one at a time. And in the morning one came out, expecting to have seen their own country, but on the contrary it was May York. Now, said I to our men, be careful of the door, for when he goes in, we shall see what they will do. And as soon as he told them we were going towards May York, they, instead of rising, fell all to crying, for their hearts were taken from them. So they desired they might not be sold, the which I promised they should not. So soon as I had pacified them, then I went in to the master, he not yet knowing what was done, and so he told their captain what we had done, how that we had overcome his men, and that we were going for May York; at which unexpected news he wept, and desired the master not to sell him, the which he promised he would not. Then we told the captain we would make a place to hide them in, where the Spaniards should not find them; at which they were very glad, and we did accordingly. So when we came in, the master went on shore, with four more, and left me on board with the Turks, which were ten. And when he had done his business, not taking product, lest the Spaniards should come and see the Turks——. But at night an English master came on board, being an acquaintance; and after some discourse, we told him, if he would not betray us, we would tell him what we had done, but we would not have the Spaniards to know it, lest they should take them from us; the which he promised, but broke it; and would fain have had two or three of them, to have brought them for England. But we saw his end; and when he saw he could not prevail, he said they were worth two or three hundred pieces of eight a piece; whereat, both the master and I told him, if they would give many thousands they should not have one, for we hoped to send them home again.

So he looked upon us as fools, because we would not sell them; the which I would not have done for the whole island. But contrary to our expectations, he told the Spaniards, who threatened to take them from us. But so soon as we heard thereof, we called out all the Turks, and told them they must help us, or the Spaniards would take them from us. So they resolvedly helped us, and we made all haste to run from the Spaniards, the which pleased the Turks very well. So we put ourselves to the hazard of the Turks, and being taken again, to save them.

So we continued about six or seven days, not being willing to put into any port of Spain, for fear of losing the Turks.

We let them have all their liberty for four days, until they made an attempt to rise, which I foresaw, and prevented, without any harm. I was very courteous to them, at the which some of our men grumbled, saying, I had more care of the Turks than them. My answer was, they are strangers, I must treat them well.

At last, I told the master it might do well to go to the Turks' coast, for there it was more likely to miss their men of war than where we were; and also it might fall out so, that we might have an opportunity to put the Turks on shore: to which the master agreed.

And in two days we were near the Turks' shore, at a place called Cape Hone, about fifty miles from Algiers, as the Turks told us. So when we came about six miles from the shore it fell calm, and I had very much working in my mind, about getting them ashore.

At last I went to the master, and told him, I had a great desire to put the Turks on shore, but how, I knew not; for to give them the boat, they might go and get men and arms, and so take us again; and to put half on shore, they would raise the country and surprise us when we came with the rest. But if he would let me go, and if three more would go with me, I would venture to put them on shore; to which he consented.

So then I spoke to the men, and there were two more, and myself and a boy took in the ten Turks all loose, and went about six miles and put them on shore in their own country, within about four miles of two towns which they knew. Withal, we gave them about fifty padas of bread, and other necessaries to travel with. They would fain have enticed us to go to the towns, telling us we should have wines, and many other things. As to their parts, I could have ventured with them. They all embraced me very kindly in their arms when they went ashore. They made one rising in the boat when going ashore, the which I prevented; and we parted with a great deal of love.

When we came home to England, the king came to the vessel's side, and inquired an account, the which the master gave him.

So this is as near as I can certify thee; I have written thee more at large to give thee the whole as it was; but thou mayest take what is the most material; and so I rest thine in that which can do good for evil, which ought to be the practice of all true men.

THOMAS LURTING.

Liverpool, the 30th of the fifth month, 1680.

The Protestant Christian Quaker, a sufferer by Relics of Popery, under all powers, for thirty years last past, who have Persecuted for Religion, yet call the Holy Scriptures their rule, that justifieth no such practice. By G. F.

THE apostle exhorts the christians, 'to be conformed to the image of the son of God.' Rom. viii. 29. 'Who is the brightness of God's glory, and the express image of his substance.' Heb. i.

And further, the apostle saith, 'That I might know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.'

And also, the apostle exhorts the church, Rom. xii., saying, 'Be not conformable to this world; but be ye transformed by renewing of your mind, that you may prove what is that good, that acceptable, and perfect will of God.'

Now here are three things for all christians to mind:

1st. They must be conformable to Christ's death.

2ndly. They must be conformed to the image of the son of God, who is the brightness of the glory of God, and the express image of the Father's substance.

3dly. They must not be conformable to the world; but be transformed from the world.

Now, to know what it is to be transformed from the world, and not be conformable to the world, they must know what the world is, that they must not be conformable unto, but be transformed from.

Which the apostle describes to be the lust of the eye, the lust of the flesh, and the pride of life, which is not of the Father, but of the world, and therefore must not be conformed unto, nor loved, but be transformed from; for it passes away, and the lust thereof.

'For if any man love the world, (saith the apostle,) and the things of the world, the love of the Father is not in him.' John i. 2.

Now, to be conformable to Christ's death, doth not the apostle say, "If they be dead with Christ, and conformable to his death, then they are dead with Christ from the rudiments of the world, and they cannot

be subject to the worldly ordinances, and commandments, and doctrines of men.

So here the world hath its ordinances, and commandments, and its doctrines, which are not to be touched, nor tasted, nor handled by them that are conformable to the death of Christ, and are dead with him, and so, conformable to the image of the son of God, who is the brightness of God's glory, and the express image of his substance.

Now all such as are conformable to the death of Christ, and are dead with him, and are conformed to the image of the son of God, which was the only conformity the apostle preached up; all such, (1st,) cannot be conformable to the world, nor to the lust of the eye, nor to the lust of the flesh, nor to the pride of life; (2ndly,) nor to their doctrines, nor commandments of men, nor ordinances, nor traditions, no, not so much as to touch, taste, or handle them; for they all perish with the using of them, saith the apostle. But their conformity must be to the image of the son of God, as the apostles preached.

Now this conformity to the son of God was never held up nor defended by outward, carnal weapons, neither by Christ nor his apostles; for Christ said, 'he came not to destroy men's lives, but to save them.'

And the apostles did affirm, that their war and weapons were not carnal, but spiritual; and they did not wrestle with flesh and blood, but with the powers of darkness and spiritual wickedness in high places, for the plucking and pulling down the strong holds of satan, which he had set up in men and women's hearts since they fell from God.

So it is clear the apostles did not preach up a conformity to the image of the son of God by carnal weapons.

So the apostles that preached conformity to the image of the son of God, and to his death, did not hang, burn, banish, imprison, or persecute any, or cut off the ears, or whip, or spoil any people's goods that did not conform to the image of the son of God, or conform to his death. Nay, they did not imprison, put to death, or spoil the goods of any of them that were conformable to the world and their doctrines; but invited them, and exhorted them, and showed them the danger, if they did not conform to the image of the son of God, and receive his grace, light, spirit, truth, and gospel.

And they that did not die with Christ, could not live with him, nor suffer with him could not reign with him.

Now they that are conformable to the image of the son of God, are conformable to their saviour, their redeemer, and mediator, and to the new covenant of grace, light, and life, and to the worship in spirit and truth, and to the true church, which Christ is the infallible head of, who hath destroyed the devil and his image who is the head of all false images, and image makers and worshippers.

And, therefore, it is but fit that all christians should be conformable to the image of Christ, and unto the happiness of this conformity the devil is an enemy, and satan is an adversary; and as he is a devil, he seeks to destroy all them that are conformable unto it, and that bear the image of the son of God.

And now all the doctrines, rudiments, and commandments of men, which are not to be touched nor tasted, and so not to be conformed unto, but transformed from; for they are but the inventions of such as have not heard God and Christ's voice, though they may have all the form of godliness both in the Old and New Testament; and being out of the power and spirit that they were in that gave it forth, all such are to be turned away from, and not to be conformed unto, according to the apostles' doctrine.

It is the power and spirit of God and Christ that brings to turn away from them, and brings to be conformed to the image of the son of God, and so to do his will, and to know his doctrine that is from above.

The doctrines, ordinances, commandments, and rudiments of the men of the world, they are below: 'for the world by wisdom knows not God;' and they with their wisdom would bring all men to a conformity to their image, like Nebuchadnezzar's, which he set up, and to fall down to it, else into his fiery furnace they must be thrown, and Daniel must be cast into the lion's den.

So this was in the time of the old covenant amongst the Jews, who were to be conformable to the law of God. So they were not to conform to the ordinances or commandments, and decrees, and ways, and worships of the men of the world, as Nebuchadnezzar and Darius, and the like, about religion.

Which law and old covenant that came by Moses, Christ hath abolished: but grace and truth is come by Jesus Christ, in his new covenant, by which all must hear Christ, who is an infallible prophet, and an infallible priest, who lives for ever, and is an infallible shepherd and bishop of people's souls; and to his image must all true christians be conformed.

Since the apostles' days, how many ways, religions, worships, faiths, and creeds have been made by men and councils, unto which conformity hath been required; and yet they confess and say, 'they have not the same power and infallible spirit the apostles had.' So then it is clear, they are not guided by the same infallible spirit; and yet such take upon them to judge of, and give forth doctrines, religions, ways, worships, faiths, and judge of men's eternal states, with their fallible spirit which they confess they are in; and then all their religions, ways, worships, faiths, doctrines, creeds, ordinances, and directories must be fallible. And yet these are such as fine and compel (with carnal weapons) men to fall down to, and conform to their fallible

ways, doctrines, religions, worships, faiths, creeds, and ordinances, and canons, by force of carnal weapons.

And what is this they would have conformity to, but the likeness or image of a way, religion, faith and worship, that is not set up by the same infallible spirit and power the apostles were in? And because people will not conform and bow down to their image of a faith, religion, worship, and church, that their fallible spirit hath set up; therefore they will banish, whip, imprison, burn, and hang, or spoil the goods of such as cannot conform to this their image.

How many images of religions and ways have been set up since the apostles' days? And how much blood hath been shed? And what burning, banishing, killing, hanging, and spoiling of goods hath been, for not conforming to the image which this fallible spirit hath set up? For they all confess they have not the same infallible spirit and power that the apostles had: and yet these called christians will say the scriptures are their rule, for their life and practice, &c. Then let them come to the rule, and try their practices by it.

For the apostles did not hang, burn, banish, or imprison, or spoil the goods of any that were not conformable to the image of the son of God, but still conformed to the world. Neither did they wrestle with flesh and blood; and the weapons of their warfare were spiritual, and not carnal, by which they wrestled with spiritual wickednesses, and plucked down the strong holds of satan, which he the foul spirit had set up in men and women's hearts.

Now all you that wrestle with flesh and blood, with carnal weapons, and have hanged, burned, imprisoned, banished, and spoiled the goods of such as could not conform to the image of your ways, religions, faiths, and worships, (who confess, as was before said, that you have not the same power and spirit the apostles had,) but conform to the image of the son of God, declared in the scripture of the New Testament: in this your practice, the scripture hath not been your rule, if you will believe the apostles and Christ's doctrine, who said, 'he came to save men's lives, and not to destroy them.'

But the Papists, they cry, Conform, conform to their image of mass, &c. or else away with them to the inquisition, or rack, or torture, or the like.

And the Turk, he cries, Conform, conform to his image, which Mahomet hath set up, and to their Alcoran.

And did not the heathen emperors cry, Conform, conform, and persecute the christians, because they could not conform to their idol images, which they had set up?

And the Protestant, he cries, Conform, conform, or else persecute and imprison, as the many jails do testify.

And the Presbyterian, he cries, Conform, conform to his image, the directory, or else he will hang them on his gallows, and cut off the ears, banish, whip, and spoil the goods of all such as will not conform; as witness the Presbyterian priests and magistrates in New England; and also in Old England they were bad enough, who cried, Conform, conform to their directory. And yet they confess also, that they have not the same spirit and power that the apostles had.

And the Independents, they cry, Conform, conform to their image, their church faith they made at the Savoy in eleven days' time; and so would have all to conform to their church, way, faith, and worship, and give their priests maintainance and tithes, or else they will fill their prisons also with non-conformists, and there keep them till death, and have made many widows and fatherless.

And the Anabaptists, they cry, Conform, conform to their image, and be of their church, or else persecute.

So all these cry, Conform, conform, conform; but the apostle saith, 'Touch not, taste not, handle not the doctrines, ordinances, and commandments of men, and the rudiments of the world; but be conformed to the image of the son of God, and be conformable to his death, and be ye not conformable to the world; but be ye transformed,' &c.

So every one that gets uppermost, and gets the staff of authority, commands people to put into his bag, and to feed their priests with tithes, and set maintainance, &c. And the priests cry, 'The law of the land requires it.' But no law or command of Jesus requires it, who said, 'Freely you have received, freely give.'

Hath it not been the beast and the whore that did compel all, with their carnal weapons, to conform to their images? But Christ and the apostles did not compel any to conform by carnal weapons to his image; neither did they spoil the goods of any of those that would not be conformable to the image of Christ.

Neither do you read that the Jews did compel any of the nations they had conquered, to be conformable to the law of God, but they lived under them as tributaries. But if of their own accord they would join with them in a voluntary submission, they might.

Neither do we read that king Abimelech did go about to compel Abraham or Isaac to conform to his religion; or that either Abraham or Isaac went about to compel him or any of his subjects to conform to their God and his law, by or with carnal weapons.

Neither do we read that Pharaoh did go about to compel by carnal weapons the children of Israel, which sojourned in his country, to be of his religion.

Neither do we read that Joseph, when he had great power in Egypt, next unto the king, did go about to compel any of the Egyptians to be

of his religion; or that Pharaoh did go about to compel him to his religion by carnal weapons.

Neither do we read that any of those famous fathers in the old world, from Seth to Noah, did go about to compel with carnal weapons the stock of Cain, to be conformable to their religion.

But all are to be conformable to the image of the son of God: Christ destroys the devil and his works, who is the head of all false and fallible images, and likenesses, and false ways, religions, doctrines, ordinances, and rudiments of the world, which are not to be touched, tasted, nor handled, and so not to be conformed unto. For by one man's disobedience came sin and death unto condemnation upon all men: and so by one man's obedience, Christ Jesus, is justification of life come upon all men; and so Christ hath tasted death for every man, that they might be conformable unto his death; and he hath enlightened all men that come into the world, that by it they might come to the knowledge of him, and so to be conformable to his holy and glorious image, who bruises the head of all the false images and likeness makers.

And his grace, which bringeth salvation, hath appeared to all men, to teach them, that they may deny all ungodliness and unrightcousness, and the lusts of the world, and not to be conformable unto them, but to be conformable unto the glorious image of the son of God, in his light, grace, truth, spirit, gospel, and faith that comes from him, the author of it. And so be made conformable unto his death, and to his image of righteousness and holiness; and not to be conformable to the world's lusts, nor vanities, nor their images, nor likenesses of ways, worships, doctrines, ordinances, churches, faiths, and creeds, which they have set up with their fallible spirits; but to be conformed to the image of the son of God, which is the universal conformity that ought to be by all the believers in Christ Jesus, which is the alone infallible conformity in the infallible spirit of Christ, who is the brightness of God's glory, and the express image of his substance, whose image never changes; so, a conformity to an unchangeable image, whose image never fell, who is the brightness of the glory of God, and the express image of the Father's substance.

So he is over all, and liveth for ever, who is the first and last, in whom all nations are blessed, who destroyeth the devil and his works, and bruiseth his head, and defaceth his image, in which all nations have been cursed.

So to this glorious unchangeable image of the son of God, the second Adam, that never fell, in whose mouth there was no guile, who came to save men's lives, and not to destroy them; I say, unto his image must all be conformable, who destroys the devil that hath destroyed men's

lives, because they would not conform to their false and changeable religions, ways, worships, and faiths.

But Christ nor his apostles in the new covenant did never destroy the lives of any, nor spoil the goods of any, because they would not be conformable to Christ's way, religion, church, faith, and worship; but if they would not be persuaded, they left them to the judgment of the Lord.

Therefore, how far are men degenerated since the apostles' days, from the apostles' warfare and weapons, doctrine, faith, worship, church, and image, that they were conformable unto? Let them that are conformed to the image of the son of God judge.

And thus people having erred from the spirit of God and Christ, and hating his light, and walking despitefully against the spirit of grace, not being conformable to the image of the son of God in themselves, but are conformable to the spirit of the world in them, which lusts to envy, by which they have set up their doctrines, commandments, ordinances, ways, and worships, and cried, conform, conform to them; though they be uncertain how long their way, worship, and religion shall stand, which hath been no longer than till another power got up over them, of another way, religion, and worship, which calls to them to conform to their way.

And from this fallible spirit hath all the persecution and bloodshed been about religion, and spoiling of goods, imprisonments, and banishments, since the apostles' days, by them who are erred from the same spirit and power the apostles were in, and so from their spiritual weapons also.

And the apostle saith to the Galatians, 'How turn you again to the weak and beggarly rudiments of the world, whereunto you desire again to be in bondage? Ye observe days, and times, and months, and years. I am afraid of you, lest I have bestowed on you labour in vain.' Gal. iv.

And doth not the apostle here call these beggarly elements of the world?

And did not the apostle say, while he was amongst the Jews, and under these elements of the world, 'he was carnal, sold under sin?' Rom. vii. 14.

And did not the apostle say, 'that Christ was an high priest, not made after the law of a carnal commandment, but after the power of an endless life?' Heb. vii.

And again, doth not the apostle set forth, how that 'the first covenant had worldly ordinances, &c. and had outward lights and lamps; and their outward services which stood in meats and drinks, and divers outward washings, and carnal ordinances; and that these things were imposed upon them until the time of restitution came?' Heb. ix.

So, doth not the apostle call all these outward things in the old covenant which were seen with the carnal eye, worldly and carnal? which the Jews were to be conformable unto in the old covenant, which served until the time of reformation by Christ, who reforms people out of those carnal worldly elements and rudiments in his new covenant of light and grace: so that they come to be conformable to his death, and to his image; and not to be conformable to the world's elementary things, which pass away.

And Christ said, 'the world hated him, and he was not of the world, but testified against it, and therefore it hated him.'

And he said unto his disciples, 'that they were not of the world, as he was not of the world;' and therefore they were to be conformable to the image of Christ, and not conformable to the world.

And the apostle said, 'The world by wisdom knew not God; and the wisdom of the world is foolishness; and the fashion of this world passeth away.'

So can people that are conformable to the image of the son of God, who is not of the world, be conformable to the world's wisdom and fashions that pass away, and to that wisdom which is foolishness, by which they do not know God?

And, therefore, as Christ said, 'They that are of the world, speak of the world;' but he is not of the world unto whose image every true believer must be conformable.

And John said, 'Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even your faith,' which faith Jesus Christ is the author and finisher of.

And he said to the true believing christians in his General Epistle, 'We are of God, and the whole world lieth in wickedness.'

And again, John saith, 'You have overcome the world, because greater is he that is in you, than he that is in the world; and they that are of the world, speak of the world, and the world heareth them; and we are of God, and he that knoweth God heareth us, and he that is not of God heareth not us; hereby know we the spirit of truth, and the spirit of error.'

So here it is clear, that John and the true church of Christ, were conformed to the image of the son of God, and not to the world, nor their ways, nor wisdom, by which they knew not God; but said, they had victory over the world; and their victory was their faith: so then, they were not like to conform to that which they had victory over.

And therefore by the world and its spirit they suffered, for not being conformable to its ways and ordinances; for the spirit of God cannot be conformable to the spirit of the world, nor its image, but brings to be

conformed to the image of the son of God, whose image is the brightness of the glory of God, and express image of the Father's substance.

The Lord hath chosen us a people to himself, and led us by his light out of darkness, and by his power from under the power of satan, and by his holy pure spirit, grace, and truth, which we received of Christ Jesus, and by it to follow him, who is not of the world; and so to walk in him, who is the new and living way, by whom all things were made and created, who is our rest, peace, and salvation, our rock, foundation, and mediator, who makes our peace betwixt us and God; and he is our priest, prophet, shepherd, and bishop of our souls, in his grace, truth, gospel, and spirit, which is come from him; by it we are joined to him; and so through Christ, with his light, power, and spirit, we do see over all the ways, religions and worships, and the churches, which men that are fallen from the spirit and power that Christ and his apostles were in, have set up; and cannot join unto, nor walk in any of their ways, religions, and worships, but in that new and living way, that was set up above sixteen hundred years since, and in that faith which Christ is the author and finisher of now, as he was in the apostles' days: and in that religion which was set up above sixteen hundred years since, which is pure and undefiled before God, and keeps from the spots of the world; and in that worship which Christ set up in the spirit and truth, which comes by him, which he set up above sixteen hundred years since.

And we do join to that church which is come to the heavenly Jerusalem, and the spirits of just men made perfect, which are the living stones, and spiritual household; not a carnal household, with their carnal Jerusalem, and carnal worldly sanctuaries and temples.

And this church is a holy priesthood, offering up spiritual sacrifices unto God; of which church Christ is the heavenly and spiritual head and husband; and so their heavenly prophet, and bishop, and spiritual priest, that lives for ever in his church.

And now, we have been branded, as being Papists and Jesuits, and Popishly affected. But be it known to all the world, that we are neither Papists nor Popishly affected; for our religion, way, and worship, and the grace, truth, spirit, faith, and gospel of Christ, which we walk and live in, was before the Pope, Papists and Jesuits, and their religions and worships were.

And we have suffered in the days of Oliver Cromwell, and in his long parliament time; and before Oliver was protector, we suffered by Papists made in Queen Mary's time.

And we suffered in the days of the Presbyterians, Independents, and Anabaptists, and now by the Episcopalians.

And the chief cause of all our sufferings, that have been by all these that have had power, was, for denying and not joining to the Popish and Jesuitical ways, and the relics of the Papists, which they held up and allowed of amongst them.

As first, for our not paying the Presbyterian priests, Independents, and Baptists, and now the Episcopalians, their tithes, easter reckonings, midsummer dues, and mortuaries, and such like, and surplices, pulpit clothes, and cushions, and steeple-house or old mass-house rates, and clerks' wages, and such like services.

Now, hath not the Pope and the Papists been the founders of all these things, and not Christ nor his apostles? And do not all these things stink of Popery? For Christ saith to his ministers, that he made and sent forth to preach, 'Freely you have received, freely give.' And the apostle saith, he 'coveted no man's silver, or gold, or apparel; but kept the gospel without charge;' and declared against covetous teachers.

And Christ said, 'the outward temple should be thrown down, and not one stone left upon another;' for he would build up a temple of living stones, a spiritual household, in his new covenant, whose household the true christians are.

And Stephen and the apostle said, 'the Most High did not dwell in temples made with hands.'

And moreover, the apostle said, that 'the bodies of the saints were the temples of God and of Christ, and of his holy ghost.'

So then they were not like to mend or repair the old temple and houses, and call them churches, when, as they said, 'the Most High dwelt not in temples made with hands, but their bodies were the temples of the Holy Ghost.' And so Christ preached or prophesied, 'that they should be thrown down;' and the apostles preached them down, and said, 'the bodies of the believers were the temples of the living God.'

Secondly. We have suffered because we would not bring our infants, and give the priests money to sprinkle them; and church our women; and because we would not marry with the priest, and bring him a ring to put on, and give him money for that service.

And hath not this also been derived from the Pope, Papists, and heathen, who married with the ring, and not from Christ and his apostles? which practice of theirs herein they could never prove, or make good by scripture, from Christ and the apostles.

And also, we have suffered for bearing our testimony against their priests' education at schools, and their taking of degrees, as bachelors and masters of art, and doctors of divinity, &c. and against their garbs

of white coats, and black coats, and their being called of men masters, like the proud Pharisees, and to be called lords, like the Gentiles.

And are not all these things from the Pope, and Papists, and the heathen? and not from Christ and the apostles.

For Christ forbids his ministers to be called of men masters; 'for you have but one master, even Christ; and you are all brethren;' and that 'they should not exercise lordship one over another, like the Gentiles; and be called lords; for it should not be so amongst them.'

And the apostle Peter exhorted, 'that they should feed the flock of God, but not to be as lords over God's heritage,' as in 1 Pet. 5. 'In the world there be lords many; but to us but one Lord Jesus Christ, by whom were all things made; and one Lord God, the creator of all; and one faith, and one baptism;' and Christ alone is the one saving baptiser.

And therefore, how can the Pope, and his bishops and cardinals say, 'they are the successors of Peter,' when they are called lords? which Peter forbids any of his successors to be called lords; 'but to be examples to the flock.' And so in this they are transgressors of Peter's doctrine and command, and Christ's, who hath said, 'they should not be called lords, like the Gentiles.'

And Christ saith, 'Whom God hath joined together, let no man put asunder.' So he doth not say, whom the priest shall join together, or marry with the ring; but, 'whom God joineth together, let no man put asunder.'

But amongst the sects aforesaid, the priests have money for joining; and will also put asunder and divorce.

Thirdly. Because we will not bow and put off our hats, and cannot say 'you' to a single person, but 'thou;' and because we will not swear at all.

And is not all this from the Pope and Papists, and not from Christ and his apostles? For where did ever they cast any into prison for not putting off their hats to them, though 'every knee must bow to the name of Jesus?'

But the apostle doth not say, that every one must bow the knee to the apostles or the pope, and that they must be uncovered to them; for the apostle taught, that 'they must be uncovered (in their praying or prophesying) to the Lord, because man is the image of God.' But he doth not say, they should be uncovered to men, or bow the knee to them, but to the name of Jesus, and to God the Father.

Fourthly. And because we cannot swear and take oaths, have we suffered and been cast in prison. And hath not this come from the pope, and Papists, and heathen, and Jews too, amongst the Christians, and not from Christ and his apostles?

For Christ said, 'Swear not at all:' though they had sworn in the old covenant; and they then in the old time were not to swear falsely, but truly, and to perform their oaths to the Lord; but Christ, in his new covenant of grace, and in his gospel, saith, 'Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than this, cometh of evil.'

And the apostle James said, 'Above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, lest you fall into condemnation.'

So, whether must we follow Christ and the apostles, or the pope and his Papists and Jesuits, and the heathen, Jews, or others that uphold their principles?

So, in most of the things and causes that we have suffered, it hath been for bearing a testimony against Popery, and the heathenish and Jewish inventions and traditions.

For are not tithes, easter-reckonings, and midsummer-dues, their old mass house and clerks' wages, with their preaching funeral sermons, and their mortuaries, and churching of women, and sprinkling little infants, and signing them with the sign of the cross, and god-fathers, and god-mothers, and their swearing, and their preaching for money, and by the hour-glass, and their making of ministers at schools and colleges, with their titles of bachelors, masters, and doctors, and calling bishops 'gracious lords;' and their taking of their degrees, and their expectation of being bowed unto, and having 'you' said to one of them, with their distinguishing garments, and white and black coats, &c. Is not all this trumpery, and much more of the same sort, from the pope, Papists, heathen, or Jews, and not from Christ nor the apostles? And have not these been, many of them, the chief things for which we have been imprisoned and persecuted, and some banished? and for meeting together in houses, as the apostles and saints did; yea, Christ himself had his meetings upon mountains, and preached out of ships. Yea, many thousands of us have suffered imprisonment and spoiling of goods; and some were banished in Oliver's days, and since, for not joining to these things, which originally came from the Papists, or heathens, or Jews; which practice of theirs in these things we have borne testimony against, they could never make good by scripture of the new testament.

And therefore, how can either the Presbyterians, Independents, Anabaptists, or Episcopalians, brand us for being Papists, or Jesuitically affected, when our sufferings have been these thirty years, or more, some of us, for not conforming to those things aforesaid, which came from the pope and Papists, Jews and heathens?

And they that live in those Popish things, which they cannot make good by the scripture of the new testament, and yet say, it is their rule, such are Popishly affected themselves.

But we are the true Protestant Christians, and in the same power and spirit the apostles were in, and do protest against all that which the apostatized spirit hath set up, which is erred from that power and spirit the apostles were in.

So the doctrines, commandments, ordinances, and traditions, that this spirit of error hath set up, which is erred from that power and spirit the apostles were in, we cannot touch, taste, handle, nor join with.

5thly. Is not all the observing of holy days, and making of holy days, as Christmas, Candlemas, Michaelmas, Easter, Whitsontide, and their Lents, and calling their days and months by the heathen's names, as is in their almanacs, from the pope, Papists, heathens, and Jews, and not from Christ nor the apostles?

And have not we suffered imprisonment and spoiling of goods, for not observing their holy days, so called?

And was it not the work and labour of the apostle to bring people off from observing days, months, times, and years? and them that did go into such things, to wit, observing of days, the apostle told them, 'that he was afraid he had bestowed labour in vain upon them.'

Therefore, as I said before, how can any in truth and righteousness, brand us as papists, when we have suffered by you that call yourselves Protestants, for denying such Popery as you allow of; and have spoiled our goods for not observing your Popish holy days, and other Popish things? And yet you say, the scripture is your rule, when you have no such commandment in the new testament, to observe days, nor those things aforementioned, but the contrary.

And so, for bearing a testimony, and protesting against such things which you have not from Christ nor the apostles, and were not set up by that power and spirit the apostles were in; and for bearing a testimony against the works and fruits of this erring spirit, have we suffered by you called Protestants, and by the Papists also.

So our sufferings have been because we could not join to that which you have had from the Papists, heathens, and Jews, and not from Christ nor the apostles.

I say, we who are of the household of the true catholic faith, in which the church was in the apostles' days, have suffered by you, and been branded as Papists; whereas in truth we are the true Protestant Christians, bearing testimony against all Popish, heathenish, and Jewish inventions, which have been set up by that spirit which is erred from that power and spirit the apostles were in.

So as Moses the servant was faithful over his house in the old covenant, and the law of works; so Christ the son of God is over his spiritual house, in his new covenant of light, life, and grace, whose house we are.

Concerning the upright and good conversation of the Saints in Christ, and in heaven.

David saith, 'The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of an upright conversation: their sword shall enter into their own heart, and their bow shall be broken.' Psalm xxxvii. 14.

Here is David's judgment upon such that cast down the poor and needy, and do slay such as be of an upright conversation.

'But whoso offereth praise, glorifieth me,' saith the Lord; 'and to him that orders his conversation aright, will I show the salvation of God.' Psalm l. 23.

So all that will see the salvation of God, you are first to see your conversations to be ordered aright with the light, power, and spirit of God; for the apostle saith, 'By the grace of God we have had our conversation in the world,' &c. 2 Cor. i. 12.

So now are all by the grace of God to have their conversation preserved from the wickedness of the world, which grace brings their salvation.

And the apostle saith to the Ephesians, how that 'we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of our flesh, and of our mind; and were by nature the children of wrath, even as well as others.' Ephes. ii. 3. And therefore he exhorts them 'to put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts, and be ye renewed in the spirit of your mind, and only let your conversation be as becomes the gospel of Christ, &c. that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; for our conversation is in heaven, from whence we look for the saviour, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' See Ephes. iv. 22. Phil. i. 27. and iii. 20.

So here the apostles and the saints had put off their former conversation according to the world, whose conversation was in heaven, where all the true saints or christians had their conversation.

And the apostle exhorted Timothy, and said, 'Be thou an example

of the believers in word, in conversation, in charity, in spirit, in faith, in purity;' which is a good conversation to be followed.' 1 Tim. iv. 12.

And the apostle saith to the Hebrews, Heb. xiii. 5, 'Let your conversation be without covetousness; and be content with such things as ye have; for the Lord hath said, he will never leave thee nor forsake thee.'

And James saith in his General Epistle, James iii. 13, 14, 'Who is a wise man, and endowed with knowledge among you? let him show out of a good conversation his works with meekness of wisdom; for where envying and strife is, there is confusion, and every evil work.'

Now this good conversation must be showed forth in practice.

And Peter, in his General Epistle, admonishes the church to be as 'obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation: [Mark, all manner of conversation:] forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Pet. iii. 14, 15. &c.

And in 1 Pet. iii. 1. 'Likewise, ye wives, be subject to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear,' &c. 'Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.' 1 Pet. iii. 16.

Here you see the true Christians' conversations were in Christ, which all Christians are and ought to be: and they whose conversations are in Christ Jesus, are agrieved and vexed with the filthy conversations of the wicked, as just Lot was.' 2 Pet. ii. 7, 8.

G. F.

An encouragement for all to trust in the Lord; who hath the breath of all mankind, and their souls in his hand. And how that not a sparrow shall fall to the ground without the will of the Father. By G. F.

'THE Lord God breathed into man the breath of life, and man became a living soul.'[1] Job saith, 'In the Lord's hand is the soul of every living thing; and the breath of all mankind;'[2] and is not his hand his

[1] Gen. ii. 7. [2] Job xii. 10.

power? And again Job saith, 'The spirit of God hath made me, and the breath of the Almighty hath given me life.'[1] And David saith, 'The earth is full of the goodness of the Lord; by the word of the Lord, were the heavens made, and all the host of them by the breath of his mouth.'[2]

And David says, 'he trusted in the Lord, and his times were in his hand.'[3] So you may see how all things were made by the word, Christ Jesus, and who made them, to wit, the Lord; and man's time is in the Lord's hand.

And the Lord God, 'He that created the heavens and stretched them out; he that spread forth the earth, and that which comes out of it; he giveth breath unto the people upon it, and spirit to them that walk therein.'[4] And Job says, 'God gathers to himself man's spirit and breath.'[5] So God, that gives breath and spirit unto man, it is he that gathers his breath and spirit to himself again, who has all in his hand. And 'the steps of a good man are ordered by the Lord, and he delights in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.'[6] And David says, 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches; the great and wide seas, wherein are things creeping innumerable, both small and great beasts; these all wait upon thee, that thou mayst give them their meat in due season; that thou givest them, they gather; thou openest thy hand, and they are filled with good.'[7] So here you may see the Lord that created all, how he takes care for all, and gives them their meat in due season. And all that keep their mind to the Lord with his spirit, and so with it are acquainted, and his hand, whose breath is in his hand, they can say, 'The Lord is my strength, and is become my salvation; and the voice of rejoicing and salvation is in the tabernacle of the righteous;' and can say, 'The right hand of the Lord doth valiantly, and is exalted.'[8]

So every man and woman's hope must be in the Lord, who made heaven and earth, the sea, and all things therein, who keepeth truth for ever.

And further, David saith, 'Put not your trust in princes, nor in the son of man, in whom there is no help; his breath goes forth, he turneth to the earth, in that very day his thoughts perish.'[9] Therefore, all are to trust in the Lord, in whose hand is their breath and life.

And Solomon, speaking of the Lord, Prov. iii. 'how by his wisdom the Lord hath founded the earth, and by his understanding established the heavens;' saith, 'The length of days are in her right hand, and

[1] Job xxxiii. 4. [2] Psal. xxxiii. 6. [3] Psal. xxxi. 14. 15. [4] Isa. xlii. 5. [5] Job xxxiv. 14. [6] Psal. xxxvii. 23. 24. [7] Psal. 104. [8] Psal. cxviii. 13. 14. 15. [9] Psal. cxlvi. 3. 4. 5.

lives, because they would not conform to their false and changeable religions, ways, worships, and faiths.

But Christ nor his apostles in the new covenant did never destroy the lives of any, nor spoil the goods of any, because they would not be conformable to Christ's way, religion, church, faith, and worship; but if they would not be persuaded, they left them to the judgment of the Lord.

Therefore, how far are men degenerated since the apostles' days, from the apostles' warfare and weapons, doctrine, faith, worship, church, and image, that they were conformable unto? Let them that are conformed to the image of the son of God judge.

And thus people having erred from the spirit of God and Christ, and hating his light, and walking despitefully against the spirit of grace, not being conformable to the image of the son of God in themselves, but are conformable to the spirit of the world in them, which lusts to envy, by which they have set up their doctrines, commandments, ordinances, ways, and worships, and cried, conform, conform to them; though they be uncertain how long their way, worship, and religion shall stand, which hath been no longer than till another power got up over them, of another way, religion, and worship, which calls to them to conform to their way.

And from this fallible spirit hath all the persecution and bloodshed been about religion, and spoiling of goods, imprisonments, and banishments, since the apostles' days, by them who are erred from the same spirit and power the apostles were in, and so from their spiritual weapons also.

And the apostle saith to the Galatians, 'How turn you again to the weak and beggarly rudiments of the world, whereunto you desire again to be in bondage? Ye observe days, and times, and months, and years. I am afraid of you, lest I have bestowed on you labour in vain.' Gal. iv.

And doth not the apostle here call these beggarly elements of the world?

And did not the apostle say, while he was amongst the Jews, and under these elements of the world, 'he was carnal, sold under sin?' Rom. vii. 14.

And did not the apostle say, 'that Christ was an high priest, not made after the law of a carnal commandment, but after the power of an endless life?' Heb. vii.

And again, doth not the apostle set forth, how that 'the first covenant had worldly ordinances, &c. and had outward lights and lamps; and their outward services which stood in meats and drinks, and divers outward washings, and carnal ordinances; and that these things were imposed upon them until the time of restitution came?' Heb. ix.

So, doth not the apostle call all these outward things in the old covenant which were seen with the carnal eye, worldly and carnal? which the Jews were to be conformable unto in the old covenant, which served until the time of reformation by Christ, who reforms people out of those carnal worldly elements and rudiments in his new covenant of light and grace: so that they come to be conformable to his death, and to his image; and not to be conformable to the world's elementary things, which pass away.

And Christ said, 'the world hated him, and he was not of the world, but testified against it, and therefore it hated him.'

And he said unto his disciples, 'that they were not of the world, as he was not of the world;' and therefore they were to be conformable to the image of Christ, and not conformable to the world.

And the apostle said, 'The world by wisdom knew not God; and the wisdom of the world is foolishness; and the fashion of this world passeth away.'

So can people that are conformable to the image of the son of God, who is not of the world, be conformable to the world's wisdom and fashions that pass away, and to that wisdom which is foolishness, by which they do not know God?

And, therefore, as Christ said, 'They that are of the world, speak of the world;' but he is not of the world unto whose image every true believer must be conformable.

And John said, 'Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even your faith,' which faith Jesus Christ is the author and finisher of.

And he said to the true believing christians in his General Epistle, 'We are of God, and the whole world lieth in wickedness.'

And again, John saith, 'You have overcome the world, because greater is he that is in you, than he that is in the world; and they that are of the world, speak of the world, and the world heareth them; and we are of God, and he that knoweth God heareth us, and he that is not of God heareth not us; hereby know we the spirit of truth, and the spirit of error.'

So here it is clear, that John and the true church of Christ, were conformed to the image of the son of God, and not to the world, nor their ways, nor wisdom, by which they knew not God; but said, they had victory over the world; and their victory was their faith: so then, they were not like to conform to that which they had victory over.

And therefore by the world and its spirit they suffered, for not being conformable to its ways and ordinances; for the spirit of God cannot be conformable to the spirit of the world, nor its image, but brings to be

And God hath appointed Christ his son to uphold all things, by whom he made the world, who is the 'brightness of his glory, and the express image of his substance, and upholds all things by the word of his power.'[1] So he, by whom all things were made, is heir of all things; and he upholding all things with the word of his power, there is no change or fall of any thing without his will and word of his power; and therefore every man and woman's faith must be in Christ, in the son of God, the second Adam, the Lord from heaven, by whom all things were made.

For Christ saith to the Jews, 'Ye are from beneath, and I am from above; ye are of this world, and I am not of this world. For if ye believe not that I am he, ye shall die in your sins.'[2] Now this is a bad dying for people to DIE IN THEIR SINS, that do not believe in Christ the son of God, who is the heir of all things, and upholds all things by his word and power, by whom men and women, and all things were made. And such as DIE IN THEIR SINS, do not believe in him, who would redeem them out of sin, who bruises the serpent's head, and destroys the devil and his works, and reconciles to God all things in one, both things in heaven and things in earth, and is mediator between God and man, he that is from above, and is not of the world. And they which do not believe in Christ, that DIE IN THEIR SINS, they cannot sleep in Christ, when they put off their earthly tabernacle, nor die in the Lord. 'For blessed are the dead which die in the Lord, &c., the spirit saith, that they rest from their labours, and their works do follow them.'[3]

Now Christ hath taught you how to believe, and what to believe in; he saith, 'While you have the light, believe in the light, that ye may become the children of the light.'[4] And John, in his 1st chapter, tells you what this light is, who saith, 'The light is the life in Christ, the word, by which all things were made and created, which enlighteneth every man that cometh into the world.' Now all mankind being enlightened with the light, which is the life in Christ, the word, (who is heir of all things, and upholds all things by his word and power, by whom all things were made,) you that believe in his light, which is the life in him, that is from above, and not of this world, you become children of the light, and not of the world, and are born of God, and do pass from death to life in Christ Jesus; and so are grafted in him your life and foundation, and built upon him your rock; and so Christ your root bears you. Such die in the Lord when they put off their earthly tabernacle; such sleep in Jesus, as the apostle saith.

And the apostle saith, 'For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'[5] So this the true christians

[1] Heb. i. 2. 3. [2] John viii. 24. [3] Rev. xiv. 13. [4] John xii. 36. &c.
[5] 1 Thes. iv. 14. 2 Cor. v. 1. &c.

were sure of, while they were in their earthly tabernacles. 'For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven, if so be that we being clothed, we shall not be found naked. For we that are in this tabernacle, do groan, being burthened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up with life.' This should be every true christian's mind.

This is the mind of all the believers in the light, the life in Christ Jesus, by which all things were made and created; and as Christ says, 'He that believeth in the son of God shall not perish, but have everlasting life. And he that believeth not the son of God, shall not see life; but the wrath of God abideth upon him."[1] For how can he see life, if he doth not believe in the light, which is the life in Christ, by whom all things were made and created. And therefore Christ saith, 'This is the condemnation, that light is come into the world;' and this light is the life in Christ, the word, who is not of the world. And men loving darkness rather than this light, because their deeds are evil, then they love the DARKNESS more than the LIGHT, the life in Christ, and more than CHRIST and GOD.

And Christ saith, 'Every one that doeth evil, hateth the light, neither cometh he to the light, lest his deeds should be reproved.' So they that do evil, and hate the light, will not come to the light by which their deeds are made manifest and reproved; and therefore such will not come to the light, which is the life in Christ; and this light is their condemnation, that do evil, and hate it, and will not come to it to have their evil deeds made manifest, and be reproved by it, as before.

So they that do hate the light, and will not have their evil deeds reproved, and love the darkness more than the light, they love the devil, the power of darkness, more than God and Christ, who comes to destroy the devil and his works, and bruise the serpent's head. 'But he that doth the truth cometh to the light, that his deeds may be made manifest, that are wrought in God.'

Now this heavenly, divine light, which is the life in Christ the word, who is from above, is the light by which all men see in whom their deeds have been, and are wrought; so that Christ might very well say, 'If you do not believe that I am he (THE SON OF GOD) ye shall die in your sins.' For how can such, that do not believe in the LIGHT, the LIFE IN CHRIST, die in the Lord, or sleep in Christ Jesus? How can they die otherwise but in their sins,[2] (as Christ saith,) and are condemned, and the wrath of God abides upon them. And they that believe in the light, which is the life in Christ, are grafted into him, and have eter-

[1] John iii. [2] John viii.

nal life. Such are they that pass from death to life, and overcome the world, and shall not come into condemnation. For Christ saith, 'Verily, verily, I say unto you,[1] he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. For, verily I say unto you, the hour is coming, and NOW IS, (mark, NOW IS,) when the dead shall hear the voice of the son of God, and they that hear shall live."[2] And they that will not hear, but love darkness rather than light, and will not come to the light, nor believe in the light that they may become children of the light, how can they but DIE IN THEIR SINS, and PERISH IN THEIR VAIN SAYINGS AND CORRUPTIONS.

And the Lord saith in Ezek. 'I have no pleasure at all that the wicked should die;'[3] again, 'I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.' Now the wicked die in their wickedness, who have gone from the spirit of God in themselves, and so from God; and, therefore, the Lord God would have them to turn again by his spirit to him who made them, and gives them breath and life, that they may not DIE IN THEIR SINS. And they that are led by the spirit of God, which are the children of the Lord, SUCH DIE IN THE LORD, and SLEEP IN JESUS. In such, God, who is a spirit, has pleasure with them in his spirit, that live and walk in his spirit, and die in the Lord. But he has no pleasure in them that hate the light, the life in Christ, whom he sent to enlighten them, and rebel against his spirit, and so against God who gave it them: such die in their sins, and perish in their gain-sayings; in such, God, who is a spirit, has no pleasure. Those that rebel against his spirit, rebel against him; for his pleasure is with them while they live and walk in his spirit, and his light, and truth, and grace.

[4] Concerning the BIRTH OF JESUS CHRIST, THE SON OF GOD, he came NOT into the world with the POMP and GLORY of the WORLD, neither went he out of the world with the POMP and GLORY of the WORLD. It is said, when Joseph went from Galilee out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem;[5] (because he was of the lineage of David,) to be taxed, with Mary his espoused wife, being great with child; and so it was, that while they were there, (to wit, in Bethlehem,) the days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a MANGER, because there was NO ROOM FOR THEM IN THE INN. And there were in the same country shepherds abiding in the field, watching over their flocks by night, &c. And the angel of

[1] John v. 24. [2] Ibid. 52. [3] Ezek. xviii. 23. 32. [4] Now concerning the birth of Christ, &c. [5] Luke ii.

the Lord appeared to them, &c. and told them, 'Unto you is born to-day in the city of David, a saviour, which is Christ the Lord. And this shall be a sign unto you, YE SHALL FIND THE BABE WRAPPED IN SWADDLING-CLOTHES, LYING IN A MANGER.' So you do not read here, that Mary had so much as a midwife; and if she had not one, she had the same power, the same holy ghost which came upon her; and the same power of the Highest, which did overshadow her, was able to help her to bring forth her first-born, which is called the son of God.

AND IF CHRIST AS YOU DO SAY, WAS BORN AT Christmas, AND Mary WRAPPED HIM, AND LAID HIM IN A MANGER, IT WAS A COLD PLACE, AND A COLD TIME IN THE YEAR: YOU DO NOT READ THAT Mary HAD SO MUCH AS A FIRE. And again, WHEN CHRIST WAS CRUCIFIED AT THE TIME OF THE PASSOVER, WHICH YOU CALL Easter, (WHICH IS A GOOD WHILE AFTER Christmas,) IT WAS COLD WEATHER; FOR Peter WARMED HIMSELF BY THE FIRE, WHEN THE HIGH-PRIESTS WERE EXAMINING CHRIST.

Now here you see the son of God, and the Lord of glory, what entertainment he had at his birth, amongst them that were in the pomp of the world. He that said, he was from above, his cradle was a manger. You know a manger is in a stable, where you feed your horses in. And who were Mary and Christ's visiters, but the country shepherds that watched their flocks by night? There is no talk of scribes, high-priests, or Pharisees. So see what entertainment the Lord of life found at his coming into the world, without the pomp of the world, wrapped in swaddling-clothes, a manger instead of a cradle. Oh! the proud and lofty ones might say, this place was good enough; there was no room within for a carpenter's wife and her son; the innkeepers could find no room for Christ, the saviour, and Mary.

And what could the poor country shepherds present unto him, that watched all night the sheep? But such God made instruments to come to visit Christ the Lord and saviour; yea, and declare him abroad. And did not the Jews in a despising way, say, 'Is not this the carpenter's son?[1] Is not his mother called Mary?' And in Mark, did not the Jews deride him, and say, 'Is not this the carpenter, the son of Mary?'[2] So they called Christ the carpenter; but they did not know that he was to build up the fallen house of Adam with his power and spirit. For the apostle Peter says, 'Ye are built up a spiritual household;'[3] and the author to the Hebrews; 'He that buildeth all things is God.'[4] And again, 'For he (Abraham) looked for a city, whose builder and maker is God.'[5] And the apostle Paul says, speaking of God and Christ, 'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I

[1] Matt. xiii. 55. [2] Mark vi. 3. [3] 1 Pet. ii. 5. [4] Heb. iii. 4. [5] Ibid. xi.

will set it up."[1] And who is this builder but Christ Jesus with his power and spirit? Again, 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."[2] And the Lord spake by the prophet Isaiah concerning Christ, and said, 'Is it a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel? I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth."[3] Again: and who is he that shall build up the waste places, and raise up the foundation of many generations, and is called the 'repairer of the breach, and the restorer of paths to dwell in?'[4] And when the devil tempted Christ, and showed him all the kingdoms of the world, and the glory of them, he said to him, 'All these things will I give thee, if thou wilt fall down and worship me."[5] But Christ said unto the devil, 'Get thee hence satan.' It seems he showed him the glory of the world, which he would have given Christ, if he would have fallen down and worshipped the devil, in whom there is no truth. But Christ says, 'The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaks a lie, he speaks of his own, and is the father of it."[6] So it was not like for Christ, the truth, to bow to and worship him, in whom there is no truth.

Now, what is the glory of the world? John saith, 'Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lusts thereof; but he that doth the will of God, abideth for ever."[7]

Now, you see here, what is of the world, and what is its glory, which the devil that overcame Adam and Eve by his lies, in telling them they should be as gods, if they did eat that which God had forbidden. He set upon Christ the truth; but as Christ says, 'He found nought in him.' Now the glory of the world, which is the lusts of the flesh, the lust of the eye, and the pride of life, with the pomps and vanities of the world, which are not of God the Father, but of the devil, which he had begotten in the kingdoms of the world, and which was their glory, who disobeyed God: this glory of the world the devil would have given to Christ, who is the life and the truth, if he would have fallen down and worshipped him, to wit, the devil, in whom there is no truth. But Christ the truth bruiseth the serpent's head, and destroys the devil and his works.

[1] Acts xv. 16. [2] Chap. xx. 32. [3] Isaiah xlvi. 6. [4] Isaiah lviii. 12.
[5] Matt. iv. [6] John viii. 44. [7] 1 John ii. 5, 6, 7.

And Christ set up a worship in the holy spirit of God, and in the truth which the devil is out of; for there is no truth in him, as Christ saith. So they that worship God in his spirit and truth, worship in that which the devil is out of, and is not in him, neither can he get into it. And therefore, that which is of the devil, who is out of the truth, the glory of the world, which the devil said he would give to Christ, if he would have worshipped him, is that, which is not of the Father, but of himself, 'the lust of the flesh, the lust of the eye, and the pride of life,' which pass away. For God Almighty created all things; 'and the earth is the Lord's, and the fulness thereof;' and he gives the increase. So the glory of all the creatures, and the glory of all the creation is the Lord's, and he doth beautify them. For the devil could not give Christ the glory of a thistle, the glory of a nettle, nay, not the glory of any weed; for these are the Lord's, with the earth, and the fulness thereof; and the glory of all his creation is the Lord's, who is God in heaven, and in the earth, to be served and worshipped above all.

And Christ saith, 'For I say unto you, that Solomon in all his glory, was not arrayed like one of these lilies.'[1] So it is God that arrayeth the lilies with glory, that doth exceed Solomon in all his glory. And Jesus Christ, who is a greater than Solomon, hath spoken it, by whom all things were made and created, who is greater than Solomon, and whose glory exceeds all the glory of the creatures in the creation; 'who is the brightness of God's glory, and the express image of his substance, upholding all things by the word of his power,'[2] by whom all things were made; who is glorified with the Father with the same glory that he had with him before the world began, and before the creatures were made, and their glory.

So here you see the glory of Christ, and the glory of Solomon, and the glory of the arrayed lily, which was beyond all Solomon's glory, for the lily was arrayed by the Lord. But the glory of Christ is beyond the glory of the lily, and the glory of the whole creation, as is said before.

And likewise here you may see the glory of the kingdoms of the world, which the devil would have given to Christ; which he had begotten in the sons and daughters of Adam and Eve, who disobeyed God; which he would have given to Christ, if he would have fallen down and worshipped him: which POMP and GLORY of the WORLD, is the LUST OF THE FLESH, THE LUST OF THE EYE, AND THE PRIDE OF LIFE, which is not of God the Father that sent Christ. Therefore Christ came not into the world with any of the POMPS and GLORY, neither would he have any of them, when the devil proffered them to him; for he came to destroy

[1] Luke xii. 27, 28. [2] Heb. i. 3.

and bruise his head; and testified against the world, that their works were evil; and therefore he was not like to receive that which was not of his Father, (nor none of his works, for that he testified against,) but of the god of this world, which lies in wickedness, and of his works, that Christ came to destroy. And so he was not like to TAKE THAT which he was come to DESTROY, and which was not of his Father. Nor are his followers to receive that which is not of the Father, lest they worship the devil, and go from God's holy spirit and truth, and love that which will keep the love of the Father out of them. And they that walk in the truth, walk in Christ Jesus.

Now after the Lord Jesus had gone through all his temptings, and all the revilings and evil speeches from the Jews, priests, scribes, and Pharisees; and even his preaching and manifesting himself to be the son of God by his signs and miracles; and when they by their wicked tongues desired the murderer, and by wicked hands had crucified the Lord of life, (who were in the murdering spirit, and lusts and pomps of the world,) Joseph of Arimethea, a counsellor, (a good man, and just, who had not consented to the counsel and deeds of the Jews, who also himself waited for the kingdom of God,) went to Pilate, and begged the BODY OF JESUS, which they had crucified between TWO THIEVES. AND Joseph TOOK IT DOWN, AND WRAPPED IT IN A LINEN CLOTH, AND LAID IT IN A SEPULCHRE, THAT WAS HEWN IN STONE, WHERE NEVER MAN LAY BEFORE. So you don't read here, that Christ had so much as a COFFIN, as Joseph, Jacob's son, had. Gen. l. 26.

So you see what entertainment the Lord of glory had, when he came into the world, a MANGER instead of a CRADLE. And when he went out of the world, the scripture doth not say, he had so much as a COFFIN. Joseph of Arimethea wrapped his body in linen, and laid it in a sepulchre in a garden. And you may see in John what outcries were among the Jews and the priests, crying, CRUCIFY HIM, CRUCIFY HIM.[1] And though Nicodemus, and some of the women, did come, and brought their myrrh and other spices, as the manner of the Jews is to bury; yet when out of the world, he was buried by Joseph of Arimethea, a counsellor, to fulfil the scripture, which says, HE MADE HIS GRAVE WITH THE RICH; but doth not say, that he had so much as a COFFIN with a white and a BLACK cloth upon it.

So you may see here, our Lord and saviour, the son of God, the King of kings, and Lord of lords, who hath all power in heaven and earth given unto him, he was not carried to his sepulchre with a GILDED COFFIN, WITH A GREAT WHITE AND BLACK CLOTH OVER IT, WITH ARMS OR SCUTCHEONS UPON IT, AND MANY PRIESTS AND PEOPLE FOLLOWING IN BLACK

[1] John xviii. 19.

CLOTHES, AND BLACK SCARFS ON THEIR HATS, PRETENDING MOURNING, and have GOLDEN RINGS GIVEN TO THEM, and TWIGS OF ROSEMARY IN THEIR HANDS, and RINGING OF BELLS, which is more like going to a WEDDING than to a BURYING, in the pomp and glory of the world. But instead of that, Christ had a company of MOCKERS; yea, the chief priests, scribes, and elders mocked him, saying, 'If he be the son of God, let him come down from the cross, and we will believe him: he trusted in God, let him deliver him now, if he will have him; for he said, I am the son of God. He saved others, himself he cannot save."[1] See what blasphemy is here against God and his son, by the Jews and the priests, who in words profess God, and the Messiah to come; but in life and works denied them both. 'For he that denieth the son, hath not the Father; but he that acknowledges the son, hath the Father also. Let that therefore abide in you, which you have heard from the beginning: if that which you have heard from the beginning, shall remain in you, ye also shall continue in the son, and in the Father,' &c.[2]

And all you that say, THAT WE BURY LIKE DOGS, because that we have not superfluous and needless things upon our coffins, and a white and black cloth with scutcheons, and do not go in black, and hang scarfs upon our hats, and white scarfs over our shoulders, and give gold rings, and have sprigs of rosemary in our hands, and ring the bells; how dare you say that WE BURY OUR PEOPLE LIKE DOGS, because we cannot bury them after the vain pomps and glory of the world? Whereas, ye do not read, that Christ, the prince of life, our Lord and saviour, had any of these things, neither when he came into the world, nor when he went out of the world; and refused the pomp and glory of the world, when the devil tempted him with it.

Now, all people, come to learn of Christ, who hath enlightened you with the life in himself, and believe in it, that you may become children of the light: for grace and truth is come by Jesus into your hearts and inward parts, that with his grace and truth you may learn of Christ, who is meek and low in the heart, and follow him, who is not of this world, and hear his voice, and he will lead you into the pastures of life. He that came into the world not with any pomp, nor lust, nor glory of the world, neither did he go out of the world with the glory, pomp, or lust of the world, (as is said before,) who was not of the world, who is the prince of life and peace. And therefore follow not the pomps or glory of the world at your children's coming into the world; nor breed them up in the pomps and glory of the world the time while they live, nor use them at going forth out of the world; but follow Christ Jesus, who is not of the world; who is your redeemer, your sa-

[1] Matt. xxvii. 40, &c. [2] 1 John ii. 23, 24.

viour, your way, your truth, and life, your bishop, your shepherd, your priest, your prophet; and let him rule in your hearts by faith, who will give you life abundantly, who is from above and not from below, that you may be built upon him the living rock, and foundation of God that stands sure. Amen, Amen, saith my soul. G. Fox.

An epistle to all Christians, Jews, and Gentiles, showing how that God dwells not in temples made with hands.

'Thus saith the Lord, heaven is my throne, and earth is my footstool: where is the house that you will build unto me, and where is the place of my rest?' This the Lord said unto the Jews that built the temple. Isaiah lxvi. 1.

And Solomon saith, 'The heaven of heavens cannot contain God,' how much less the house that he built? 1 Kings viii. 27. And the same in the 2d of Chronicles vi. 18.

And again, Steven saith to the Jews' high-priest, when he was examining him, 'Though Solomon built an house for the Lord; howbeit the Most High dwells not in temples made with hands; for heaven is God's throne, and earth is his footstool; what house will ye build me, saith the Lord, or where is the place of my rest? Hath not my hands made all these things? Ye stiff-necked and uncircumcised in hearts and ears, ye do always resist the holy ghost; as your forefathers did, so do ye.'

Now here all may see, that it was the stiff-necked and uncircumcised in hearts and ears, that were the persecutors, as in the next verse, that did resist the holy ghost; and therefore their bodies, in that state, were not like to be temples of the holy ghost; as in 1 Cor. vi. 19. And, therefore, these persecutors that did resist the holy ghost, which comes from the Father and the son, were the criers up of the outward temple; they were not like to see God, as Steven did, who dwells not in the temples made with hands, and heaven to be his throne, and earth his footstool, who resisteth his holy spirit that proceeds from him, by which God is seen and known.

And the apostle Paul saith, 'God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things, and hath made of one blood all nations of men, for to dwell on the face of the earth, &c. That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from

every one of us; for in him we live, and move, and have our being,' &c. Acts xvii.

So you may see, here are many witnesses before-mentioned, that God that made the world, and all things therein, who is Lord of heaven and earth, dwelleth not in temples made with hands, but as the prophets, Christ, and the apostles say, 'heaven is God's throne, and the earth is his footstool.' Matt. v. 34, 35.

So, all come to know God, who hath made of one blood all nations of men for to dwell on the face of the earth; he gives to you all life and breath, and all things; I say, all to know him by his spirit which he poureth upon all flesh, heaven to be his throne, and earth to be his footstool; yea, all that dwell upon the face of the earth, know the earth that you dwell upon, and walk upon, to be God's footstool, and heaven to be his throne, who is Lord of heaven and earth, whe gives you breath and life, and poureth his spirit upon you, or in you. Joel ii. and Acts ii. That with his spirit you may know the day is come that Joel spoke of; and that with his spirit you may all know, that God hath poured his spirit upon you, or in you, that with it you may live in God, and move in God, and have your being in God, who is Lord of heaven and earth; and heaven is his throne, and earth is his footstool, upon which face of the earth you dwell, and walk: and so all to see and know that ye are the temples of the living God, as God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' 2 Cor. vi. 16. and Levit. xxvi. 12.

And thus saith the Lord, who dwells not in temples made with hands, but the saints that are lead by the holy ghost are the temples of God and the holy ghost; for the Lord saith, 'the children of Israel and Judah had provoked him to anger with the works of their hands.' The Lord saith, 'For this city, (to wit Jerusalem, and the temple,) hath been to me a provocation of my anger, and of my fury, from the day that they built it, even unto this day, (to wit Jerusalem, and the temple,) that I should remove it from before my face, (saith the Lord,) and destroy it,' &c. Jer. 32.

So you may see here, that such as resisted the holy ghost, were crying up outward Jerusalem, and the outward temple, who were the stiff-necked persecutors, and uncircumcised in hearts and ears, as you may see in the prophet's time, and in Isaiah's time, and in Christ's, Steven's, and the apostle Paul's time; and such uncircumcised in hearts and ears, that are persecutors, that did and do resist the holy ghost now, are crying up outward temples, and imprisoning, and persecuting, and spoiling the goods of people now, because they will not give money to mend their temples or churches, though they make no use of them; and yet they say, the gates of hell shall not prevail against their church; and

yet daily want repairing, either by reason of weather, storms, or thunder! And though the Lord tells them by his prophet, and Steven, and his apostles, 'that God that made the world, and all things therein, dwells not in temples made with hands, but heaven is his throne, and earth is his footstool, and he is the Lord of heaven and earth.' And saith of his people in these words, 'What? know you not that your bodies are the temples of the holy ghost, which is in you, which you have of God.' And again, 'For ye are the temples of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, and I will be a Father to you, and ye shall be my sons and daughters, saith God Almighty.' Jer. xxxi. 33. And, therefore, all that receive the holy ghost, know your bodies to be the temples of the living God, and this holy ghost, and heaven to be God's throne, and earth his footstool, and that you dwell and walk upon his footstool, and that you do live and move, and have your everlasting being in God, who dwells not in temples made with hands; but God dwells and walks in you his temple, and he is your God and Father, and you are his people, and the sons and daughters of God Almighty. So that every one may truly say, I live, and move, and have my being in God; heaven is his throne, and earth is his footstool, which I naturally dwell and walk upon, and, spiritually, in God I live, and move, and have my being, to his praise and glory, who is the Lord of all, both in heaven and earth, from everlasting to everlasting, blessed and praised for ever. Amen.

One God and Father of all, who is above all, and through all, and in you all. Ephes. iv. 6. All people know God the Father so to be.

G. Fox.

The 4th of the 7th Month, 1682.

Concerning Persecution in all ages to this day. How he that was born after the flesh, persecuted him that was born of the Spirit; and even so it is now: yea, and all that will live Godly in Christ Jesus, shall suffer Persecution. Mark, all them that will live Godly; not them that will live Ungodly, out of Christ Jesus. 2 *Tim. iii.* 12. *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. By G. F.*

The spirit itself beareth witness with our spirits, that we are the children of God; if children, then heirs of God, and joint heirs with Christ. And if so be that we suffer with Christ, that we may be also glorified together; for I reckon, that the present sufferings of this time,

are not worthy to be compared with the glory which shall be revealed in us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, 'For Christ's sake we are killed all the day long, we are accounted as sheep for the slaughter; nay, in all these things we are more than conquerors, through Christ that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Here is and ought to be the noble resolution of the true and faithful christians in Christ Jesus; and as the apostle said to the Corinthians, 'We are made a spectacle unto the world, and angels, and men, &c. And we are counted fools for Christ's sake, and we are buffetted, and have no certain dwelling place; and being reviled, we bless; and being persecuted, we suffer it; being defamed, we intreat. We are made as the filth of the world, and as the offscouring of all things; but the Lord comforts us in all our tribulations; for as the sufferings of Christ abound in us, so our consolation also abounds with Christ.' 2 Cor. i. 5, 6, 7.

And so it is no new thing for the christians now, to be troubled on every side, yet not distressed; perplexed, but not in despair, for our light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; 'and though our outward man perish, yet our inward man is renewed day by day.' Blessed be the Lord for ever.

And as the apostle saith, 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake.' And here the apostle triumphed over all, which should be every true christian's practice.

And you may read how Paul said, 'How that beyond measure he persecuted the church of God, and wasted it; but when he was converted and became a member of Christ's church, then he preached that faith which he sought to destroy; so you may see, as it is written, 'he that's born after the flesh, persecutes him that is born after the spirit;' even so it is now. Therefore, whatever Christendom doth profess and talk, the birth must be minded, of what birth you are; if it be the birth of the flesh, he will persecute him that is born after the spirit, the true believers in Christ; for 'unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' So this gift is not only to believe, but also to suffer for his sake, and so count all things but loss for the excellency of the knowledge of the Lord Jesus, 'for whom I suffer the loss of all things, and count them but dung that I may win Christ, and be found in him, that I may know him, and the power of

his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' To this all should mind to be conformable, and know the fellowship in his sufferings.

And the apostle encourages the Thessalonians, who saith, 'We ourselves glory in you, &c. for your patience, and faith in all your persecutions, and tribulations, that ye endure, which is a manifest token of the righteous judgments of God, that ye may be worthy of the kingdom of God, for which ye also suffer, seeing it is righteous with God to recompense to them that trouble you; and so you that are troubled, rest with us, (saith the apostle,) therefore brethren, we are comforted over you in all your afflictions and distresses for your faith. Stand fast in the Lord, that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto, (saith the apostle,) for we told you before that we should suffer tribulations, even as it is come to pass.' For Christ hath suffered; and being tempted, he is able to succour them that are tempted, in all their sufferings. And though Christ were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation, to all them which obey him; and so if we suffer with him, we shall reign with him. And remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, in bonds. Here is a sensible feeling of one another that are born of the spirit, and a fellowship in sufferings, who are persecuted by that spirit born of the flesh.

And the apostle saith to the Hebrews, 'Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions, partly while you were gazing-stocks, both by reproaches and afflictions, and partly while you became companions of them that were so used; for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and enduring substance. Cast not away your confidence, which hath great recompense of reward, for ye have need of patience, that after you have done the will of God, you may receive the promise; but if any draw back, (to wit, in the time of sufferings,) the Lord's soul hath no pleasure in them.'

Moses, by faith, chose rather to 'suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward, and by faith forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.' And ye may see what cruel trials of mockings, scourges, bonds, and imprisonments, and afflictions, and torments, the saints went through, in the 11th of Hebrews.

And saith Peter, 1 Pet. ii. 20. 'If when you do well, and suffer for it, ye take it patiently; this is acceptable with God, for even hereunto were ye called. If a man for conscience sake towards God suffer grief; this is thank-worthy, because Christ also suffered for us, leaving us an example, that we should follow his steps, who when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to God who judges righteously; for Christ hath once suffered for sin, the just for the unjust, that he might bring us to God. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin. But the God of all grace who hath called us into his eternal glory, (saith the apostle,) by Christ Jesus, after that you have suffered awhile, make you perfect, establish, strengthen, and settle you; cast all your care upon God, for he careth for you; and rejoice, inasmuch as you are made partakers of Christ's sufferings, &c. and think it not strange concerning the fiery trials, which are to try you, as though some strange thing had happened unto you; for if ye be reproached and suffer for the name of Christ, happy are ye, for the spirit of glory and of God rests upon you: on their part, he is evil spoken of, but on your part, he is glorified.' If any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf: wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as to a faithful Creator; and if ye suffer for righteousness sake, happy are ye. And 'be not afraid of their terror, neither be troubled, having a good conscience, that whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conversation; for it is better if the will of God so be, that ye suffer for well-doing, than for evil-doing; for we both labour and suffer reproach because we trust in the living God, who is the saviour of all men, especially of them that believe.'

And the apostle said, 'He was appointed a teacher of the Gentiles, for the which cause he also suffered,' &c. but he was not ashamed, for he knew in whom he believed; and said, though he suffered as an evil-doer, even unto bonds; but the word of God is not bound; nay, the eternal word of God that lives, and abides, and endures for ever, by which all things were made and created, this word of God cannot be bound by that which was created by it, and doth not live and endure for ever; therefore, saith the apostle, 'I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying, if we be dead with Christ, we shall also live with him; and if we suffer with Christ, we shall also reign with him; and if we deny him, he also will deny us,' &c.

And you may see what persecutions and afflictions came upon the

apostle at Antioch, and at Iconium, and at Listra, what persecutions he endured; but out of them all the Lord delivered him; yea, and all that will live godly in Christ Jesus, shall suffer persecution. Mark, shall, if they live godly. But evil men and seducers shall wax worse and worse, deceiving and being deceived; therefore he exhorts Timothy, to 'watch in all things, and endure afflictions,' &c. for he was ready to be offered up, for the time of his departure was at hand, and he had fought the good fight, and finished his course, and kept the faith, and there was a crown of righteousness laid up for him, which the Lord, the righteous Judge will give him at the last day, and not to him only, but unto all them also that love his appearing; for God hath not given to us a spirit of fear, but of power, of love, and of a sound mind: therefore the apostle saith unto Timothy, 'Be not thou therefore ashamed of our Lord, nor of me his prisoner, but be thou a partaker of the affliction for the gospel, according to the power of God, who hath saved us, and called us by a holy calling,' &c. And John saith, 'I know thy works, tribulations, and poverty; but thou art rich; fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried, and ye shall have tribulation ten days; but be thou faithful to death, and I will give thee a crown of life:' this was spoken to the church in Smyrna. And you may see in the 11th chap. how the witnesses of Christ suffered, and when they had taken away their lives, and the dead bodies lay in the streets of the great city, which is spiritually called Sodom and Egypt, (so not naturally called so,) where Christ our Lord and saviour was crucified; that was the great professors of the letter, the Jews, before the witness was slain; but after three days and a half, the spirit of life from God entered into the witnesses, and they stood upon their feet, which frightened their enemies; and the witnesses were called up to heaven, and the same hour there was a great earthquake, and the tenth part of the city fell, and was shaken down; so here was the reward upon the city and the persecuting citizens.

And again, you may see how the dragon persecuted the woman, the true church, which brought forth the man child, after he was cast out of heaven by Michael and his angels; but the woman (or true church) was nourished for a time, and times, and half a time, in the wilderness; and the earth helped the woman; and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth after her; and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commands of God, and have the testimony of Jesus.

Now you may see how the devil, the dragon, and all his followers *persecute*, and what his wrath is against, the true church, the woman,

that brought forth the man child, and they that kept the commands of God, and have the testimony of Jesus Christ. And then the dragon he gave his wicked persecuting power to the beast, and he also was to continue forty-two months; and he got up in such a rage in the devil's power, that he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven; not them that dwell upon the earth, for all that dwell in the earth worship him, but those whose names are written in the book of life of the Lamb, slain from the foundation of the world, to wit, they do not worship him. He that hath an ear to hear, let him hear.

But what became of the great city, and the whore, or the false church, and the beast, and the dragon, with all his false prophets? are not they at the end burned, and cast into the lake of fire, and the Lamb and the saints have the victory?

And David declareth, how he was persecuted, and said, 'Let them be confounded and put to shame that seek after my soul; let them be as chaff before the wind, &c. Let their way be darkness, and slippery, &c. False witnesses rise up, and lay to my charge things that I knew not; they rewarded him evil for good, to the spoiling of his soul; and his adversaries gathered themselves together against him, with hypocritical mockery in feasts; they gnash upon me with their teeth, yea, they open their mouths wide against me, and say, Aha, Aha, &c. but God will save his afflicted people, and bring down the high looks of them that afflict them.' Psalm xviii. verse 27.

And David mourned by reason of affliction, and said, 'I am afflicted, and ready to die from my youth upward,' &c. and said, 'Lord remember David in all his afflictions;' and he said, 'The wicked in his pride persecuted the poor: my times are in thy hand; O Lord! deliver me from the hand of my enemies, and them that persecute me.' And also David cried to the Lord, and said, 'How many are the days of thy servant? wilt thou execute judgment on them that persecute me? They persecute me wrongfully; help thou me; the proud have digged a pit for me, which are not after thy law;' (and they that do so now are not after thy gospel.) And David said, 'O Lord my God! in thee I put my trust; save me and deliver me from all them that persecute me; for the Lord heareth the poor, and despiseth not the prisoners; let the heaven and earth praise him, the sea, and every thing that moveth therein.' And David saith, 'they that sat in the gate spake against me, and I was the song of the drunkards;' and do not the drunkards make songs of God's people now?

And you may see the sufferings and afflictions of Job by the Caldeans, and Sabeans, and the trials and temptations of his wife, and his pretended friends; and also he saith in his afflictions, 'They that are

younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flocks, the children of fools, children of base men; now am I their song, yea, I am their by-word, they abhor me, &c. and spare not to spit in my face; upon my right hand rise the youth, they put away my feet, they rise up against me, &c. they mar my path, and set forward my calamity,' &c. But you may see how the Lord delivered Job out of all his afflictions and miseries; for it was always the wicked that abused the righteous, in their sufferings and afflictions.

And Jeremiah said, 'O Lord! my strength, and my fortress, and my refuge in the day of affliction!' The Lord is the fortress, and refuge, and strength of all his people in the day of their afflictions, and persecutions; and did not the Lord confound all Jeremiah's persecutors? Did not Jeremiah tell his persecutors, 'The Lord is with me as a terrible one, therefore my persecutors shall stumble; and they shall not prevail, they shall be greatly ashamed, for they shall not prosper; and their everlasting confusion shall never be forgotten?' And did not this come upon the persecutors that put Jeremiah in prison, and dungeon? Was not Jeremiah delivered? and his persecutors went into captivity, and he set at liberty from his prison. Jer. xx. 11, you may see what became of his persecutors, whether they did not go into captivity, and into prison.

And Isaiah, speaking by prophecy of Christ, how he was oppressed and afflicted, yet he opened not his mouth; and was not he brought as a lamb to Pilate's, and to the Jews' slaughter, and as a sheep before the shearers; and he was taken from prison, and from judgment; who shall declare the generation of the suffering lamb, slain from the foundation of the world; for the transgression of his people was he stricken. The smiters, and the afflictors, and the opposers, and imprisoners, despisers, and rejectors, cannot declare the generation of Christ the Lamb of God. And Isaiah saith, 'If thou loose the bonds of wickedness, to undo the heavy burthen, and let the oppressed go free, &c. if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity.' But what will become of such that do oppress and lay their burthens, and afflict the just? Their light will be darkness. And the Lord saith, speaking of the children of Israel, 'in all their afflictions, he was afflicted; and the angel of his presence saved them;'[1] in his love, and in his pity he redeemed them; and he bore them, and carried them all the days of old;' and God said, 'I sent my angel before thee to keep thee in the way,' &c.[2] And when the children of Israel cried unto the Lord, he heard their voice, and delivered them

[1] Isa. lxiii. 9. [2] Exod. xxiii. 20.

from their persecutors, and afflictions. And the Lord said, 'I have surely seen the afflictions of my people, which are in Egypt, and have heard their cry, by reason of their task masters; for I know their sorrows.' So here you may see the Lord doth hear their cries, and is sensible of the afflictions and sorrows of his people, therefore commandeth his people, 'not to afflict the widow, nor the fatherless, nor the stranger; for if they did, they would cry unto the Lord, and he would make their wives widows, and their children fatherless.'

And Amos cried, 'Wo unto such that chaunt to the sound of the viol, and invent to themselves instruments of music like unto David, that drink wine in bowls, and anoint themselves with chief ointments; but they are not grieved for the afflictions of Joseph; for I know your manifold transgressions, and your mighty sin, they afflict the just;' and that is it that afflicts the just in our age, and are not sensible of the afflictions of Joseph, nor of the afflictions of the righteous in our age. And Christ saith, 'And shall not God avenge his own elect, which cried day and night unto him?' And did not Christ tell the Jews, 'how they had slain and persecuted the prophets?' And he said, how that 'they should persecute his apostles and prophets?' And what are become of those persecuting Jews? And Christ said to his disciples, 'They shall lay hands on you, and persecute you, delivering you up to the councils, and scourge you in the synagogues, and cast you into prison, being brought before kings and rulers for my name sake; and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, (saith Christ,) which all your adversaries shall not be able to gainsay or resist.' Therefore it is good for all to look unto Jesus, both for wisdom and for strength in all their trials, and sufferings, and persecutions; for without him they can do nothing.

And Christ saith, 'Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven; blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you.' And Christ saith to his disciples, 'You shall be hated of all men for my name sake: but he that endures to the end shall be saved; but when they persecute you in this city, flee you to another; for verily I say unto you, ye shall not have gone over all the cities of Israel till the son of man come. But when they deliver you up, take no thought, how or what you shall speak; for it shall be given you in that same hour, what you shall speak; for it is

not you that speak, but the spirit of the Father that speaketh in you.' And further, Christ saith to the Jews, 'Behold I send unto you prophets and wise men, and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute from city to city, that upon you may come all the righteous blood shed upon the earth,' &c.

And also you may see how John Baptist was cast in prison, for reproving of Herod: and his wife's daughter pleased Herod with her *dancing*, and Herod promised with an *oath*, to give her whatever she would ask, and her mother advised her to ask John Baptist's *head*, and she had it given her. Now this was the fruit of transgressing the law of God, and of her *dancing*, and *oaths*, and *swearing*, contrary to the command of Christ, who saith, *swear not at all.*

And also, Christ saith, 'I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was naked, and ye clothed me not; in prison, and ye came not unto me; I was a stranger, and ye took me not in; and sick, and ye visited me not,' &c. And Christ saith, 'Inasmuch as ye did it not to one of the least of these, you did it not unto me; and such shall go into everlasting punishment, and the righteous into life eternal.'

Is it not the practice of the professors now-a-days, instead of clothing the naked, to take away their clothes? and take away their meat and drink, instead of giving them meat and drink? and cast into prison, instead of visiting them in prison? Yea, such as pretend to be preachers of the gospel, though they do not hear them; but such are transgressors of his command, who saith, 'Freely you have received, freely give.'

And Ahab the king, said, 'Take Micaiah, the prophet. and put this fellow in the prison, and feed him with bread of afflictions until I come in peace;' and Micaiah said unto Ahab, 'If thou return at all in peace, the Lord hath not spoken by me.' So Ahab was slain, according to Micaiah's prophecy. 2 Chron. xviii. 27.

And did not the prophet Hananii reprove Asa the king? And the king was in a great rage, and put the prophet in prison, because he reproved the king, who relied on the king of Asyria, and not on the Lord God? 2 Chron. xvi. 7.

And you may see in the Acts, how the priests and the rulers cast the apostles into prison, and charged them that 'they should preach no more in the name of Jesus.' And Stephen said to the chief priest and the rulers, 'Which of the prophets have not your forefathers persecuted, and slain them which showed before the coming of the Just One, of whom ye have been now the betrayers and murderers, who received the law, &c. and have not kept it? When they heard these things, they *were cut* to the heart, and gnashed on him with their teeth, and stoned

Stephen to death, Stephen calling upon God, saying, Lord Jesus receive my spirit.'

And Paul said, 'I have persecuted this way (which was the way of true christianity) unto death, binding and delivering into prison both men and women; the high priest doth bear me witness, and all the state of the elders, from whom also I received letters, and went unto Damascus to bring them which were there, bound unto Jerusalem for to be punished.' This was Paul's confession when he was converted, and persecuted for Christ's sake, by the old persecuting professing Jews.

And Herod persecuted the Christians, and killed James, and imprisoned Peter, whom an angel delivered through the prayers of the saints, and the angel of God struck Herod that he died miserably.

And you may see, in the 16th of the Acts, how Paul and Silas were cast into prison, and how the Lord wrought a wonderful deliverance to his glory for them! And how often you see the Jews sought the life of Paul after he was converted; and the heathen Romans had more tenderness, who let him have liberty to dwell two full years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus; and no man forbade him.

And the Jews persecuted Jesus, because he had done good on the Sabbath day, who was Lord of the Sabbath. And Christ said to his disciples, 'Remember the word that I said unto you, (to wit, his disciples,) the servant is not greater than his Lord; if they have persecuted me, they will also persecute you, &c. All these things will they do unto you for my name sake.'

And this persecution and imprisonment the apostles and the saints came to witness after Christ was risen; and therefore you may see in his epistles he salutes his fellow prisoners, and the apostle saith, 'He that is born of the flesh, persecutes him that is born of the spirit;' even so it is now, each birth manifests both their works and fruits.

And the apostle saith to the Corinthians, 'Give no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by longsuffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having no-

thing, yet possessing all things.' These are good examples for the true christians to follow. 2 Cor. vi. 5. 11. 27.

And do not you read what became of Jezabel, that persecutor of the Lord's prophets? And what is become of all the persecutors of God's people since the beginning? That birth born after the flesh, will it not have the same portion to the end of the world? Is it not recorded to be the birth of the flesh; and is not to inherit with the heir of the promise; but is shut out from that inheritance?

G. Fox.

London, the 8th month, 1682.

How the Devil was, and is the Old Informer against the Righteous. By G. F.

He that is an informer, is a persecutor, and spoiler, and a destroyer; and the devil is the head of all informers, persecutors, and destroyers of the righteous.

He is an adversary of the happiness of all God's people, and an accuser of them. He is a serpent, an enemy to all that which is good. See his enmity against Adam and Eve, and against their happiness, how it did appear against Adam and Eve, in Gen. i.

And see his enmity in the Sodomites, who vexed just and righteous Lot's soul from day to day. And Noah, a preacher of righteousness to the old ungodly world, who did not regard him, no more than Sodom did Lot; but the one was drowned, and the other was turned into ashes.

And see the serpent's enmity in the Jews, and in Corah, Dathan, and Abiram against Moses; and what became of them who would have stoned him?

And you may see the enmity of the serpent in the Jews against the prophets. And did not both the ten tribes, and the two tribes go into captivity for disobeying the Lord? (like their father Adam,) in their enmity against his prophets and righteous people.

And likewise you may see the enmity of the serpent in the Jews, against Christ and his apostles, insomuch that Christ called the Jews 'serpents, and of their father the devil.' And what became of those Jews? were they not scattered among all nations, and Jerusalem, and their place of worship destroyed?

And what condition is all Christendom in, that is erred from the holy ghost, and power the apostles were in? Have they not received the unclean ghost, or foul spirit of the devil, the enmity, adversary, accuser and destroyer, that old informer, that makes them to destroy one

another, makes them to envy and accuse, and informers, and destroyers of the righteous? And that foul spirit or unclean ghost hath brought Christendom on heaps, one against another, that are not in the spirit and power of Christ the apostles were in.

And in Job, chap. i. 2. there you may see, the devil and satan, who was the enemy and murderer, appeared against Job and his sons and daughters, to the spoiling of his goods, yea, and his wife, who said unto Job, 'Curse God and die;' but Job called her a foolish woman, and did not sin with his lips, though he lost his sons and daughters, and his goods, and was stripped of all; and though the devil, satan, said unto the Lord, 'if that he would put his hand against Job, Job would curse him to his face.' Chap. i. 11.

And again, satan the informer said, 'Skin for skin, yea, all that a man hath, will he give for his life; but put forth thine hand now, and touch his bone, and flesh, and he will curse thee to thy face.' Job ii.

But in all these false informations of the devil, who was a murderer and a liar from the beginning, and so was proved and manifest to be both a murderer and a liar, and a false accuser; for Job blessed the Lord, and did not sin with his lips. Job i. 2.

And Job's friends were miserable comforters; for the Lord said, 'his wrath was kindled against them; for they had not spoken right of the Lord, as his servant Job had; and therefore Job was to pray to the Lord for them; and the Lord heard Job's prayer for them.'

And Joseph's mistress was a wicked informer to her husband, against innocent Joseph. First she informed the men of her house, then she informed her husband, whose wrath was kindled against him, that he took him, and cast him into prison. And all this was because Joseph would not yield unto his mistress's wickedness, and sin against God; so here the serpent, and the devil, the adversary, appeared against innocent Joseph whom God was withal, and made him to prosper. Gen. xl.

But in Proverbs vii. you may see, how the woman, with the attire of an harlot, and subtilty of heart, whose feet abides not in her house, and lieth in wait in every corner of the street, in the twilight in the evening, in the black and dark night, deceived the young man void of understanding; for they that have understanding will shun her; for by the means of a whorish woman, a man is brought to piece of bread, and the adulterous will hunt for the precious life of the righteous.

And though the informers and archers, did sorely grieve Joseph, and shot at him, and hated him, yet his bow abode in strength, and Joseph's brethren did envy him for his dream, but his father Jacob observed his sayings.

And you may see how Pharaoh, king of Egypt, informed his people, the Egyptians, against the children of Israel, and set task-masters over

them, that made their lives bitter; and the Egyptian task-masters obeyed Pharaoh's commands, and made them to make brick without straw, and serve with rigour: but the Hebrew midwifes would not obey Pharaoh, to kill the men children; and the more Pharaoh and his task-masters persecuted and oppressed them, the more they multiplied. But what became of Pharaoh, and all his persecutors and informers at last? Did not God overthrow them in the sea, and deliver his people?

There ran a young man, and told Moses, and said, 'Eldad and Medad were prophesying in the camp.' And one said unto Moses, my lord forbid them; and Moses said unto him, 'Enviest thou for my sake? would God that all the Lord's people were prophets; and that the Lord would put his spirit upon them.' Numb. xi.

Here Moses did not give credit to those informers, but rather reproved them, and encouraged the prophets, desiring that all the Lord's people were prophets. So Moses was far off from saying, have them before a magistrate, and fine them 20*l.* a piece, for speaking. And what became of all those that went to search the land of Canaan, and brought an evil report upon the land of Canaan, contrary to God's promise, and to the testimony of Caleb and Joshua, that these false informers made the congregation so envious, that they were ready to stone Moses? And did not those false informers, and them that joined with them, their carcasses fall in the wilderness? Numb. xiv. And what became of Corah, Dathan, and Abiram, and the two hundred and fifty princes, that were famous in the congregation, and men of renown, which told Moses and Aaron, 'Ye take too much upon you, seeing all the congregation were holy, every one of them; for the Lord is among them; wherefore then lift you up yourselves above the congregation of the Lord.' See what high words these informers could speak, to incense the congregation against Moses and Aaron, and such as feared God. Did not the earth swallow up Corah and his company alive? And did not a fire come from the Lord, and consume the two hundred and fifty men? And on the morrow, all the congregation of the children of Israel murmured against Moses, and told him, 'he had killed the people of the Lord.' Did not the wrath of the Lord go out against them, and there died of the plague 14,700 of them? So here was the end of those murmurers, or informers, and rebels against the Lord, his truth, and people. Num. xvi.

And again, you may see what Moab said unto the elders of Midian against the children of Israel; and Balak sent the elders of Moab, and the elders of Midian, to Balaam with rewards of divination in their hands, to curse the Jews, the people of God; but the Lord forbade Balaam to curse them, though Balaam loved the reward of unrighteousness. And Balak sent yet again princes more honourable than the

first elders; and Balak told Balaam 'he would promote him to great honour, if he would curse the children of Israel.' But see what came upon Balaam, his ass reproved him, and the Lord made her to speak that which confounded Balaam; and after was not Balaam and the Midianites destroyed? Numb. xxii. and xxxi. Here you may see how the enemy appeared in Balak, who would have destroyed the Jews; but the Lord prevented him and Balaam.

And many informers were against David, but especially Doeg the Edomite, which informed Saul against David, and Abimelech the priest, and all his father's house, because he received David. And Saul commanded his footmen to slay the priests; but Saul's servants would not put forth their hands to fall upon the priests of the Lord; and Saul bid Doeg the Edomite, the informer, and he fell upon them, and slew eighty-five persons on that day, that wore the linen ephod; and Nob, the city of the priests, smote he with the edge of the sword, both men, women, children, and sucklings. And here you may see the informer was a murderer of the innocent. 1 Sam. xxii. And in chap. xxiii. xxv. xxvi. you may see how the informers went to Saul, and informed him against David. And you may see in Psalm lii. how David prophesied the destruction of Doeg the Edomite, who came and told Saul, and said unto him, 'David is come into the house of Abimelech.'

And in Ezra iv. there you may see, several informers writ letters against Jerusalem to Artaxerxes, to hinder the building of the city of Jerusalem. And you may see how busy Tobiah, and the Arabians, and the Amonites, and Ashdodites, and Sandbalat were against the Jews when they built Jerusalem; and how that Tobiah and Sandbalat hired the false prophet to prophesy against Nehemiah; but their prpohecies and their works come to naught, for the Lord helped his people against them, whom the serpent made enemies, and adversaries, and informers against them.

And Haman, that great informer against Mordecai and the Jews, Haman said unto king Ahashuerus, 'There is a certain people scattered abroad in all the provinces of thy kingdom, and their laws are diverse from all people, neither keep they the king's laws, therefore it is not for the kings profit to suffer them. If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.' Now here you may see the devil, the destroyer, who is the enemy and adversary of God's people, how this informer hath exceeded all the informers before, and all the informers in our times; for instead of being an informer to get money, he would give the king money to destroy God's people, yea, ten thousand talents of silver; and he got the king's seal for it too, to seal his writing; but for all this,

what became of Haman? Was not he hanged on the gallows which he built for Mordecai, and abundance of his confederates destroyed? And there was the end of proud Haman, whom the destroyer led to be an informer and a destroyer, who was destroyed upon the gallows that he built for another.

And in Jer. xxxviii. Pashur, with many others, were informers against Jeremiah, to Zedekiah the king; and you may see this Pashur, the son of a priest, had put Jeremiah in the stocks, and smote him; and the envious informers said unto Zedekiah, whom the devil stirred up to murder him, 'We beseech thee, O king, let Jeremiah be put to death, for he weakens the hands of the men of war, that remain in the city, and the hands of all the people, in speaking such words unto them; for Jeremiah seeks not the welfare of this people, but their hurt.' Then Zedekiah said, 'He is in your hands, for the king is not he that can do any thing against you.' Then they took Jeremiah, and let him down with cords into the dungeon, and he sunk in the mire. And the Æthiopian, one of the king's eunuchs, told the king what these informers had done, and how that Jeremiah would die in the dungeon; and the king bid him take thirty men with him, and take up Jeremiah before he died; and the Æthiopian took old clouts and rotten rags, and let them down by cords into the dungeon, and bid him tie them under his arm holes, and so he drew him out of the dungeon, and put him in the court of the prison, where he remained till Jerusalem was taken by Nebuchadnezzer, who put Jeremiah out of prison, and gave him liberty. And so he found more mercy at the hands of the Æthiopian and Nebuchadnezzer's officers, than he did among the professing Jews, the informers. And you may see what a destruction came upon the city, Zedekiah and his sons, and his men of war, and his people, for disobeying the word of the Lord. And Jeremiah told the Æthiopian that helped him out of the dungeon, that 'he should not fall by Nebuchadnezzer's sword, because he put his trust in the Lord.' Jer. xxxix.

So here was the end of these informers, carried into Babylon, and many destroyed. And you may see how the devil, the murderer, and his informers, his persecutors, that put Jeremiah in the dungeon, and thought to have taken away his life, were put into prison themselves, and many of their lives lost; and Jeremiah, who was faithful, and trusted the Lord, saved. Jer. xlix. and xl.

And Dan. iii. you may see how the destroyers raised up informers against the three children, and went to the king, and accused the Jews, and said, 'Thou, O king, hast made a decree, that every man should fall down and worship the golden image; and whoso falleth not down, and worshippeth, he shall be cast into the fiery furnace:' 'there are certain Jews, (said they,) which are set over the affairs of the province

of Babylon, Shadrach, Meshech, and Abednego; those men, O king, have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.' This said the informers. Then Nebuchadnezzer, in his rage and fury, commanded to bring Shadrach, Meshech, and Abednego, before him, and he said unto them, 'Is it true? do you not serve my gods, nor worship the golden image which I have set up? &c. But if you worship not, ye shall be cast the same hour into the midst of the fiery furnace. Who is that god that shall deliver you out of my hands?' Then said the three children unto the king, 'We are not careful to answer thee in this matter; but if it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hands, O king. But if not, be it known to thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up.' Here was a positive answer and a godly confidence. 'Then was the king full of fury, and the form of his visage was changed, against the three children; and he commanded his furnace to be heated seven times more than it was wont to be, and commanded the most mighty men of his army to bind the three children in their coats, hose, and hats, and other garments, and cast them into the midst of the burning furnace; which flames of fire slew those men that cast them in. Then the king was astonished, and rose up in haste, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? And they answered, and said unto the king, True, O king. And he answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God; and the king called the three children out of the fire.' And so the king was made to bless the God of Shadrach, Meshech, and Abednego; and made a decree, 'that every people, nation, and language, which spoke any thing amiss against the God of Shadrach, Meshech, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other God that can deliver after this sort.'

Now here you may see, the Lord confounded the murderous informers, and the fury and rage of Nebuchadnezzer; and his mighty men were slain, that cast the three children into the fire; but the Lord delivered the three children that trusted in him, to the exaltation of his glory and name.

And also you may see in Dan. vi. Darius made Daniel chief of the presidents, and the presidents and princes turned informers against Daniel; and these informers could not find any fault or error in him, because he was faithful; then said these informers, 'We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.' And therefore they got the king to establish

a decree in writing, that it be not changed, according to the law of the Medes and Persians, which alters not; which decree was, 'that whosoever should ask a petition of any God or man for thirty days, saving of thee, O king, they shall be cast into the den of lions. And the presidents of the kingdom, and the governors, and the princes, and the counsellors, and the captains, consulted together concerning this decree, which the king signed. Now Daniel knew the writing was signed; he went to his house, and his windows being open in his chamber, &c. he kneeled down three times of the day, and prayed and gave thanks to God, as he had done before time.' Then these men, the informers, assembled, and found Daniel praying, and making supplication before his God; then these men assembled unto the king, and informed him against Daniel; then the king commanded Daniel to be brought, and be cast into the lion's den, according the decree that they had wickedly got of the king; and the king encouraged Daniel, and said unto him, 'Thy God, whom thou servest, he will deliver thee.' And early in the morning the king rose, and went in haste unto the den of lions, and said, 'O Daniel, the servant of the living God! is thy God, whom thou servest continually, able to deliver thee?' And Daniel said, 'My God hath sent his angel, and shut up the lions' mouths, that they have not hurt me, forasmuch as before him innocency was found in me, and also before thee, O king, I have done no hurt.' And then the king commanded them to take up Daniel out of the lions' den; and commanded them to take those great men, which were the accusers and informers against Daniel, and cast them, and their wives and children, into the lion's den; and the lions had the mastery over them, and broke all their bones in pieces or ever they came at the bottom of the den. So here was the end of these devilish informers, or accusers, who were princes and presidents. And then Darius made a decree, 'That in every dominion of his kingdom, men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even to the end.' Here you may see, God was exalted by them who believed in him, and the wicked destroying informers were destroyed.

And the chief priests and scribes sought how they might kill Jesus, for they feared the people; then entered satan into Judas, and he communed with the chief priests and captains, how he might betray him unto them; and they were glad, and covenanted with him, to give him money, to wit, thirty pieces of silver. And the chief priest persuaded the multitude, that they should ask Barrabas, and crucify Jesus; and all the chief priests and elders of the people took counsel against Jesus to put him to death; and they sought false witnesses against him, but found none; at the last there came two false witnesses, and said,

'This fellow said, I am able to destroy the temple of God, and build it in three days.' And Pilate sought to release Jesus; but the Jews cried out, 'If thou let this man go, thou art not Cæsar's friend,' &c. And so when these false accusers, and informers, and false witnesses, with Pilate's judgment, had crucified Jesus, after he was risen, the chief priests assembled with the elders, and after they had taken counsel, they gave large money to the soldiers that watched the sepulchre, to say, 'that Christ's disciples came by night, and stole him away while they slept.' So here is the devil and satan, which entered into the Jews, and Judas, &c. which made Judas a betrayer, and the Jews false witnesses, liars, and murderers of the just; and the Jews to this day believe their lies, and false information, that Christ's disciples stole him away by night, while the watch slept; but the Lord recompensed them all according to their works.

And you may see how satan made false witnesses and informers against Stephen; and they brought him to the high priest's court, and there he examined him; but at last you may see they murdered him, and stoned him to death, as he was calling upon God, and saying, 'Lord Jesus receive my spirit.' Acts vii.

And did not Judas betray Christ with a kiss? And was not Christ led to Caiaphas the high priest's court or hall, where the scribes and elders were assembled; and the high priest examined him in his court, until the cock crew twice? And did not the truth that Christ spoke to the high priest, put him into such a wrath or rage, that he tore or rent his clothes?

And were not Peter and John haled before Ananias the high priest's court, where the rulers, elders, and scribes, and John, and Alexander, and many of the kindred of the high priest, were gathered together? And did not they set Peter and John in the midst, and examine them, and charged them, 'to speak no more in the name of Jesus?' But Peter and John said unto them, 'Whether it be right in the sight of God to hearken unto you, or unto God, judge ye; for we cannot but speak the things which we have seen and heard.' Then the high priest threatened them, and let them go. Acts iv.

And again, you may see how the high priest, and all that were with him, were filled with indignation, and rose up against the apostles, and cast them into the common prison; but the Lord delivered them.

And you may see all along in many places of Acts, how the Jews rose up against the apostles; and how that one of the officers came and told the chief priest and captain, 'that the apostles were preaching in the temple, which they cast into prison.' And the captain and the officers brought them, and set them before the council; and the high priest and they took counsel to slay him; but Gamaliel said unto them, 'Re-

frain yourselves from these men, and let them alone; for if this work, or this counsel be of men, it will come to nought; but if it be of God, you cannot overthrow it, lest happily ye be found even to fight against God.' And his counsel swayed and stopped the high priest and his court from murdering of them.

And Saul, he made havoc of the church, entering into every house, haling men and women, and committing them to prison; and Saul yet breathed out threatenings and slaughters, against the disciples of the Lord, and went to the high priest, and desired of him letters to Damascus, to the synagogues, 'if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.' So his authority was from the chief priest to persecute; but Christ met him in the way, and told him 'it was hard for him to kick against the pricks;' and said unto him, 'Saul, Saul, why persecutest thou me?' For he was persecuting Christ in his members; and Christ converted him, and after some time sent him to Damascus to preach his gospel, where he was going to persecute. But after many days that he had preached the gospel at Damascus, the Jews there took counsel to kill him, and they watched night and day at the gates to kill him; but the disciples of Christ took Paul by night, and let him down by the wall, in a basket, and so he escaped those murdering professors, without possession, as you may see, in Acts ix. So he that went to persecute at Damascus, was persecuted at Damascus for preaching Christ, whom he was going to persecute. And here you may see how the persecutors were confounded.

And in Act xiv. there you may see how the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren; and Elimas, the sorcerer withstood Barnabas and Paul, to turn away the deputy from the faith. Here you may see the professing Jews and the sorcerer were found in one spirit; but the Jews were spiritually blind with evil, and God struck Elimas naturally blind. And the Jews, which were more than forty, that came to the chief priests and elders, and said unto them how that 'they had bound themselves under a curse, that they would not eat nor drink, until they had killed Paul;' and the chief priests and council were to manage this matter for these murderers; then they were to send to the captain, that kept Paul a prisoner, to bring him out of the castle, which was his prison, to the chief priests and elders, under a pretence that they would inquire something of him; and these murderers were ready to murder him, before ever he came near them. But the captain of the castle understanding the thing, the Lord put it in his mind to send Paul away, by which the innocent escaped the hands of these murdering informers and liars, which the chief priests and council had a hand in; and Paul had more mercy from the Roman captain, than he had from the professing Jews

and their priests. And after awhile Ananias, the high priest, with the elders, with a certain orator named Tertullus, informed the governor Felix against Paul; and after a great deal of daubing, and plausible expressions, as you may see, in Acts xxiv. said they, 'We have found this man, a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:' and so after many grievous false charges they laid against Paul, Paul had liberty to clear himself of their lies, and slanders, and false informations. And when they had kept Paul about two years in prison there, Festus came into the province; then the high priest, and chief of the Jews informed him against Paul, and desired favour against him, that he would send for him to Jerusalem, the Jews lying in wait in the way to kill him; but Festus said unto them, 'Which among you are able, go down to Cesaria to accuse this man;' and when they came there, they laid many grievous complaints against Paul, which they could not prove; and so the Lord delivered him out of these murderous informers' hands, though Festus would have done the Jews a pleasure, as by having Paul up to Jerusalem, to be judged there by him; but Paul appealing unto Cæsar, prevented him, and the Jews, and the high priests, of their design against him, as you may see, in Acts xxv. more at large.

And what became of Jezebel, with her informing letters, that she wrote in Ahab's name to the elders and nobles that were in the city, dwelling with Naboth; who bid them proclaim a fast, and set up Naboth on high among the people; and sent two sons of Belial before him, to bear witness against him, saying, 'Thou didst blaspheme God and the king;' and then carry him out, and stone him, that he may die. And they did so, according to Jezebel's information; and when they had killed him, she and her husband took possession of his estate. But what destruction came upon Ahab and Jezebel, and all those that took their part, as you may read the sentence and judgment, 1 Kings xxi.

And therefore let all murderers, informers, and sons of Belial, take heed, who seek the destruction of the righteous, in that they bring destruction upon themselves, as you may see all along in the scriptures, what was the end of such, whether they were high or low, priest, professor, or prophane, the righteous God spared none; and therefore read the scriptures from one end of the book to the other, and there you may see the sad examples and judgments that have come on such, whom the devil, who was the great informer, hath made liars and informers, false witnesses, and false accusers, against the righteous; and let them be like so many way-marks, to shun the evil. But 'Christ is come to destroy the devil and his works, and to bruise his head,' who was the informer against Job, and the false teacher and informer of Adam and Eve to transgress the command of God; therefore, if Christ destroy-

eth the father of all such informers, persecutors, and liars, and false witnesses, his children may fear destruction; and the saints can sing hallelujah over the devil, satan, serpent, and all his followers, that do his work, whom the living God will reward accordingly.

G. F.

A Paper to Friends, and others, against the pomps of the world, followed and used by many tradesmen, in their vocations, contrary unto many of their sureties, promises, and vows.

Friends, stand in the eternal power of God, witnesses for the eternal God, against the devil and his works, and the world, and the lusts, and pomps, and vanities of the world, which world the devil is god of. Now, there is a saying by the godfathers and godmothers, (so called,) that they do promise and vow, &c. to forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and vow for children that they will not follow them, nor will be led by them; but forsake them all. But do not we see that many that say so, run into all, or many of the lusts, and pomps, and vanities of the world? And are not such offended at those tradesmen that cannot trim their clothes and apparel according to the pomps, and lusts, and fashions of the world, which pass away? But such tradesmen that stand as witnesses in the power and truth of God, against such pomps, lusts, and vanities of the world, cannot fulfil the people's minds in them; and therefore they are offended at them. But, did God make man and woman with these pomps, vanities, and lusts of the world? Or how came they into them? No, God did not make man and woman with these pomps, vanities, and lusts of the world. But when man and woman forsook the living God, and disobeyed him, and followed the serpent, satan, and the devil; then he filled them with these pomps, and lusts, and vanities of the wicked world, which the devil is god of. So they fell from the righteousness, and holiness, and image of God; and disobeying and transgressing the command of God, and going from God, and following the serpent, he hath filled them with pride, envy, malice, and hatred, one against another; and with the lusts and pomps of the world. And they are grieved and vexed, one against another, when they cannot have such pomps and vanities as others have, and think much at such, and envy them that are in pomp and pride beyond them, or above them. And this pride, pomp, and lust, the devil hath begotten in man and woman, in the fall from God. And so it had a be-

ginning in man and woman, and must there have an end, if ever they come to God.

And they that stand faithful witnesses for the eternal God, in his eternal power and truth, are witnesses against all this pride and pomp, and vanities of the world, and lusts of the flesh, and the devil and his works, and cannot please them, nor satisfy them in their pomps, pride, and lusts of the world, which are of the devil, and not of God, though it might bring them in much gain; yet they in their pomp and pride are offended, and very angry with them that cannot satisfy their minds in them. For the apostle saith, 'The lusts of the flesh, the lusts of the eye, and the pride of life, is not of the Father,' (mark, not of the Father,) not of God the Father, the creator of all, that takes care for all, who is the Lord of all. Now, if the lust of the flesh, the lust of the eye, and the pride of life, be not of the Father, who is it of then, but of the devil, the god of the world which lies in wickedness?

Now, how comes this lust of the eye, and pride of life, and lust of the flesh into man and woman? Seeing it is not of the living God the Father, it came by the devil, when man and woman transgressed the command of the living God, and obeyed the serpent, and so fell from their innocency, and the image of God in righteousness and holiness. So then the devil, the god of the world, filled them with the lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father. So this had a beginning in man and woman when they went from God, and disobeyed him, and transgressed his commandment, and not before. So they that stand in the eternal power of God and Christ, who hath renewed them up into the image of God that man and woman was in before they fell, they stand witnesses against the lusts of the flesh, and the lusts of the eye, and the pride of life, and the god of the world, that hath filled man and woman with these things, and hath begotten these things in them.

So these tradesmen that are God's witnesses, and cannot satisfy, nor fulfil, nor please the lust of the eye and the pride of life, nor lust of the flesh, which is not of the Father, but of the god of the world, the devil, whom Christ destroyed and his works; who, through death destroyed death, and the devil the power of death. And so Christ's witnesses and followers, do stand witnesses in his power and truth against the devil and his works, and the pomps and vanities of the wicked world. These are sealed certain witnesses in God's eternal power and truth, against all that which is not of the Father, but of the devil. And also are witnesses for that which is of God the Father, and his son Jesus Christ, and for his glory, and for his honour, and his praise.

But they that are in their pomps and vanities, and followers of the god of the world and his works, and the lusts of the flesh, the lusts of

the eye, and the pride of life, do hate and persecute them that stand witnesses against such things. And they who are in their pomps, will hardly employ those that stand witnesses against them in their pride and pomps. So that these tradesmen can hardly get any trading amongst them, whilst they stand witnesses in God the Father's power and truth, against those who are in those pomps and vanities, and in that which is not of the Father. And in so doing, they know that they keep clean consciences to God; and know, and are assured that his blessings rest upon them, who will bless them with blessings from above, and the blessings beneath. And they are witnesses for God, who hath his upper springs, and his nether springs to refresh them, which enables them to stand faithful witnesses for the living God their Father: to whom be glory for ever; whose glory is over all the works of his hands; who is worthy to be served, worshipped, and honoured for evermore. Amen.

And therefore it is good for all, to wait patiently upon the Lord; for some of you do know, when truth first broke forth in London, that many tradesmen could not take so much money in their shops for some time, as would buy them bread and water; because they withstood the world's ways, words, fashions, and customs. Yet by their patient waiting upon the Lord, in their good life and conversation, they came to answer the truth in people's hearts and consciences. So there arose a belief in people, that Friends would not wrong them in any thing: so that at last the Lord did increase his blessings, both inwardly and outwardly upon his people. And therefore let none murmur nor complain, but wait in patience and faithfulness upon the Lord, who is both God in heaven and in the earth, and all is the Lord's, who can fill you both with his temporal and spiritual blessings: therefore all walk worthy of them in truth and righteousness; that whatever ye do in word or deed, it may be done to the praise and glory of God.

G. F.

London, the 2d of the 11th month, 1682.

A way to prevent the indignation and judgments of God from coming on a kingdom, nation, or family. Commended to the consciences of all concerned.

First, all you vintners that sell wine, that keep taverns or such like

houses; and all you innkeepers, and you that keep victualling-houses, ale-houses, strong-water-shops, &c. see that you never let any man or woman have any more wine, ale, strong drink, brandy, or strong waters, or other strong liquors, than what is for their health and their good; in that they may praise God for his good creatures. For every creature of God is good, and ought to be received with thanksgiving.

But if you do give or let men or women have so much wine, brandy, strong liquors, strong beer, or ale, till they be drunk, or to make them drunk:

1. You destroy the good creatures of God.

2. You destroy them that have not power over their lusts, no more than a rat or a swine, who will drink till they are drunk.

3. You are a great cause of ruining them in their healths, purses, and estates, (their children and families,) in feeding of them in their lusts, by letting them have more than doth them good; which also tends to bring God's judgments upon you, to your own ruin and destruction.

For many, when they are full of wine, beer, or strong liquors, then they will cry for music, pipe, and harp, and it may be, their whores also. And so in this, you that suffer or allow such things, are nursers of debauchery, and corrupters of them, and of your own families also.

And also such men, when they are full of wine or strong liquors, and have destroyed the creatures, by taking more than doth them good, then they are got to that height that they are ready to quarrel and abuse, or kill or destroy one another; and sometimes kill other people, (who do them no harm,) as they are walking or travelling in the streets or highways. For when they are overcome by strong liquors, then are they fit and do lie open to all manner of wickedness.

And though you think by selling or letting people have wine or strong liquors more than doth them good, or is for their health, 'the more they drink, the more gain you think it brings you; and the more you vend your goods, the more profit you get.' Ah poor sellers! Do not you think, that God with his all-seeing eye doth behold you and your actions? And cannot the Lord soon bring a blasting upon all your undertakings, and such ungodly gain and profits, and whatsoever you have gained by your covetousness, and from the lusts of others, through which they do destroy their estates, children, and families? Will not this bring destruction upon you and your unrighteous gain, which you have gotten by feeding their lusts? For that spirit which feeds the destroying lusts, must needs be the destroyer; and the profits of that will not be gain to you in the end.

For are not you sensible, how that many, after they have spent their estates, or part of them, will run into your debt for wine or strong liquors, yea, such as you let have more than did or doth them good?

And is not this the cause that many break, by trusting, and other ways as before mentioned? Trust should be with that which is trusty, which doth not waste or destroy, and such God will bless. And therefore take heed of letting any man or woman have any more wine or strong liquors, than what is for their nourishment, health, and good.

See what a dreadful wo the Lord pronounced against them, 'that rise up early in the morning, that they may follow strong drink, that continue until night, until wine inflame them. Then they call for the harp and the viol, the tabret and the pipe, &c. But such regard not the work of the Lord, neither consider the operation of his hands. 'A sad state!' Wo unto them that are mighty to drink wine, and are men of strength to mingle strong drink.' And therefore all are to shun such things; all are to be sober, and to mind and fear God, that they may escape these woes; as you may see in Isaiah, chap. v.

And therefore all vintners, and such as sell wine, with ale-houses, inns, and victualling-houses, who sell ale, brandy, and strong liquors, never let any one have any more than doth them good, and is for their health, (as is said before,) so that all may eat and drink the good creatures of God to his praise and glory; which drunkards and gluttons cannot, nor they who let them have the creatures of God in excess, or immoderately till they are drunk and surfeited, for such do feed themselves without the fear of God.

Secondly, let all who go under the name of Christian families, train up their children in the fear of God, and keep themselves in the fear of God, that they may keep all their servants and families in the fear of God; out of all looseness and wantonness, and vanities and excess, and from all drunkenness, fornication, whoredom, or uncleanness, and unrighteousness, and all ungodliness; that they may keep out of all those things that displease or dishonour the Lord God. And do not nourish up the lust of the eye, nor the pride of life, nor the lust of the flesh; for if you do, you nourish up that which is not of God the Father. And therefore to shun all these evils, and to depart from them, and keeping in the fear of God; this is the way to bring the blessing of God upon a land, kingdom, nation, or family. G. F.

God will destroy them which destroy the earth. Rev. xi. 18.

Drunkenness makes a man worse than a beast, and makes a strong man weak, and a wise man a fool.

This testimony and warning was, and is owned and subscribed by many vintners and others, concerned in the trades and callings before mentioned, who were present at the reading of the manuscript.

To all rulers and magistrates, to be tender, and take heed of persecuting, and imprisoning, and spoiling the goods of God's people, for obeying, serving, and worshipping the Lord God that made them, and the heavens, and the earth, and all things therein. By G. F.

For we, (the people in scorn called Quakers,) have suffered as the lambs of Christ by all sorts of powers, both imprisonment and spoiling of our goods, only for serving and worshipping the God that made us. And for these thirty-five or thirty-six years the jails in most countries have seldom been empty, but we are, and have been imprisoned, and many to death, which hath caused many weeping widows, and many crying fatherless, having their goods spoiled which should refresh and nourish them. And did we ever but intreat, when we have been threatened? and when we were cursed by bishops and priests, did not we bless? and we, who are and have been persecuted, have not we always prayed for our persecutors? Have not we been devoured like chickens, and hunted like partridges by birds of prey? Have not we been as sheep among wolves? and do not you know, that in New England some of us have been hanged, and others banished on pain of death, and others their bodies whipped and beat till they have been like a jelly? And have not others of us had our ears cut, in the other power's days? And now, in several dungeons and jails, men and women are crowded, yea, some that have sucking children? Oh! do not loose the bowels of humanity, nor the love and tenderness of christianity; do ye and they learn of Christ, who is meek and low in heart, that do and have done so unto us. Would such be so served themselves? Is this to fulfil the royal law of God, 'To do unto all men as they would have them do unto them?' Are not many of us spoiled both in our trades and husbandry through the informers that take away our goods? God in heaven knows and sees all our sufferings and afflictions; which is only for obeying, and serving, and worshipping him.

And you know that the prophets, and Christ, and the apostles, they were never imprisoned, nor persecuted, and suffered as just and righteous men, (by them that made them to suffer,) but the question is, 'whether they would be so done unto themselves, as they do unto others? whether they would not judge it to be hard measure?'

Therefore I beseech you all to consider, whether ever Christ and his apostles did give any power to imprison and persecute, and spoil the goods of any for obeying, serving, and worshipping God that made them? Or did they ever persecute, imprison, or spoil the goods of any, because they would not be of their religion?

Oh! therefore consider, you that profess yourselves christians, shut not up your bowels of compassion against your brethren; but as the apostle saith, 'Put on bowels of mercy and loving-kindness one towards another.' And consider what became of Pharaoh, that oppressed and persecuted the children of Israel, and all his host that rose up against them, and would not let them go to worship God. And what became of Cain, that killed and persecuted his brother about religion? And what became of the old ungodly world? And what became of the cities of Sodom and Gomorrah, that grieved just Lot? And what became of the Jews that persecuted the prophets, Christ, and the apostles? Did they not persecute them because they obeyed God, and they themselves disobeyed God? And what became of them that persecuted Daniel and the three children? Did not they persecute them for worshipping and obeying God that made them? And what do you read will become of the beast that compelled to worship? And the whore spoken of in the Revelations, that drinketh the blood of the martyrs and servants of Jesus? Doth not John in the Revelations say, 'that their end will be destruction, and their followers, with the devil and his angels?' who was the first that led man and woman from obeying God.

But my desire is, that none that profess christianity may follow their ways, lest they partake with them in their misery; but that all may come to the knowledge of the truth, as it is in Jesus, and in their own inward parts: and that all may cease from persecuting, and imprisoning, and spoiling the goods of such as meet together to serve and worship God in spirit and in truth, as Christ hath commanded.

And Christ Jesus, by the grace of God, hath tasted death for every man, and then hath he not shed his blood for all? and bought them with the price of his blood? And is there any thing that brings condemnation but disobedience, and unbelief in him? And did Christ give any command to his apostles, messengers, and ambassadors, to persecute them that would not believe, hear or receive their testimony? But to shake off the dust of their feet as a witness against them, and that should be punishment enough for them in the day of judgment.

And doth not Christ say, 'Let the tares and the wheat grow together until the harvest, (which is the end of the world,) and in the end of the world, Christ would send his angels that should be the reapers,' that should distinguish the wheat from the tares? So Christ did not give men power before the world was ended, to pluck up the tares, lest they should pluck up the wheat with the tares; for that power Christ gives to his angels, to sever the wheat from the tares at the end of the world. And if they went into everlasting punishment, that did not clothe Christ in his members, and visit when he was in prison; what will become of them that cast him in his members into prison?

And you read what Christ saith unto Saul, 'why persecutest thou me?' when he was going with authority from the chief priests to persecute the Christians at Damascus.

And you read how often Christ commands christians to forgive one another, as God and Christ hath forgiven them. And must these commands of Christ be preached, and talked of, and not practised? For Christ saith, 'you must do the will of his Father if ye enter in the kingdom of heaven.' And they that love God and Christ, will not only call him Lord, but keep his commands, and do what he saith.

And how do they that are called Christians say the Lord's prayer, who desire the Lord 'to forgive them their trespasses, as they forgive them that trespass against them?' For Christ saith, 'If you forgive men their trespasses, your heavenly Father will also forgive you your trespasses? But if ye forgive not men their trespasses, neither will your Father which is in heaven forgive you your trespasses,' to wit, your trespasses that you trespass against him. Matt. vi. Mark xi.

Now here you may see that you pray to God conditionally, for God to forgive you your trespasses against him, as you do forgive them that trespass against you, and not otherwise you desire God to forgive you yours? Therefore I desire you will consider what you desire in this prayer.

Oh! that all that profess themselves christians had the spirit of Christ, and the mind of Christ, who said, 'he came not to destroy men's lives, but to save them?' And rebuked his disciples, who would have had fire to have come down from heaven upon the Samaritans that would not receive Christ, and told them, 'they did not know what spirit they were of.' So if all Christendom had been in the spirit of Christ, and the mind of Christ, and known what spirit they had been of, they would not have destroyed so many men's lives, by jails and persecutions about religion and the worship of God, as they have done since Christ and the apostles' days.

So it is clear, it is not the mind of Christ, that any should suffer, or be put to death, because they would not receive him, or believe on him; but to shake off the dust of their feet, to be a witness against them in the day of judgment.

And if we are to pray for them that persecute us, then they need not fear that we should hate them; for we are commanded to love our enemies, and salute them, and not only our brethren; we are to pray for all men, even for kings, and all that are in authority, that we may lead a quiet and a peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our saviour. Now this should be the practice of all them that profess true christianity, for God would have all men to be saved, and come to the knowledge of the truth; for

there is one God, and one mediator betwixt God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.

Now, if kings, and all men, must be prayed for, and all that be in authority, and God would have them all to be saved, and come to the knowledge of the truth, and Christ gave himself a ransom for all; then why should men persecute, and imprison, and destroy one another, and spoil the goods of one another, concerning church, religion, and worship, for not conforming one to another, whereas they should pray for one another. And do they not pretend to pluck up tares before the world's end? which Christ hath forbidden, but it is the angels' work at the end of the world.

Why should such as pretend themselves Christians, imprison and persecute any to death whom Christ hath ransomed, who gave himself a ransom for all? And God would have all men saved, and come to the knowledge of the truth; then why should any be destroyed upon the account of religion? And Christ said he 'came to save men's lives, and not to destroy them.'

So it is clear, it is not the mind of God and Christ that men should destroy one another about religions, ways, and worships, but pray for one another.

And when Christ came, there were too many destroyers of men's lives about religion, in the world; and some of the disciples were giving way to that spirit, that would have had men's lives destroyed that would not receive Christ; but he came to destroy the devil and his works, who was the destroyer of men's lives. And so Christ came not to destroy men's lives, but to save them. And therefore have all in Christendom, who have destroyed, not known what spirit they have been of, that have destroyed so many men and women's lives, by imprisoning and persecuting them about religion and worship, since the apostles' days. And hath not this been contrary to the commands of Christ, and the mind of God? who would have all be saved, and all to be prayed for, and to forgive one another, and to love one another, and to love enemies; yea, to pray for persecutors, and not be persecutors; and to be clothers and visiters of Christ in his members in prison, and not to be casters of him and his members into prison; for Christ, who tasted death for every man, and gave himself a ransom for all, to wit, men and women; who saith he came to save men's lives, and not to destroy them: he is the one mediator between God and man.

So judge in yourselves what spirit it hath been, that hath led professed Christians to persecute, and imprison, and destroy men's lives and estates about religion, church, and worship, since Christ and the apostles' days, seeing Christ bids you 'Love enemies, pray for persecutors,

and them that hate you, and despitefully use you.' And therefore my desire is to the Lord, that all that profess Christianity, may possess Christ's spirit and mind; and then they will not persecute Christ in his members.

And so I desire that all may come into the fear of God, that they may receive his pure, gentle, heavenly wisdom, that by it you may all be ordered, and order all that God gives you under your hands, to his glory. Amen.

From him that desires nothing in his heart and soul, but the eternal good, and all men's everlasting happiness and welfare in Christ Jesus. Amen. G. F.

Kingston, the 24th of the 12th Month, 1682.

All that will live godly in Christ Jesus, shall suffer persecution. 2 Tim. iii. 12.

He that was born after the flesh, persecuted him that was born after the spirit, even so it is now. Gal. iv. 29.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.

The cause why Adam and Eve were driven out of Paradise, and the Jews out of their own land of Canaan.

1. *Here you may see the cause of Adam and Eve being drove out of Paradise.*
2. *And the cause of the destruction of the old world.*
3. *And the cause of confounding Nimrod and his company.*
4. *And the cause of the Jews going so often into captivity.*

And the destructions that came so often upon them.

And the confusion that is, and hath been among the Christians, where all may read, hear and fear, that they take warning and turn from such evils, lest the judgments of God come upon you, as they did upon Adam and Eve, and the old world, and the Jews, and their forefathers that disobeyed God and Christ, and the good spirit that he gave them; for no unclean thing shall enter into the Paradise and kingdom of God, nor into the holy city New Jerusalem, though the unclean do enter into the great city of the whore of Babylon.

Adam and Eve were driven out of Paradise for their disobedience.

And for disobedience, Cain's stock, and the old world were destroyed.

For disobedience, Nimrod and his company were confounded and scattered.

And for disobedience, the Jews were drove and carried captive out of their own land of Canaan.

And for disobedience to the same light, power, and Holy Ghost, that the apostles and the church were in, in the apostles' days, the Christians in name, and not in power and nature, are without the heavenly holy city, New Jerusalem. 'An unjust man is an abomination to the just, and he that is upright in the way, is an abomination to the wicked.' Prov. xxix. 27. 'In God I will praise his word, in God I will put my trust. I will not fear what flesh can do unto me.' Psalm lvi. 4. Thus saith the Lord, 'I will feed them that oppress thee with their own flesh, and they shall be drunk with their own blood, as with sweet wine, and all shall know that I am the Lord.' Isa. xlix. 26. By G. F.

The Lord God is holy and pure, therefore he would have all his people to be holy and pure; and therefore consider what the Lord in the Old and New Testament commands you to forsake, and commanded that you shall not do. In Exodus, the Lord saith, 'Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not commit adultery. Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.' These things are forbidden in Exod. xx. in the old testament, and much more in the new, for Christ saith, 'You have heard that it hath been said of old time,' (to wit,) in the old testament, 'Thou shalt not commit adultery, but I say, whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart;' and here you may see the law took hold of the outward act, and the gospel took hold of the inward act. 'For out of the heart proceed the evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile a man.' Matt. v. 28. and Matt. xv. 19.

And these evil things are in man and woman, yea, committed before they be acted outwardly. And the apostle saith in 2 Cor. v. 10. 'Every one shall give an account of things done in the body;' for, saith he, 'we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men, &c. to shun that which is bad and evil, and cleave to that which is good, and lust not after beauty in thy heart, but keep thee from the evil woman; from the flattery of the tongue of a stran-

ger; neither let her take thee with her eye-lids. For by means of a whorish woman, a man is brought to a piece of bread: and the adulteress will hunt for thy precious life. But whoso committeth adultery with a woman, lacketh understanding. He that doeth it, destroyeth his own soul, and a wound and dishonour shall he get, and his reproach shall not be wiped away.' Prov. vi. 32. And you may see in Prov. ii. 16. this 'strange woman which flatters with her words, who forsaketh the guide of her youth,' the spirit of God, 'and forgetteth the covenant of her God. For her house enclineth to death, and her paths unto the dead. None that goeth unto her returneth again, neither take they hold of the paths of life.' And therefore, 'that thou mayst walk in the way of good men, and keep in the paths of life.' Prov. ii. 20. This is the exhortation of the wisdom of God to follow: 'For the mouth of the strange woman is a deep pit, and he that is abhorred of the Lord, shall fall therein.' Prov. xxii. 14. And you may see in Prov. v. how Solomon exhorts to the study of wisdom, and showeth the mischief of riot and whoredom; and Prov. vii. how the silly 'young man, void of understanding, in the twilight, in the evening, in the black and dark night,' how he was deceived by the speeches and attire of the harlot, 'whose house is the way to hell, going down to the chambers of death.' And this well-favoured harlot, deceived the young man under pretence of religion; for she pretended, she had peace-offerings, and she had paid her vows, and the good man was gone from home; and this whore abides not in her house, but is without in the streets, and lieth in wait at every corner; she is out of her house from the spirit of God, whored from that; and so Christ the good man is not within, and so that whorish spirit's habitation is in the twilight and darkness, and would beget others, either to spiritual adultery, or carnal adultery. One while, this whorish spirit is loud and stubborn, and another while, with flattering speeches. All that keeps with this spirit of God, and the light of Christ in their hearts will keep out of her way that leads to hell, 'and the chambers of death.'

In Jer. iii. how Jeremiah complains against Judah's vile whoredom and committing adultery; and Judah was worse than backsliding Israel, who said, 'She is gone upon every high mountain, and under every green tree, and there hath played the harlot. And thou hast polluted the land with thy whoredoms, and thy wickedness, and thou hast a whore's forehead, thou refusest to be ashamed.' Here you may see what a sad condition the Jews came into, when they forsook the Lord; and therefore, let Christians beware that they be not found in the same practice, and so come under the same judgment, as you may read in Jer. iii. and v. you may see the judgments of God upon the Jews, for perverseness and adultery; for the Lord saith, 'How shall I pardon for

this, my children have forsaken me, and sworn by them that are no god's; for when I had fed them to the full, then they committed adultery, and assembled themselves by troops into the harlot's house. They were as fed horses in the morning, every one neighing after his neighbour's wife. Shall not I visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this? And the prophets shall become wind; and the word is not in them.' Now let them that are called Christians in Christendom look to themselves, and see if they be not found in this spiritual and natural whoredom that the Jews were found in, though they made a profession of the scriptures of the old testament: and they that go under the name of Christians, may make a profession of the new testament in words, but Jeremiah saith, the word was not in those Jews, that run into these wickednesses, neither is it in those called Christians, that run into spiritual or carnal whoredom, 'for the word of God is a fire, and hammer, and a sword, to beat, and cut down, and burn up the evil matter, and its fruits.'

And in Jer. xxix. 23, speaking to the Jews, 'Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them, even I know and am a witness, saith the Lord,' therefore is their destruction foretold.

And Jeremiah saith, in chap. ix. 'Oh! that I had in the wilderness a lodging place of a wayfaring man, that I might leave my people, and go from them: for they be all adulterers, an assembly of treacherous men. Their tongue is as an arrow shot out, it speaketh deceit. One speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall not I visit for these things? saith the Lord.' And therefore, saith the Lord, 'I will make Jerusalem heaps, a den of dragons,' which was the chief city of worship amongst the Jews; and did not the Lord bring his judgments upon it?

And Jeremiah saith, 'My heart is broken because of the prophets; and all my bones shake, and I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the word of his holiness, for the land is full of adulteries: for because of swearing the land mourns, &c. Their course is evil, and their forces not right. I have seen also in the prophets of Jerusalem a horrible thing; they commit adultery, and walk in lies; they strengthen also the hand of evil doers, that none doth return from their wickedness. They are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.' Jer. xxiii. And Jeremiah saith, 'I have seen thine adulteries, and thy neighings; the lewdness of thy whoredoms, and thine abominations on the hills in the fields. Wo be unto thee, O Jerusalem! wilt thou not be made clean?' Jer. xiii. And again he saith,

'Thou hast polluted the land with thy whoredoms, and with thy wickedness; and through the lightness of her whoredoms, (to wit, the Jews,) and committest adultery with stocks and stones.' Here you may see the carnal and spiritual whoredom among the Jews, who were the greatest professors of the old testament, in their day, and yet the greatest disobeyers of God; let them that calls themselves christians, be warned of their sins, and of their judgments. And the Lord saith, 'Will you steal and murder, and commit adultery, &c. and come and stand before me in this house, which is called by my name? and saying, the temple of the Lord, the temple of the Lord; and say we are delivered to do all these abominations? this house which is called by my name is become a den of robbers.' So God rejected the vain confidence of the Jews, and the sacrifice of the disobedient. Jeremiah vii. 9.

And Job speaks against the murderers and adulterers, he saith, 'They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof; the murderer rises with the light, killeth the poor and needy, and in the night is as a thief. The eyes of the adulterer waiteth for the twilight, saying, no eye shall see me, and disguises his face in the dark. They dig through houses which they had marked for themselves in the day time; they know not the light, for the morning is to them as a shadow of death. Then here was some terror upon the adulterers, if they were known; but as drought and heat consumeth the snow water, so doth the grave those that have sinned, &c. The womb forgets him, the worms shall sweetly feed upon him; he shall be no more remembered, and wickedness shall be broken as a tree.' Job xxiv. 15, &c. See how loathsome wickedness and adultery was in days past. And Solomon saith, in Prov. xxiii. 'For an whore is a deep ditch, she layeth in wait as for a prey, and increaseth the transgressors among men;' and this by experience is seen.

And Hosea shows God's judgment upon the Jews, for their spiritual and carnal whoredom, in the first chapter; and further saith, 'By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood: therefore shall the land mourn, for whoredoms have caused them to err; they have gone a whoring from under their God, they have committed whoredom continually.' Read the chapter throughout, and there you may see the abominations and wickedness of the Jews, and of their spiritual and carnal whoredom, whom God threatens with his judgments. And in Hosea ii. he saith, 'Let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts, lest I strip her naked, and set her as in the day she was born; and make her as a wilderness, and set her like a dry land, and slay her with thirst.' For the Lord saith, 'I will not have mercy upon her children, for they be the children of

whoredoms.' 'They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened,' &c. Hosea vii. where you may see God's reproof and wrath against the manifold sins of the Jews, throughout the whole book. And therefore, let all that go under the name of christians, beware of these sins of the Jews, lest the wrath of God come upon you. And the Lord sent Isaiah to reprove and declare against the Jews, and their whorish idolatry, and saith, 'The righteous perisheth, and no man layeth it to heart, and merciful men are taken away; none considering that the righteous are taken away from the evil to come. But draw near hither ye sons of the sorceress, the seed of the adulterer and the whore, against whom do ye sport yourselves; against whom make ye a wide mouth, and draw out the tongue; are ye not children of transgression, a seed of falsehood?' Isaiah lvii. 4.

And David saith, 'Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentest with him, and hast been partaker with the adulterers; thou givest thy mouth to evil, and thy tongue frameth deceit.' Unto such wicked ones, God saith, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth,' &c. Psalm l. So every one that names God and Christ, must depart from iniquity. And in Mal. iii. the Lord saith, 'I will come near to you to judgment, and I will be a swift witness against the sorcerer, and against the adulterer, and false swearer, and against those that oppress the hireling in his wages, and the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.' Here you may see, God is both witness against wickedness, and the judge of it.

And Ezekiel the Lord sent to denounce judgment upon the Jews for their adultery, and said, that they were old in adulteries; and they went a whoring after the heathen, and were polluted with their idols, and had forgotten the Lord, and cast him behind their backs. 'Through their lewdness and whoredoms, they have committed adultery, and blood is in their hands.' And you may see in chapter xxiii. throughout, 'They have committed whoredoms in Egypt: they have committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.' Oh! let all that are called by the name of christians, have a care of this spiritual and carnal whoredom. And Ezek. vi. 'I am broken, saith the Lord, with their whorish heart which hath departed from me;' therefore the Lord threatens his judgment upon them. And again, the Lord declareth against the Jews' monstrous whoredom and adultery, as you may see in chapter xvi. throughout; they are compared, through their lewdness, and whoredom, and wickedness, to Sodom. And in Ezek. xliii. they are exhorted to put

away their whoredoms, and their abominations which had defiled God's holy name; so ought all that are called christians, to put away such things that defile God's name. You may see how the Lord forbids adultery in Levit. xx. and you may see what judgments came upon Israel, who committed adultery with the children of Moab; and how the Lord brought his judgments upon Israel, and them that they committed adultery withal, as in Numb. xxv. for the Lord said and commanded, 'that there should be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel.' Deut. xxiii. Then surely there ought not to be a whore, nor a Sodomite amongst them that are called christians; but when either Jews, Christians, or others, rebel against God's good spirit he hath given to instruct them, then they run into whoredoms and adultery, and are as bad as the Sodomites, and profane the name of God, and his son Christ Jesus.

And what became of Jezabel, and all her priests, who was called, 'the mother of whoredoms and witchcraft,' as in 2 Kings ix. 22. Did not her whoredoms, and her bloody spirit, act together in wickedness and blood shedding?

And the Lord sent Nahum to declare against Nineveh, and the misery and ruin thereof, and saith, 'Wo to the bloody city! it is full of lies and robbery; and therefore, because of the multitude of the whoredoms of the well favoured harlot, the mistress of witchcraft, that selleth nations through her whoredom, and families through her witchcraft: behold, I am against thee, saith the Lord of hosts, I will discover thy skirts upon thy face. I will show the nations thy nakedness, and the kingdoms thy shame; and I will cast abominable filth upon thee, and make thee vile; and will set thee as a gazing stock, and all they that look upon thee, shall fly from thee, and say, Nineveh is laid waste.' Nahum iii. Now Nineveh had repented at Jonah's preaching; but see what whoredoms and wickedness she was run into, which brought her destruction; and therefore let all that go under the name of christians, take heed of such evils, lest they bring judgments and destruction, and ruin upon themselves.

And Jacob's sons were not able to bear nor endure, that Shechem should ravish or defile their sister Dinah, Gen. xxxiv. 'that they should deal with their sister as with a harlot;' and it grieved them, and they were wroth, because he had wrought folly in Israel, and therefore that folly is to be kept out of Christendom.

And Joseph, who was tempted by his mistress, the Egyptian woman, though he was her bought slave, and her captive; yet Joseph said unto her, 'How then can I do this great wickedness, and sin against my God.' Gen. xxxix. But, as David said, God ordained in Joseph a testimony

against such wicked things, when Joseph was in Egypt; and God established a testimony in Jacob, and Joseph succeeded him in the testimony of God. Psalm lxxviii. and 5, xviii. and 5. For David saith, 'He established a testimony in Jacob, and appointed a law in Israel.' Mark, in which he commanded their fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should rise and declare them to their children, that they might set their hopes upon God, and not forget the works of God, but keep his commandments. So all that keep the law and testimony of God in their hearts, will testify against all such evils before mentioned, and judge them.

And the scribes and Pharisees said unto Christ, in Matt. xii. 'We would see a sign of thee.' And Christ said unto them, 'An evil and adulterous generation, seeks after a sign, but there shall be no sign given unto it, but the sign of the prophet Jonas. For as Jonas was three days, and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth.' Here is a sign for the evil and adulterous generation, who rebel against the good spirit that God hath given to instruct them, that with his spirit they might see Christ the substance of all signs. And Christ said, 'Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with his holy angels.' Mark viii. and 38. So we must not be ashamed to confess the truth before an adulterous generation, that are adulterated from the truth. 'Know ye not,' saith the apostle, 'that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' 1 Cor. vi. Now they that do think that such as live in these evils, shall inherit the kingdom of God, they are deceived. And again, the apostle saith to the Galatians, 'Now,' saith he, 'the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, sedition, heresy, envyings, murders, drunkenness, revilings, &c. of which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the kingdom of God.' Gal. v. Therefore they are deceived that live in such things, and think they shall inherit the kingdom of God. And the apostle saith, 'Your bodies are the members of Christ,' speaking to the Corinthians, and he bids them 'fly fornication; every sin that a man doth, is without the body. But he that commits fornication, sins against his own body,' as well as against the

Lord's law and gospel. And 'Ye are bought with a price. Glorify God in your bodies, and in your spirits, which are God's.' 1 Corinthians vi.

And the apostle tells the Ephesians, in Ephes. v. 3. 'But fornication, and all uncleanness, or covetousness, let it not be named amongst you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the disobedient; be not ye therefore partakers,' to wit, in such things before mentioned; for they that live in, and practice such abominable things, before mentioned, and do think to have an inheritance in the kingdom of Christ, and God, where no unclean thing enters, they deceive themselves. 'Therefore let us cast off the works of darkness, and put on the armour of light; let us all walk honestly, (to wit, true christians,) as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.' Romans xiii.

James saith, in chap. iv, 'Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not; ye ask, and receive not, because ye ask amiss, that ye may consume it upon your own lusts. Ye adulterers and adulteresses, know ye not that the fellowship of this world is enmity with God? Whosoever, therefore, will be a friend of this world, is the enemy of God.' And therefore, all you that go under the name of Christians, consider to whom you are enemies, and with whom ye have friendship.

And in 2 Pet. ii. he shows how God spared not the angels that sinned; he spared not the old world that sinned, but brought a flood upon the world of the ungodly, and saved Noah, &c. the preacher of righteousness. And God turned the cities of Sodom and Gomorrah into ashes, and condemned and overthrew them for their sin, wickedness, and ungodliness, making them an example unto all those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling amongst them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

And now, is not spiritual Sodom, which makes a great profession of the old and new testament, as great a grief to the righteous souls, who hear and see their unlawful deeds? And the apostle saw in this day, such as had forsaken the right way, which were 'as natural brute beasts,' and should 'perish in their own corruption, and shall receive the reward of unrighteousness, as they which count it pleasure to riot in the

day time. Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you.' So the apostle hath marked them to be known by their spots and blemishes, 'Having eyes full of adultery, that cannot cease from sin, beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:' so their hearts were not only full of adultery, but the apostle could see that their very eyes were full of adultery; and so is it with the same spirit now. Such who have forsaken Christ, the right way, these are wells which have no water in them, and clouds which are carried about with a tempest, to whom the mist of darkness is reserved for ever. So clouds, ye know, are high, and ye know what the tempest is; so they are known by the tempest, that is, in their spirit, and their clouds, and their great swelling words of vanity, &c. These are they that promise liberty, and themselves servants of corruption, and they that are overcome by them, are brought into bondage; and it is better for such never to have known the way of righteousness, than after they have known it, to turn from the holy commandment; but it is happened unto them, 'the dog is turned to his vomit, and the sow to the wallowing in the mire.' And are not the days of scoffers come, which walk after their own ungodly lusts, and not after Christ. You may see how the apostles, especially Paul, Peter, James, John, and Jude, bore a testimony against all manner of looseness, and such who had known the truth, and run into evil, that 'their latter end would be worse than their beginning.'

And you may see, in Rev. xvii. the mother of all abomination, 'a woman arrayed in purple and scarlet, with a golden cup in her hand, sitting on the beast, which is great Babylon, the mother of harlots,' who harloted from God's good spirit; this mother of harlots is the abomination of the earth, which is drunk with the blood of the saints and martyrs of Jesus. This woman, the false church, who is whored from the spirit of God, which is drunk with the blood of the martyrs and saints, 'she is drunk as with wine;' and this drunken whore is mad, and in a rage and fury for the blood of the saints. But what becomes of her in the end? Is not she burnt in the fire? and the beast, false prophets, and the devil? and the Lamb and the saints, will have the victory over them: and this great whore, or false church, who is whored from the spirit of God, is the spirit of all them that be harloted from the spirit of God into the evil destroying. And all those that are led by the spirit of God, they are of the woman the true church that is in God, and are of the church of the first born, which are written in heaven; and heavenly Jerusalem that is above, is their mother; and they sing 'hallelujah, and glory, and honour, and praises, to the Lord God, for true and righteous are his judgments; for he judgeth the great

whore which corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand, hallelujah.' Rev. xix. And in Rev. xviii. you may see what great lamentations are from the high and low, to wit, the harlots which see the downfall of their mother the whore, who is whored and harloted from the spirit of God; what crying and saying, 'Alas, alas,' there is; and what rejoicing of the apostles and the prophets, yea, the very heaven rejoiceth at the downfall of this whore, yea whorish spirit, and false church, for in her was found the blood of the prophets and saints, and all that were slain upon the earth, hath been found in this whorish spirit, who have whored from the spirit of God and the Lamb.

And in Rev. xxi. he saith, 'He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death.' Whosoever is not found written in the book of life, is to be cast into the lake of fire; and therefore, what good will all your profession do in Christendom, if ye be found in these sins and evils before mentioned, and your names not written in the Lamb's book of life before the foundation of the world; for they that have right to the tree of life, walk in the light of the Lamb, and believe in it; such are they that enter in through the gate into the heavenly city, New Jerusalem, and have their father's name written in their foreheads. For without this holy city New Jerusalem 'are dogs,' biters of the lambs of Christ, 'and sorcerers, and whoremongers, and murderers, idolaters, and whosoever loveth and maketh a lie;' all such deceivers, and defilers, and corrupters of themselves and others, are without the holy city of God, New Jerusalem. Rev. xxii. 'For whoremongers and adulterers, God will judge.' Heb. xiii. 4. And therefore, all that love God and his son, are to judge such evils, and turn from them, (before mentioned,) if you will come into favour with God. And here you may see what wickedness hath been all along, and in all ages since man and woman fell from the image of God: and amongst such that rebel against God's good spirit, which he hath given them in the time of the law.

And God pours out of his spirit upon all flesh in this gospel day; and all such as rebel against this good spirit of God, what idolatry and other evils, whoredoms, adulteries, and fornications, are amongst them; who, as I said before, do rebel against God's good spirit, which grieves the Lord, and his righteous people, for which God will judge. And such as act such things before mentioned, and live in them, the Lord tells them, they shall not enter into his kingdom, nor into his holy city, New Jeru-

salem, for no unclean thing comes into this holy city or kingdom, all must be made clean with the blood of the Lamb.

And what became of Adam and Eve, who disobeyed the Lord? Were they not turned out of paradise, the garden of God, the garden of pleasures, into the earth?

And what became of the old world, who disobeyed and grieved the Lord's spirit? Did not the Lord bring a flood upon them, and destroy them all? Who saved righteous Noah and his family?

And what became of Nimrod, that mighty hunter before the Lord, and them that followed him? Did not the Lord say, 'Nothing will be restrained from them which they imagined to do;' and so the Lord confounded them, and scattered them abroad from Babel, upon the face of all the earth. Gen. xi. This was the fruit of them that followed their imaginations, and not the Lord and his spirit.

And what became of Sodom and Gomorrah for their wickedness and filthiness? Did not the Lord destroy them and their cities by fire, and saved just Lot? Gen. xix.

And what became of the Jews, to wit, the house of Israel, and the house of Judah? Who rebelled against God's good spirit, who disobeyed the Lord, and persecuted his prophets, who went early and late to warn them of the judgments that would come upon them; but they neither regarded the Lord nor his prophets? Did not the Lord bring the heathen upon them, which carried them out of their own land, which flowed with milk and honey, into captivity under the heathen, in which nature they were gone into who rebelled against God and his spirit.

And what became of the Jews after they came again into their land, who rebelled against Christ, and cried up Cæsar, and crucified Christ, and persecuted his apostles? and did not Christ say, 'That their temple should be thrown down, and the city compassed about with armies, and the Jews scattered over all nations?' And did not this come to pass after Christ was risen? And did not the Jews also rebel against Titus, when he came to besiege Jerusalem? So they did not only rebel against Christ, but rebelled against the heathen at last; and what became of them but destruction and calamity; who, under a pretence of worshipping God, and crying up the temple, and outward Jerusalem, and making an outward profession of the old testament, resisted the holy ghost, and rebelled against God's good spirit, and his son Christ Jesus, in their deceitful hypocritical profession, and living in idolatry, and spiritual and carnal whoredom and adultery.

And what becometh of the false prophets and beast, of the whore and all her harlots, that are whored and harloted from the spirit of God? must not they all have their end in the lake of fire that burns with brimstone, with the devil, the god of the world, and the prince of the

air, who rules in the hearts of the children of disobedience, that disobey God and his good spirit.

And the prince of the air makes many like the unclean fowls of the air with his foul airy spirit, by his foul air in whom he rules; and he is the ruler in all the children of the disobedient, which disobey God's good spirit, he rules in them with his airy unclean spirit, who blinds the disobedient with his dust and air; for dust is his meat, who is out of the truth, and abode not in it, in whom there is no truth; and all that disobey the holy spirit of the lamb, are his followers and subjects, and he in whom there is no truth, rules in them, who is the author of all sin, corruption, and darkness, whose end is in the lake of fire that burns with brimstone, and that of his followers; but the chaste virgins follow the lamb, and they that are led by the spirit of God, are the sons of God, and walk in the truth, and 'worship God in spirit and truth.' His truth is over the head of the devil, and he is out of it, and cannot get into it, for there is no truth in him, and therefore he and his followers are not like to get into the truth, that God's children worship God in.

G. F.

Several plain truths manifested and declared from the Spirit of God, and borne testimony to by Christ, the Apostles, and Scriptures of Truth.

I. *Concerning Mount Sion.*
II. *A distinction betwixt wars and armour in the old testament and the new.*
III. *Concerning Cain.*
IV. *Concerning uniformity, and conformity.*
V. *The authority of the church of Christ.*
VI. *Concerning exhorting and admonishing.*
VII. *Concerning such as cry against orders, &c. By G. F.*

Mount Sion was a hill higher than other hills, and it stands northwards in Jerusalem, and therefore is called Sion, that is, a watch-tower, because from this hill, (Sion,) from it one might see the Holy Land, and all the countries thereabouts; and upon this hill David built his city, and blew the trumpet: which Mount Sion and Jerusalem were types of the heavenly Jerusalem and Sion; for the Lord said, 'I have set my king or anointed upon my holy hill of Sion. Heavenly Sion is the hill, or mountain of God's holiness; beautiful for situation, the joy of the whole earth is Mount Sion; let Mount Sion rejoice;' Psalm xlviii. For

God will save Sion; the salvation of Israel comes out of Sion, (to wit,) Christ, who is elect and precious, laid in Sion, but not in the outward hill, or Mount Sion; for Christ was born in Bethlehem, and David saith by prophecy, concerning Christ, 'Oh! that the salvation of Israel was come out of Sion! When the Lord brings back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.' Psalm xiv.

And again he saith, 'Let Israel rejoice in the Lord that made him, let the children of Sion be joyful in their king; for Sion shall be redeemed through judgment, and her converts through righteousness.' Is not this Sion God's people, and not the outward hill? 'For out of Sion shall go forth a law, and the word of the Lord from Jerusalem.' Is not this heavenly Jerusalem, and heavenly Sion, that the word of the Lord and his law go out of, and not out of the outward hill Sion? 'In the last days, Isaiah saith, that the mountain of the house of the Lord shall be established on the top of all mountains, and exalted above all the hills, and all nations shall flow unto it.' Is not this heavenly Mount Sion, and heavenly Jerusalem? And Isaiah saith, 'The Lord is exalted, for he dwells on high, he hath filled Sion with judgment and righteousness.' Sion is called a city of our solemnity, and Jerusalem, a 'quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.' Is not this heavenly Jerusalem, and heavenly Sion? But let the hypocrites or sinners of outward Sion or Jerusalem be afraid, which may be removed or broken, which heavenly Sion or Jerusalem cannot; for no unclean thing enters into it. 'O Sion! that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of Judah, behold your God.' So here are Sion and Jerusalem that bring good tidings.

Now, do ye think that this was the outward Jerusalem, or outward hill? for Christ was born in Bethlehem, a chief corner stone, elect and precious, laid in Sion; but it doth not say in the outward hill Sion. Isaiah speaks by prophecy, Isa. li. 'He will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. I have put my words in thy mouth, and have covered thee, even in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Sion, thou art my people.' Here you may see that Sion is God's people; and how beautiful upon the mountains are the feet of him that brings glad tidings, that publishes peace, that brings good tidings of good, that publisheth salvation, that saith unto Sion, 'Thy God reigns,' when the Lord shall bring again Sion, to wit, his people; for the outward moun-

tain, with the outward hill, was not removed. And the redeemer shall come to Sion, and unto them that are turned from transgression. Isa. lix. and Rom. xi. And this redeemer is Christ. And Isaiah saith, 'Who hath seen such a thing, and who hath heard such things? Shall a nation be born at once?' For so soon as Sion travailed, she brought forth her children.

Now, here you may see the wonder of Sion's travail, which was not the great hill, nor watch-tower in Jerusalem. And Zachariah saith, 'The Lord shall yet comfort Sion,' that is, his people. Zach. i. And Zachariah saith, 'Shout thou daughter of Sion.' And again he saith to Sion, 'Let not thy hand be slack.' So Sion was and is God's people.

And Micah saith, 'In the last days, &c. the mountain of the house of the Lord shall be established above all the mountains, and it shall be exalted above all the hills.' So, here is God's heavenly mountain, or watch-tower, which is above all hills or mountains, 'and people shall flow unto it, and many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.'

Here God is the teacher of his people, and nations; for these last days are the days of Christ, in his new covenant or testament, where the Lord goes forth from heavenly Sion, the mountain of the house of God, established above all mountains, and the word from heavenly Jerusalem, that is above old Jerusalem, which was the word of faith (the apostles preached) in people's hearts and mouths. Rom. x. Micah iv. Isa. ii.

The Jews, in the old testament, they had the law given to them at the outward hill, Mount Sinai, who had the outward hill north in Jerusalem, called Mount Sion, and read the outward law in outward Jerusalem; but the mountain of the Lord, or heavenly Mount Sion, which is called the mountain of the house of the Lord, is established on the top of all the mountains, and exalted above all the hills, so that all nations may see it and flow unto it. And Obadiah saith, 'Upon Mount Sion shall be deliverance, &c. and saviours shall come upon Mount Sion, to judge the Mount of Esau, and the kingdom shall be the Lord's.'

And the apostle saith, Rom. ix., 'As it is written, behold, I lay in Sion a stone of stumbling, and a rock of offence, and whosoever believeth on him shall not be ashamed.' And Peter saith, 1 Pet. 2, 'Behold I lay in Sion, a chief corner stone, elect and precious, and he that believeth on him, shall not be confounded; to all that believe in him he is precious, but unto them that are disobedient, he is a stone of stumbling, and a rock of offence, who stumble at the word, the stone which the builders disallowed, (viz. the outward professors,) the same is made the head of the corner of God's house,' whose house God's people are, and in this

Sion, the chief corner stone, which is laid in Sion, was not laid in the hill called Sion, in outward Jerusalem; for Christ, the chief corner stone, was born in Bethlehem, as is said before.

And the apostle writes to the church in his epistle to the Hebrews, and said, 'They were not come to the Mount Sinai, where they received the law, but ye are come to Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and they were come to the general assembly, the church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling,' &c. See that ye refuse not him that speaks from heaven; if we turn away from him that speaks from heaven, whose voice shakes not the earth only, but the heavens also, but if ye hear the voice of Christ and follow him, ye will receive his kingdom that cannot be moved nor shaken.

And now, all ye Christians, that profess Christianity, are ye come to Mount Sion? or are ye under the law which came from Mount Sinai, not Mount Sion? which law commanded tithes, offerings, sacrifice, oaths, and swearing, with outward tabernacle, sanctuary, and temple, and priests' lips to preserve people's knowledge, commanded by the law in the old testament. And if ye be come to Mount Sion, and heavenly Jerusalem, the city of the living God, then you see the innumerable company of angels, and the spirits of just men made perfect; and they that are come here, their names are written in heaven; and such are come to Jesus, the mediator of the new covenant, who speaks from heaven, whose voice shakes the heavens and the earth, that are to be shaken, that those things that cannot be shaken, may remain. Heb. xii. And John said, Rev. xiv. 'He saw a lamb stand on Mount Sion, and with him a hundred forty-four thousand, having their father's name written in their foreheads; which were redeemed out of the earth, and from amongst men, and they followed the lamb; and in their mouths were found no guile, for they are without fault before the throne of God; and they sung a new song, before the throne, and no man could learn that song, but the hundred forty-four thousand which were redeemed,' &c. Then surely this was spiritual, this was heavenly Sion, and not earthly, which the hundred and forty-four thousand stood upon, which were redeemed from the earth, and so from earthly Sion, and earthly Jerusalem, and all those earthly things; that followed Christ the Lamb, and was with him after he was risen, before the throne of God. G. F.

Gouses in Essex, the 13th day of the 2d month, 1683.

A distinction between the Wars and the Weapons, and the Arms and the Armour in the Old Testament and the New; for in the Old Testament they were carnal, and in the New Testament spiritual.

The apostle bids the church of Christ, 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' So this wrestling was with spiritual weapons, spiritual men; for carnal men wrestle with flesh and blood, and with carnal weapons, and men's armour, and not the armour of God. And again the apostle saith, 'Take unto you the whole armour of God, that you may be able to stand in the evil day, and having done, and having overcome all, to stand, having your loins girt with truth.'

So this is a heavenly girdle, not natural; and 'having on the breast-plate of righteousness,' this is a spiritual breast-plate, not natural; 'having your feet shod with the preparation of the gospel of peace,' which is the power of God over the devil, and before he was; to be shod thus, is not with outward shoes, but with that which will never wax old nor wear out; 'and above all, take the shield of faith,' that faith which Christ is the author and finisher of, 'wherewith ye shall be able to quench all the fiery darts of the wicked;' this shield of faith is holy, divine, and precious, and is the victory; which spiritual faith, God and Christ is the author of, and not men. 'And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.' Phil. 6. This helmet of salvation is spiritual, and the sword is spiritual; so not a natural sword or a natural helmet; and the word of God is called a hammer, a fire, and a sword, to hammer down, and cut down, and burn up that which hath made a separation between man and God; and it is called the 'word of reconciliation, that reconciles to God.' So the true church and ministers of Christ are to prove themselves 'by pureness, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left.' 2 Cor. vi.

For though the church of Christ do walk in the flesh, yet the apostle saith, 'We do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the plucking down of strong holds, (to wit, of satan,) casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, having in readiness

to revenge all disobedience.' This is with spiritual weapons, not carnal. 2 Cor. x.

And the apostle saith to the Romans, 'The night is far spent, and the day is at hand; let us cast off therefore the works of darkness, and put on the armour of light.' This armour of light is not natural, but divine and spiritual, to all the children of the light, and of the day. This armour of light is before darkness was, and the devil the power of it, and he, the power of darkness cannot pierce through this armour of light; and this armour of light is above all natural and carnal armour; and all the children of the light, that walk in this light, and this armour, they walk honestly, and decently, as in the day; for they that walk in 'rioting, drunkenness, chambering and wantonness, make provision for the flesh, to fulfil the lust thereof;' such are naked concerning armour of light, and though they may make profession of Christ, they do not put him on, as in Rom. xiii.

And Christ saith, 'When a strong man armed keeps his house, his goods are at peace, but when a stronger than he shall come upon him, and overcome him, he takes from him all his armour wherein he trusted, and spoils his goods,' &c. Is not Christ stronger than the devil that hath kept the house of the hearts of people? And doth not he disarm him and spoil his goods? And are not Christ's weapons spiritual? And the Lord saith to Zachariah, 'Not by might, nor by power, (to wit, of men,) but my spirit, saith the Lord of hosts.' Zach. iv. The Lord saith, 'Comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned,' &c. Is not this Jerusalem God's people, whose iniquity Christ pardons, and warfare is accomplished. Isa. xl. And again Isaiah saith, (Isa. ii. and Micah iv.,) speaking of Christ. 'He shall judge amongst the nations, and shall rebuke many people, and they shall beat their swords into plough shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.' Is not this vine Christ, and are not these the days of his gospel of peace?

And David saith, 'Come, behold the works of the Lord, what desolation he makes in the earth, he makes wars to cease unto the ends of the earth, he breaks the bow and cuts the spear in sunder, he burns the chariots in fire.' Psalm xlvi. 'The Lord rebukes the company of spearmen, the multitude of the bulls, with the calves of the people, until every one submit himself, (to wit, to the Lord,) who scatters the people that delight in war.' And are not these the days of Christ in the new testament, 'who ascended on high, and led captivity captive,

and gave gifts unto men, that the Lord God might dwell amongst them.' Psalm lxviii. and Ephes. iv. 8. where the apostle shows the fulfilling of it; and the apostle James saith, in his General Epistle to the church of Christ, 'From whence come wars and fightings amongst you? Come they not even of your lusts, that war in your members.' (Mark, in your members.) James iv. So here is a war in your members, the ground of it is from your lusts, before the wars and fightings were outwardly amongst people, which wars and fightings without, come from the lusts of the members within. And the apostle saith to the Hebrews, in the 11th chapter, 'Who by faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword.' This was the shield of faith, a stronger weapon than outward swords, and is a stronger weapon than fire, and can quench the violence of it, that stopped the mouths of lions: this is beyond carnal weapons, which fire and lions may overcome.

And the apostle exhorts Timothy, 2 Tim. ii. 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus, and endure hardship, as a good soldier of Jesus Christ.' But Timothy did not war with flesh and blood, with carnal weapons, as he was a soldier of Christ, but with Christ's heavenly arms and armour; for as the apostle Peter saith, in his General Epistle to the church, 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, (to wit, of Christ,) for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life, may suffice to have wrought the will of the Gentiles or nations.'

And the apostle saith to the Romans, chap. vi. 'Yield not your members as instruments of unrighteousness unto sin, but yield your members unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' So it is clear, that they that yield their members as instruments of unrighteousness unto sin, are not alive unto God; and the two witnesses that had power to smite the earth as often as they would, do you think that they did it with carnal weapons? 'And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and the dragon prevailed not, neither was there any more place found in heaven for him, but he and his angels were cast out into the earth.' Rev. xii.

Now the holy angels of God are spirits, so then they had spiritual weapons, and not carnal swords, muskets, pikes, and pistols, &c. to fight with the dragon. And John said, 'I saw heaven open, and behold, a white horse, and he that sat upon him, was called faithful and true, and in righteousness he doth judge, and make war, &c. and he was clothed with a vesture dipped in blood, and his name was called, the

word of God; and the armies which were in heaven followed him, upon white horses, clothed in fine linen, white and clean; and out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, &c. And the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and his army, who is King of kings, and Lord of lords; but the beast was taken, and the false prophet, &c. and them that had received the mark of the beast, and had worshipped his image, these both were cast alive into the lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the white horse, which sword proceeded out of his mouth.' Rev. xix.

And were these, think you, carnal weapons, that Christ and his followers made war with, against the beast and the false prophet, and they that worshipped the beast and his image, and received his mark, and took them, and overcame them, and cast the beast and the false prophet into the lake that burns with brimstone? And was that an outward carnal sword that went out of his mouth, by which he slew the beast's worshippers, that had his marks and image? Do you think that Christ, or his army, that sat on white horses, and followed him, which were in heaven, that they had outward swords, and pistols, and pikes, and muskets, and guns, and cannons, by which they overcame the beast and the false prophet? No; it is said, 'that Christ's army was clothed with fine linen and Christ's vesture was dipped in blood,' which army followed him in heaven.

Nebuchadnezzer lift up his eyes to heaven, and blessed the Most High, and said, all the inhabitants of the earth are reputed as nothing, and the Lord doth according to his will, in the armies of heaven, and amongst the inhabitants of the earth, and none can stay his hand, nor say unto him, what dost thou? Here you may see Nebuchadnezzer was made to confess to the great God, who saw his armies in heaven, who abased his pride. And Jesus said unto Pilate, 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence,' (that is, of this world.) John xviii. 36. Here you may see a distinction betwixt the new covenant and the old, and the kingdom of Christ, and the kingdoms of this world, and their arms and armour.

The apostle exhorts the Ephesians, 'My brethren,' said he, 'be strong in the Lord, and in the power of his might; put on the whole armour

of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, powers, and rulers of darkness of this world, and against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that you may be able to stand in the evil day, and having done all, or overcome all, to stand. Therefore, having your loins girded about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and take the helmet of salvation, and the sword of the spirit, which is the word of God; and praying always with all prayer and supplication in the spirit, [mark, in the spirit they are to pray,] watching thereunto with all perseverance, and supplication for all the saints.' Is not this generally to be practised now by all true christians, as it was in the apostles' days? And the apostle saith to the Romans, 'The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light.' So light, you see, is your armour, which will defend you against darkness, and the prince of the power of it, and their weapons; and all such that hate the light of Christ, and are against it, are naked, and are without the light, which is the true armour; and you may see what the saints did do, and what victory they had with the shield of Faith, in Heb. xi.

And the apostle said, 'He was set for the defence of the gospel,' which is the power of God, and that was in the shield of faith.

And David said, 'Thou, O Lord, art a shield for me, my glory, and the lifter up of my head;' so he is now to all his people. And further, 'Thou hast given me the shield of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great.' All must feel this shield of salvation from God, and if they be held up, it must be by his right hand. And again, David saith, 'The Lord is my strength and my shield, my heart trusteth in him, and I am helped; therefore my heart greatly rejoiceth; and with my tongue will I praise him.' This was not an outward shield, but the Lord was his strength and his shield: so God is to all his people in all their troubles.

And David said, 'The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, and the horn of my salvation, my high tower.' Mark, a rock, fortress, deliverer, strength, horn of salvation, high tower; the Lord God was so to David, and is so to all his people; God's way is perfect, the word of the Lord is tried, and endures for ever, and God is a buckler to all those who trust in him. And again, saith David, 'The eyes of the Lord are upon them that fear him, &c. to deliver their souls from death, and to

keep them alive from famine. And David said, 'Plead my cause, O Lord, with them that strive with me; fight with them that fight against me; take hold of shield and buckler, and stand up for my help, &c. and stop the way against them that persecute me; and say unto my soul, I am thy salvation.' Here David looked unto the Lord, his shield and buckler, and his help, to plead his cause against them that strove and fought against him; and so should all God's people. And David saith, 'I will sing of thy power; yea, I will sing aloud of thy mercy; for thou hast been my defence and refuge in the day of my trouble.' And therefore let all God's people now know the Lord to be their defence, and refuge in the time of trouble. And David said, 'The Lord is only my rock and my salvation, he is my defence, I shall not be greatly moved;' so he is to all his people.

David saith, 'Blessed is the man whose strength is in thee; they grow from strength to strength, every one of them in Sion appear before God. Behold, O God, our shield, look upon the face of thine anointed; for the Lord God is a sun, and a shield, and the Lord will give grace, and glory, and no good thing will he withhold from them that walk uprightly. He shall cover thee with his feathers; thou shalt not be afraid of the terror by night, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at the noon day; and under the Lord's wings thou shalt trust, his truth shall be thy shield and buckler; so no outward shield or buckler; but the Lord is my defence, and the rock of my refuge. So he is of all God's people. O ye that fear the Lord, trust in the Lord; he is their help, &c. their shield that trust in him; for 'thou art my hiding-place and my shield; my hope is in thy word; depart from me, ye evil doers, for I will keep the commands of my God.' Here is the bold confidence and steadfastness of all God's people. 'Blessed be the Lord, my strength, my goodness, my fortress, my high tower, and my deliverer, and my shield; and he in whom I trust,' &c. Here you may see the Lord was all to David, who said, 'I know the Lord will maintain the cause of the afflicted, and the right of the poor,' &c.

Therefore, as the apostle saith to the Thessalonians, 'let us who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation.' This was the children of light's heavenly armour and defence, which they had from God, and Christ, and not out of smith's shops; for such will not defend them from the devil. 1 Thes. v. 8. G. F.

Concerning Cain.

And the Lord God said unto Cain, 'If thou dost well, shalt thou not be accepted? if thou dost not well, sin lies at thy door, and unto thee shall be his desire,' &c.

So here you may see, it is not only saying or talking well, but acting, and doing well, if they be accepted with the Lord God; for if ye talk and say never so well, and if ye do not do well, but evil, sin lies at the door of your hearts, and gets into your hearts, (if ye do evil,) and then makes you persecutors and murderers, like Cain; and so not doing well, ye do not rule over sin, but sin gets into you, and rules over you, and the Lord God hath no respect to such, nor their offerings, nor sacrifices, nor fair speeches, nor good words, that do not well. But if ye do well, then the Lord will accept you, as you may see in Gen. iv. And Christ saith, 'Blessed is that faithful servant, whom the Lord, when he comes, shall find so doing;' to wit, doing the will of God. Christ said to his disciples, 'When ye shall have done all these things, which are commanded you, say, we are unprofitable servants, we have done that which was but our duty to do.' Luke xvii. So here you may see, that which would boast of his doings is to be kept down, and kept out, for it is every servant of God's duty to do his will.

And the Jews said unto Pilate, 'Crucify him, crucify him,' (to wit, Christ,) and Pilate said three times over, 'What evil hath he done?' Luke xxiii. But the Jews that did evil, could not accuse him of any evil that he had done; for Christ came to bruise the serpent's head, and destroy the devil and his works, and to finish transgression, and to make an end of sin, and to bring in everlasting righteousness into the hearts of his people. And Peter said, 'Of a truth, I perceive that God is no respecter of persons, but in every nation, he that fears God, and worketh righteousness, is accepted with him.' So here you may see, it is not he that talketh of righteousness out of the fear of God, and worketh not righteousness, that is accepted with the righteous God, as in Acts x. 35. For Christ saith, 'Every one that doth evil hates the light, neither comes to the light, lest his deeds should be reproved.'

Now, here you may see, who are them that hate the light of Christ, who is the life in him, who enlightens every man that comes into the world; every one that doth evil hates the saving heavenly light of Christ, which they should believe in, and become children of the light; and they that do evil, and hate the light, neither come to the light, lest their deeds should be reproved. All these doers of evil, and haters of the light of Christ, and that will not come to it, lest their evil deeds should be reproved; all such, God nor Christ doth not accept their offerings

nor sacrifices. And such that hate the light of Christ, hate Christ; though they may preach him, and profess him in words, yet they persecute, and hate the believers in the light of Christ, which are the children of the light, and walk in the light, and are the children of the day of Christ.

And again, Christ saith, 'He that doth truth comes to the light, that his deeds may be made manifest that they are wrought in God.' So it is not he that only talks of truth, but, (mark,) he that doth truth, comes to the heavenly and spiritual light of Christ, that with his spiritual light he may see his deeds, that they are wrought in God. This is a blessed work, and a blessed sight to see, and a happy comfort, and a satisfaction to every one, and such God doth accept, and respect their offering. And all the children of the Lord are to be tender one to another; for Christ saith, 'If I then, your Lord and master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you,' as in John xiii. And this is a practice of humility, in condescending, in the tender light of Christ, one to another.

And John in his General Epistle, saith, 'Little children, let no man deceive you, he that doth righteousness, is righteous, even as he is righteous; whosoever doth not righteousness, is not of God,' &c. So here you may see, it is not the puft-up boasters and talkers of righteousness, but them that do it, that are of God. And was it not the reason that Cain slew his brother, because his works were evil, and Abel's were righteous? And is it not the cause now of prisoning and persecuting, both with tongue and hand, because their works are evil, and of them that did and do persecute the righteous now? But let them not be weary in well-doing; for in due season they shall reap, if they faint not; 'for they that do evil, sow to the flesh, and shall of the flesh reap corruption; but he that is in the spirit of God, sows to the spirit, and shall of the spirit reap life eternal.' And whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; for there is no respect of persons with God, for he doth accept all that are the servants of Christ, and do the will of God from their hearts. But he that doth wrong, receives for the wrong which he hath done; for God is no respecter of persons, for he doth render to every man according to his deeds; to them who by patience continue in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, wrath, tribulation, and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. And as Christ

saith, 'Every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit.' So by their fruits trees are known; 'for it is not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.'

So here you may see that it is not the talkers of God and Christ, that enter into the kingdom of God, but every one that hears the sayings of Christ, and doth them, is likened unto a wise man, which built his house upon a rock, that neither the rain, floods, nor wind, shall beat it down, because it is founded upon a rock! But every one that hears the sayings of Christ, and doth them not, is likened to a foolish man which built his house upon the sand; and the rain, and the floods, and the winds, beat upon his house, and it falls, and great is the fall of it. These are they that do not the will of God; these are the sayers, and not the doers; these are them that walk not in the light, nor grace, nor truth, nor spirit, nor gospel of Christ; these are the hearers of the word, but not doers of the word, which deceive their own selves, and are likened to a man that beholds his natural face in the glass, and straightway forgets what manner of man he was: but that man which is the doer of the work, and the word of God, is blessed in his deed; to him that knows to do good, and doth it not, to him it is sin. And Christ said, the Jews, Scribes, and Pharisees, they say and do not; that is, they said Moses' and the prophet's words, but they did not Moses' and the prophet's words. And now the Christians, they have Christ's and the apostles' words, and say them often over; but the same wo will be to them that do them not, that was against the Pharisees. And Christ saith, But all their works they do for to be seen of men. But such works and doers are not accepted with God and Christ; for he cries wo against such workers. And Christ commended them that improved their talents, and said unto them, 'Well done, good and faithful servants, that had been faithful in a few things, he would make them ruler over many things;' and said 'Enter into the joy of the Lord.' So the wicked go into everlasting punishment, and the righteous into life eternal. And therefore the saints are to take unto them the whole armour of God, that they may be able to stand in the evil day, and having done all to stand in his armour; for every sin that a man doth, is without his body, and every one shall receive according to the things done in his body.

So here you may see, he must have truth's judgment and sentence upon the sins done out of the body, and upon the sins done in the body, by thoughts and imaginations, before they be acted outwardly. So every one shall receive a reward and judgment according to his works, whether they be good or evil; and therefore all the saints have need of patience, to exercise that gift that after they have done the will of God, they might inherit the promise of eternal life; for so is the will of

God, that with well doing ye may put to silence the ignorance of foolish men. So it is not only well-talking, but well-doing; for it is said that God hears not sinners; for they that go into sin and do evil, go out of God's spirit of grace and favour; but if any man be a worshipper of God in his spirit and truth, and doth his will, him he heareth in his spirit. And therefore are all God's children exhorted to walk in the faith, and by the faith, which Christ is the author of; to walk in the light of Christ, in which they have fellowship one with another; and to walk in the spirit of God, by which they are circumcised and baptized, in which they have fellowship; and to put on the Lord Jesus Christ, and to walk in him. So it is not only talkers of the light, and spirit, and faith, and of the will of God and Christ, and his will and his doctrine, but they that walk in his will, and do his will, &c. that are accepted, and enter into his kingdom, that he hath prepared for them.

G. F.

Uniformity and Conformity proclaimed to the whole world, in the name of the eternal God, and his Son Christ Jesus.

God so loved the world, that he gave his only begotten son, that whosoever believes in him should not perish, but have everlasting life; for, 'as in Adam all die, so in Christ shall all be made alive.' And Christ, by the grace of God, hath tasted death for every man, and is a propitiation for the sins of the whole world, the one mediator between God and man; through death destroys death, and the devil, that had the power of death; for sin brought death, and the devil, who abode not in the truth, in whom there is no truth, he is the power of death; and Christ, who is the truth and the life, makes an end of sin, that brought death, and destroys death and the devil, and his power of death. For the son of God was manifest that he might destroy the works of the devil, and finish transgression, and to make an end of sin, and to make a reconciliation for iniquity, and to bring in everlasting righteousness into man and woman.

Here is the work of the son of God, who bruises the serpent's head, breaks his power, and destroys the destroyer; he is the saviour, called the seed of the woman, in which seed (Christ) all nations are blessed, which bruises the serpent's head, who hath brought man into the curse and sin, darkness and corruption, &c. But in this seed (Christ) that bruises the serpent's head, and destroys his works, are all nations blessed, and all in uniformity, unity, and fellowship one with another, and *with* the son and the Father. And therefore, all must come into this

seed, Christ Jesus, if they come into the heavenly unity and uniformity; and that ye may know him, and the power of his resurrection, and the fellowship of the sufferings of Christ, being made conformable unto his death, who, by the grace of God, tasted death for every man; for in Adam all died. Now, Christ, by the grace of God, having tasted death for every man, that every man may be conformable unto his death; here is a conformity unto the death of Christ; for ye must all die with him before ye live with him, and ye must all suffer with him, if ye reign with him. And therefore all men and women in the whole world, of what religion or opinion soever ye be of, in old Adam ye all died, and are dead, and Christ, by the grace of God, hath tasted death for you all, and by Christ ye may all be made alive; and therefore ye must all be made conformable to Christ's death, and that is the conformity ye are all to press after, and to exhort one another to be conformable to the death of Christ, and to die with him, if ye do intend to live with him; and to suffer with him, and to come into the fellowship of his sufferings, if ye reign with Christ, or do intend to reign with him; yea, all that do profess Christ the son of God, they ought to be conformed to the image of the son of God; and if that ye be not conformed to the image of the son of God, who destroys the devil and his works, your outward profession will stand ye in no more stead, than the Jews' profession without life; but all that are conformable to the image of the son of God, in his image they are in uniformity, and in unity, hallelujah, praising the Lord.

And the apostle saith to the saints, 'Be not conformed to this world, but be ye transformed by the renewing of the mind, &c. to the image of the son of God, and being made conformable unto his death.' Phil. iii. 10. Rom. viii. 29. and xii. 2. And now, all people, if ye be not conformable to the death of Christ, that hath tasted death for you all, then you are yet alive in your sin; and if ye be not conformed to the image of the son of God, who bruises the serpent's head, and destroys the devil and his works, what image then are ye conformable to? All your profession, without ye be conformed to the image of the son of God, is nothing; which who do so conform, are in the heavenly unity and conformity, and Christ, who tasted death for every man, (for all died in Adam,) he enlightens every man that comes into the world, with his heavenly light, which is the life in him, the word, by whom all things were made. Now, every man and woman being turned to the light, which is the life in Christ, and believing in it, and walking in it, is the means by which they may be made conformable to the image of the son of God, and so come into unity, and conformity, and fellowship, one with another, and with the Father and the Son.

And the grace of God which brings salvation, hath appeared unto all

men; which grace taught the church of Christ, which grace and truth came by Jesus; now, I say, this grace taught the church of Christ to live godly, righteously, and to deny ungodliness and unrighteousness, and to live soberly in this world. Now, if all people will be conformed to the image of the son of God, it must be through this grace that comes from the son of God; and this grace is in their hearts, to settle them, and establish them, which teaches them to deny that which is ungodly and unrighteous, and to receive and cleave to that which is godly and righteous.

And so, here are God's love and favour to all men, who died in Adam, that his grace and favour should appear unto all men, to teach them and bring their salvation, that they may be made conformable to Christ's death, who hath tasted death for them all, and die and live with him, and suffer and reign with him, and so be conformable to the image of the son of God; and here is a heavenly, divine, and spiritual conformity and uniformity.

And Joel saith, by prophecy, 'It shall come to pass in the last days, I will pour out my spirit upon all flesh.' Now these last days are the days of the new covenant and new testament, and the days of the gospel of salvation, preached to every creature, man and woman, that all might be obedient and conformable to the power of God, the gospel of salvation; and so, as all are conformable to this glorious gospel of Christ, they will be conformed to the image of the son of God, and so into a glorious peaceable uniformity and conformity, fellowship and unity in the gospel, the power of God, which brings life and immortality to light; and in this power of God they will see over the power of the devil, and before he was, that hath darkened them. And likewise, God who poured out of his spirit upon all flesh, both men and women, that all with the spirit of God might mortify the deeds of the flesh, and in the spirit of God live, and that all with the spirit of God might be circumcised, and put off the body of death, and sins of the flesh, that's come into them by transgression, and disobeying of God, so that all in the spirit may be conformable to the image of the son of God, and be in unity and a spiritual fellowship and uniformity, through the spiritual conformity. For all the sons and daughters of God are led by the spirit of God; and here is a spiritual conformity, and a heavenly uniformity, amongst the sons and daughters of God; and God having poured out of his spirit upon all flesh, that is, all men and women, that all men and women might be conformable to this holy pure spirit of God, which spirit of God will baptize them, if they do not quench, vex, grieve, and rebel against it, or err from it, I say, it will baptize them all into one body, which Christ, the Lord from heaven is the head of; and so with

this holy spirit that baptizes into one body, are all made to drink into one spirit.

Here is a spiritual conformity, and a heavenly uniformity and concord, where there is no discord; for the apostle saith, 'There is one Lord, one faith, one baptism,' &c. and the work of the ministry was to bring people into the unity of this faith, and the knowledge of the son of God, who was and is the author and finisher of this precious holy and divine faith; in which faith they had victory over that which is unholy, and access to God; in which faith they pleased him, having victory over that which displeased him. And this is called the 'faith of God's elect,' in which they had all unity, and they were called 'the household of faith,' and through this faith did receive the righteousness of Christ, through which faith they were made conformable to Christ's death, and conformable to the image of the son of God, through the righteousness of faith, which was before, and beyond, and above the righteousness of man, and the righteousness of the law; and in the righteousness of Christ, and the image of the son of God, here is the saints' holy and righteous uniformity, and spiritual and heavenly unity and fellowship.

And David saith, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' Now the unity and fellowship is in the light, grace, and truth, and spirit, and the gospel, the power of God, and the faith which Jesus Christ is the author and finisher of; and therefore, all must be conformable to the light, grace, and truth that comes by Jesus Christ, and to the spirit of God, that God pours upon them, and to the gospel of salvation, and to the faith that Jesus Christ is the author and finisher of, (if ever ye do come into spiritual uniformity, unity, and fellowship in the light, in the truth, in the gospel, in the faith, in the image of the son of God,) one with another, and with the Father and the son, that the saints are and were in, in the apostles' days. Glory and honour to the Lord over all for ever, who is teaching his people by his son, who bruises the serpent's head, that false teacher, and now God is the teacher of his people by his son, and I say was the teacher of Adam and Eve in paradise before they fell, who is God all-sufficient, and a sufficient teacher.

G. F.

The authority of the Church of Christ.

The apostle saith to the Corinthians, 'I told you before, and foretell

you, as if I were present, now I write to them which heretofore have sinned, and to all others, if I come I will not spare.' 2 Cor. xiii. 2.

Here the apostle used his authority in the power and spirit of Christ, who would not spare sin and sinners.

And John said, 'That I wrote unto the Church, but Diotrephes, who loveth to have the pre-eminence amongst them, received us not; wherefore if I come, I will remember his deeds, which he doth prate against us with malicious words.' And so John thought of this Diotrephes in the power of God, and had authority in his power to judge such prating puft-up Diotrephes's, and their malicious words; and so hath the church of Christ in his power to judge such now, as in 3 John iii. 9, 10. 'And therefore, my beloved, follow not that which is evil, but that which is good; for he that doth good, is of God, and he that doth evil, hath not seen God.' Here is the true judgment of a true watchman in the power and spirit of Christ. As many as receive Christ, to them he gives power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; these had power from Christ to admonish, reprove, and rebuke such as went out from the will of God, into sin and evil. And the apostle said, 'Though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction.'

So here the apostles had authority, which the Lord had given them, for the edification of the church, to keep them out of destruction. 2 Cor. x.

And the apostle said to the church of Corinth, 'I fear lest when I come I shall not find you as I would, and that I shall be found unto you such as ye would not, lest there be debates, envying, wrath, strifes, &c. and lest when I come again, my God will humble me amongst you, and I should bewail many which have sinned already, and have not repented of your uncleanness, fornication, and lasciviousness, which you have committed. I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.' Here you see the authority and power from the Lord the apostles had to judge such as these, for the edification of them that profess christianity, not for their destruction. 2 Cor. xx. 21. And the apostle saith, 'For to this end also did I write, that I might know the truth of you, whether ye be obedient in all things; to whom ye forgave any thing, I forgave it for your sakes in the person of Christ.'

So here you may see where there was an obedience to the truth, there was a forgiveness in Christ. 2 Cor. ii. And the apostle saith, 'For verily, as absent in the body but present in the spirit, I have judged already, as though I was present, concerning him that has done this

deed; in the name of the Lord Jesus, when you are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such a one unto satan for the destruction of the flesh, &c. Know ye not, a little leaven leavens the whole lump; purge out therefore the old leaven, that ye may be a new lump.' 1 Cor. v.

Here you see the apostle and the church of Christ had power and authority from Christ to cast out, and to purge out that which is evil, or the old leaven, out of the church of Christ, that they may be a new lump; for the apostle said, 'He would shortly come to the church of the Corinthians, if the Lord will, and I will not know the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power.' So here the apostle, in his authority in the power of Christ, would know the power of Christ in others, and would have the church of Christ to do the same; for the apostle saith, 'Do ye not know that the saints shall judge the world.'

So the sanctified, which are made holy, judge the unholy world. And again, 'Know ye not that ye shall judge angels.' Angels are spirits; they that keep their habitation in the truth, and are in the spirit of Christ, do judge the angels, and spirits that are fallen from the truth, and their habitation in the truth; yea, I say the devil and his angels, in whom is no truth; they that walk in truth, and live in the power and spirit of Jesus do judge such: and therefore it was a shame to the church of Christ, who had this power, to go to law one with another before the unbelieving world, whom they had power to judge, and not to set up the least in the church to judge of outward things pertaining to this life, seeing they had the power to judge of greater matters.

So here you may see the church of Christ hath power from Christ to judge the angels, to judge the world, and to judge in outward matters of things that pertain to this life. 1 Cor. vi.

Concerning Exhortation and Admonition.

Concerning exhortation, Judas and Silas, &c. exhorted the brethren with many words, and comforted them. Acts xv. And the apostle confirmed the souls of the disciples, and exhorted them to continue in the faith, and that we must through many tribulations enter into the kingdom of God; when he had ordained them elders in every church, &c. they commended them to the Lord, whom they believed. Acts xiv. So you may see here were elders ordained in every church; and the aged women are commended as well as the men, as in Titus ii. And Barnabas

exhorted the church of Antioch, yea, he exhorted them all, that with purpose of heart they would cleave unto the Lord. Acts xi.

And the brethren wrote, exhorting to receive Apollos, who when he was come into Achaiah, helped them much who had believed through grace. Here you may see it was the practice of the church of Christ to exhort, and did help them which believed through grace. Acts xviii. And you may see in Acts xx. how the apostle had given the church of Macedonia much exhortation, and this exhortation was in the spirit and power of Christ; for Christ gave to his disciples power and authority over all devils, &c. Luke ix.

And the apostles exhorted the Thessalonians to exhort. 2 Thess. iii. and in Thess. iv. 1. and said, 'We beseech you brethren, and exhort you by the name of the Lord Jesus, that as you have received of us, how ye ought to walk and please God.' And said, moreover, 'Ye know how that we exhorted, and comforted, and charged every one of you, &c. that ye walk worthy of God, who hath called you unto his kingdom and glory. 1 Thess. ii. Wherefore comfort yourselves together, and exhort and edify one another, even as ye also do. And we exhort you, brethren, warn them that are unruly, and comfort the feeble minded, and support the weak, and be patient towards all men.' Here you may see the church hath authority, both to support, and comfort, and exhort, and warn the unruly. 1 Thess. v.

And you may see how the apostles did command and exhort such as walk disorderly, in 2 Thess. iii. And the apostle did exhort, saying, 'Save yourselves from this untoward generation.' Acts xx. 40. And the apostle exhorted the mariners that were in the ship, 'Be of good cheer, for there shall be no loss of any man's life; I believe in God, and that it shall be even as it was told me,' to wit, by the Lord. Acts xxvii. And the apostle saith to Timothy, 'Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee;' and bid Timothy, teach and exhort, and to be an example to the believers in word, conversation, faith, charity, and purity. 1 Tim. ii. 4. 6.

And the apostle exhorts Timothy, 'Preach the word in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine. The time will come when they will not endure sound doctrine, but turn their ears away from the truth, and heap to themselves teachers, having itching ears.' And therefore ye see the church's authority to exhort, rebuke, and reprove such. Tim. ii. 4. But the apostle saith to Timothy, 'Rebuke not an elder, but entreat him as a father, and the elder women as mothers,' &c. 1 Tim. v.

And the apostle saith to Titus, in chap. 2. 'Exhort, rebuke, with all authority, and exhort servants to be obedient to their own masters, *&c. that* they may adorn the doctrine of God in all things.' And the

apostle exhorted Titus, to 'set in order the things that are wanting in Crete, and ordain elders in every city, as I had appointed thee.' And they were to be such as were able, by sound doctrine, both to exhort, and convince gainsayers. And the apostle exhorted Titus, 'to rebuke sharply the unruly, and vain talkers and deceivers.' Tit. i. And Titus received the apostle's exhortation, when they sent him to the Corinthians. 2 Cor. 8. And the apostle said, 'A man that is a heretic, after the first and second admonition, reject.'

And the apostle saith, 'Let us consider one another, to provoke one another unto good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approach,' to wit, of Christ Jesus. Heb. x. 24, 25. And the apostle said, 'I beseech you brethren, suffer ye the word of exhortation,' &c. Heb. xiii. And the apostle saith to the Colossians, 'Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another,' &c. Col. iii. So here you may see the church of Christ, from his word dwelling in them, were able to teach and admonish one another from the word of wisdom in them. So it seems then, they did not set a priest over them, that he might be always teaching of them, and they might be always paying of him. And the apostle saith to the Romans, Rom. xv. 14. 'I myself also am persuaded of you my brethren, that ye are full of goodness, and filled with all knowledge, able also to admonish one another.'

So here you may see the church of the Romans were able to admonish one another then, without setting up of colleges to make priests to admonish them; and therefore, as the apostle saith to the Philippians, in chap. ii. 'that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked generation, among whom ye shine as lights in the world, holding forth the word of life.' And the apostle saith, 'I have sent Tychicus unto you, (the Ephesians,) that he might know your affairs, and might comfort your hearts.' Ephes. vi. 21. Here the churches knew, and made known the affairs one unto another in the Lord.

And Jude exhorted the church in his General Epistle, that they should earnestly contend for the faith which was once delivered to the saints or sanctified ones, which faith Christ is the author and finisher of. And now, had all Christendom contended for this faith or belief, then they would not have made so many faiths or beliefs to kill and destroy one another about, had they kept in Christ's saving faith, which saves and doth not destroy, and with that shield of faith ye do not war with flesh and blood to destroy it.

And the Lord sent Jeremiah to admonish the children of Israel, that they should not go into Egypt; but they disobeyed the word of the Lord

unto Jeremiah, and went into Egypt; therefore Jeremiah told them, 'they should die in the land of Egypt, and should be consumed.' Jer. xlii. 43, 44. Here you may see what became of them that disobeyed the admonishment of the Lord and his prophet; and therefore Solomon saith, 'Better is a poor and a wise child, than an old and foolish king, who will no more be admonished, or knoweth not to be admonished.' Eccles. iv. And Solomon saith, 'The words of the wise are as goads, and as nails fastened by the masters of assemblies, &c. by these my son be admonished.' Eccles. xii. So it is good for all to receive the exhortations and admonishments from the power and spirit of Christ. And Christ bade John write unto the church of Thyatira, 'that he had a few things against them, because they suffered Jezabel to teach,' &c. Rev. ii. And so you may see this church came under reproof, because they did not make use of their power and authority, in the spirit of Christ to judge Jezabel's spirit; and therefore the church of Christ now, is not to suffer Jezabel's spirit, lest they come under the same reproof, if they suffer that Jezabel's spirit to teach, now as then. And here you may see how that Christ hath given his church power and authority in his holy spirit to admonish, exhort, judge, reprove, and rebuke in his power and spirit.

G. F.

Concerning such as cry against Orders.

God is a God of order, and not of confusion: and the apostle saith to the church of Christ, 'Let all things be done decently, and in order.' Mark, all things in the church of Christ. So then there is nothing to be done indecently, out of the order of the peaceable truth: for God is not the author of confusion, or tumults, or unquietness, but of peace in all the churches of the saints. And therefore, if God be not the author of such confusion, tumults, and unquietness, but of peace in all the churches of the saints; then confused, tumultuous, unquiet, and indecent, and disorderly spirits, with the power and spirit of God, they must be admonished to the peaceable spirit of God in them, and with it judge out the contrary, else the church of Christ, in its power and peaceable spirit, can have no unity with them, but with the spirit and power of Christ, judge that indecent, confused, tumultuous, unquiet, disorderly spirit. For God, as I said before, is a God of order; but the devil, which is the world's god, hath made the world like a wilderness, which lies in wickedness; and this devil or satan, in whom there is no truth, the power of death, and darkness, and confusion, got into Adam and Eve by their disobedience, and rules in the hearts of the disobe-

dient, where all tumults, disquietness, confusion, and disorders are; for who went and go into disobedience from God, they went and are gone from his image, from the innocency and simplicity, and his power and spirit within, and so go out from his power, spirit, and image, in which his holy order is, and out of simplicity and innocency, into subtilty and craft: for the devil, that abode not in the truth, and his followers, that disobey God and his truth, which follow the devil, in whom there is no truth, there is no order amongst them, but confusion. Truth hath an order for all things that God did make by Jesus Christ, who upholds all things by his word and power. So, with his word and power he keeps all things in their places, and in their order, in their times, and in their seasons; the summer and the winter, the night and the day, the sun, moon, and the stars, all things are kept in order by the word of God and his power; and the earth is the Lord's, and the fulness thereof, and the sea, and the fulness therein.

So both the earth and the sea, and all things therein, are kept in their order by the word and power of God, by which they were made, by which they were upheld. So all the works of the Lord praise him, and so do all men and women that are in the truth, which makes them free from him that abode not in the truth, in whom there is no truth. So all God's free people or children, (that are made free indeed by the truth,) are in the order of the truth, and in the order of the spirit of God, and in the order of the gospel, and are in the order of the light, the life in Christ, and are over the foul spirit of disorder, in the land of death and darkness; as the scripture saith, 'a land of darkness, as darkness itself, and of the shadow of death, without any order,' mark, without any order, 'where the light is as darkness.'

This spirit may cry out against orders, whose habitation is darkness, without any order; but as the Lord saith, 'Who offers up praise, glorifies me, and he that orders his conversation aright, shall see the salvation of God.' Now here is a particular order for every man and woman to observe; for 'the steps of a good man are ordered by the Lord, and he delights in his way.' Psalm xxxvii. 'The Lord hath sworn, and will not repent,' speaking of Christ, 'thou art a priest for ever, after the order of Melchizedeck.' Psalm cx. Heb. v. And Christ is not called after the order of Aaron. Heb. vii. Here you may see, Melchizedeck the priest was not made without an order, and Aaron's priesthood was made by an order of God, according to his rod's budding in the tabernacle. And Christ was not a priest made without an order, which is after the order of Melchizedeck; and his royal priesthood, who offer up spiritual sacrifices acceptable to God, are in his spiritual order, and in the order of the spirit of God.

And Isaiah saith, chap. ix. 'Unto us a child is born, unto us a son is

given, and the government shall be upon his shoulders.' So here, Christ bears up his government, 'and of the increase of his government and peace, there shall be no end;' for Christ orders it, and establishes it, &c. So Christ's government is a peaceable government, and there is no strife in it; and Christ's government is peaceable in his power, light, and spirit. And the apostle, after he had exhorted the Corinthians of many things, said, 'The rest I will set in order when I come;' and this was by the power and spirit of Christ. And the apostle saith to Titus, 'I left thee in Crete, that thou shouldst set in order the things that be wanting, and that thou ordain elders in every city, as I have appointed thee.' And in the 2d chap. ye may see how he speaks of the qualifications of the aged men, and the aged women, that were to be teachers of good things, and of the younger, &c. Now here you may see the apostle was for good order, and established good order in the church of Christ, and encouraged Titus to set in order, and ordain elders in every city in Crete, which were wanting, so that all the church of Christ might be kept in the order of the power and spirit of Christ.

And the apostles saith to the Colossians, 'Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ; and as you therefore have received Christ Jesus the Lord, so walk in him.' Now here you may see, the church of Christ had a spiritual order, though the apostle was absent in the flesh from them, yet he was present with them in his spirit, with which spirit he rejoiced, and beheld their spiritual order; so in this spiritual order must all God's people live, though they be absent in body one from another, yet in the spirit they may rejoice, beholding the spiritual order that is in the church of Christ, and the steadfastness of one another's faith in Christ Jesus, who is the author and finisher of it. G. F.

Concerning meeting in Houses, Ships, Streets, Mountains, and High-Ways. And in what places the Prophet Jeremiah, Christ, and the Apostles taught or preached in, may be seen in this book.

And how Christ and the Apostles were haled out of their meetings, when, or while they were speaking. John xviii. 1. *Matt. xxvi.* 47. *Mark xvi.* 17. *Acts iv.* 2, 3. *and Chap. v.* 24, 25, 26, 27. *By G. F.*

Here you may see, how Christ and his apostles, and John Baptist, were not tied to places to preach in; for Christ sent his apostles into all nations to preach the gospel, and to every creature under heaven.

And sometimes Christ preached in the synagogues, and in the temple, and in houses, and in the wilderness, and on ship-board, and upon the sea-shore, and upon the mountains; and the apostles did likewise preach not only in the synagogues, but in other common houses. And the primitive christians, you do not read that they gave titles of synagogues, or temples, or churches to their meeting houses, as were given to the Jews synagogues and temple, in the old testament; for a church was Christ's believers, and Christ was the head of them.

Now they that profess the scriptures of the New Testament, and say, it is their rule, they may see by the scripture that follows, it is no strange thing for God's people to meet in mountains, or deserts, or in ships, or in common houses. And did not John the Baptist preach in the wilderness of Judea, saying, 'Repent for the kingdom of heaven is at hand,' in his raiment of camel's hair and leathern girdle, and then went out to him Jerusalem, and all Judea, and the regions round about Jordan. Matt. iii. 3, 4. and Mark i. 3, 4. John was a voice crying in the wilderness, saying, 'Prepare ye the way of the Lord, make his path straight.' And Luke iii. 4, 5. 'The word of the Lord came to John, the son of Zachariah, in the wilderness, who preached the baptism of repentance for the remission of sins,' and said, 'Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough shall be made smooth, and all flesh shall see the salvation of God. Bring forth fruits worthy of repentance, &c. for now is the axe laid to the root of the trees, and every tree therefore which brings not forth fruit, is to be hewn down and cast into the fire.' And John was a man sent from God, who bore witness to the light, and said, 'He was not that light; but that was the true light which enlightens every man that comes in the world.' John i. 6, 7, 8, 9.

And the wise men that came from the east, who saw the star in the east, that came to see the young child Jesus, and the star stood over the house, where Christ was born in Bethlehem, and when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. Had not the wise men a meeting with Christ Jesus and Mary in the stable in Bethlehem, though he lay in a manger? And Herod was in such a rage, because that the wise men did not tell him where Christ was born, that he sent forth and slew all the men children that were in Bethlehem, and in the coast thereof, from two years old and under, &c. For the wise men were warned of God, not to go to Herod, but to depart into their own country, by another way.

'And Jesus walked by the sea side of Galilee, and saw two brethren, Simon called Peter, and Andrew his brother, casting their nets into the sea, for they were fishermen; and going from thence, he saw other two

brethren, James, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them, and they immediately left their ship and nets, and their father, and followed him.' Here did not Christ preach by the sea-side of Galilee, and convert those four persons, and made them his disciples? Matt. iv. 18, 19, 20, 21.

And there followed Christ a great multitude from Galilee, and Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan; and Jesus seeing the multitude, he went upon the mountain, and when he was sat down, his disciples came unto him, and he opened his mouth and taught them and the multitude, as you may see, in Matt. v. to Matt. viii. and how he expounds the law, and makes a distinction between the old testament and the new; there you may see his large sermon upon the mountain, to the great multitude and his disciples: so he preached upon a mountain. And Christ, after he had given power to his twelve apostles, he said unto them, 'As you go, preach, saying, the kingdom of heaven is at hand;' mark, as you go, preach; so they were to preach as they went; 'and into whatever city or town ye enter, inquire who is worthy, and there abide until ye go thence; and when ye come into any house, salute it; and if the house be worthy, let your peace come upon it, &c. And whosoever shall not receive you, nor hear your words, when ye depart out of the house or city, shake off the dust of your feet for a testimony against it,' &c. Matt. x. Mark vi. 11. Here you may see, that Christ's disciples preached in houses; and Christ bid them, 'Beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues.' That was their portion they should have there; and that was and is the portion of Christ's disciples, that they have from the outward professors, in their outward synagogues, and haling of them before the rulers and governors for Christ's sake, and for a testimony against them.

And Jesus went through the corn-field on the sabbath day, and his disciples were hungry, and began to pluck the ears of corn, and to eat; and when the Pharisees saw it, they said unto him, 'Behold, thy disciples do that which is not lawful to do upon the sabbath day.' And you may see how Christ preached to them, and reproved their blindness. Matt. xii.

And Jesus sat by the sea shore, and a great multitude were gathered together unto him, and he went into the ship, and sat, and the whole multitude stood on the shore, and Christ spake many things in parables to them, and taught them out of the ship. Matt. xiii. And Jesus came nigh unto the sea of Galilee, and went into a mountain, and sat there, and a great multitude came unto him, and they continued with him three days; and he commanded the multitude to sit on the ground in the wilderness, and took the five loaves and three little fishes, and he

gave thanks, and brake them, and gave to the disciples, and the disciples to the multitude; and they that did eat were four thousand men, besides women and children. And was not here a great meeting that Christ both fed, taught, and wrought this great miracle upon the mountain, and in the wilderness? Matt. xv. 29. Mark viii.

And Jesus taketh Peter, and James, and John, and brings them up into an high mountain apart, where he was transfigured before them, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. Matt. xvii. Mark ix. 2. Luke ix. 28. Here you may see Christ prayed with his disciples in the mountain; and was not here a meeting? And Jesus came into the coasts of Judea, beyond Jordan, and a great multitude followed him, and he taught them. Matt. xix. 12. Mark x. 1, 2. And the Pharisees came and tempted him, that were in a profession without possession.

And Christ saith in his parable, 'The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants, and said, go ye into the highways, and as many as ye shall find, bid to the marriage.' Matt. xxii. 9. And is not this a parable of the marriage to Christ, the son of God? And did not they that made light of his marriage, entreat his servants spitefully, and slew them, and went away, one to his farm, and another to his merchandise, &c.? 'And as Jesus sat at meat in his house, behold many publicans and sinners came and sat down with him and his disciples; and when the Pharisees saw it, they said unto the disciples, why eateth your master with publicans and sinners?' But Christ, when he heard that, said unto them, 'that the whole need no physician, but them that are sick;' for, said he, 'I am not come to call the righteous, but sinners to repentance.' Matt. ix. 10, 11, 12, 13. And did not he preach in a house here?

And again, as Christ sat upon the Mount of Olives, and his disciples came to him, Christ foretold them the destruction of the temple, and what great calamity should come, as you may see in Matt. xxiv. to the end. And had not Christ and his disciples a meeting there upon the Mount of Olives, over against the temple? Mark xiii. 1. Luke xxi. 5. And had not Christ a meeting with his disciples in Bethany, in the house of Simon the leper, when the woman poured the precious box of ointment upon his head? And did not Christ instruct his disciples largely about that, and said, 'Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her? For in that she hath poured this ointment upon me, she did it for my burial.' Matt. xxvi. and Mark xiv. 6. to the 10th. And did not Christ preach this doctrine in the house of Simon the leper at Bethany? And did not

Christ keep the passover in a house with his disciples? For when the evening was come, he sat down with the twelve. Matt. xxvi. 19, 20. and Mark xiv. 18. Luke xxii. 24. John xiii. And here did not Christ keep an evening meeting in a house with his disciples concerning the passover, and taught them, and instructed them? And he did not keep this meeting in the temple, or the Jews' synagogues, but in a chamber in a house, as you may see in the scriptures.

And had not Christ a meeting in the house of Simon, and healed his wife's mother, who lay sick of a fever, and at evening, when the sun was set, all the city were gathered together at Simon Peter's house door? And had not they here an evening meeting? Mark i. 29, 30, 31, 32, 33.

In Mark iii. 13, 14. 'Christ he goeth up into a mountain, and calls to him whom he would;' and there Christ ordained twelve disciples, 'that they should be with him, and that he might send them forth to preach the gospel,' &c. And they went into an house, and the multitude came together, so that they could not so much as eat meat; verse 19, 20. to the end. Here you may see Christ ordained his twelve disciples on a mountain, and they had a meeting in a house.

And again in Mark iv. Christ begins to teach by the sea-side, and there were gathered unto him a great multitude, so that he entered into a ship, and sat in the ship on the sea-side, and the whole multitude was by the sea on the land, and 'he taught them many things,' &c. Here you may see again Christ taught by the sea-side in a ship.

And again, 'Christ entered into Capernaum, and it was noised that he was in the house, and straightway many gathered together, insomuch that there was no room to receive them; no, not so much as about the door.' You may see here Christ preached in a house, and unto them that were without doors. And when Jesus was passed over again by ship, unto the other side, 'much people were gathered unto him,' and 'he was nigh unto the sea.' Mark v. 21. Here you may see Christ had a great meeting nigh unto the sea.

And Jesus taught his disciples in a house, as you may see, Mark ix. 28. 33. And also when he came to Capernaum, here you may see how he taught his disciples in that house. Also, Mark ix. 31, 32, 33. 35. And again, in Mark x. 17. Christ taught his disciples in a house.

And as Jesus went, with his disciples, into the towns of Cæsaria and Philippi, by the way he 'asked some questions, and taught them many things.' Mark viii. from verse 27 to 34. So here you may see Christ's disciples asked him questions, and he taught them by the way. And Christ sent two of his disciples into the city, and they were to say to the good man of the house, 'The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And they show-

ed him a large upper room, furnished and prepared, and they made ready the passover; and in the evening he cometh with the twelve, and as they sat at meat, Jesus taught them.' Mark xiv. from verse 18 to 32. Here you may see Christ and his disciples had a meeting in a house, in an upper chamber, in the evening. And in Luke i. 40. when Mary entered into the house of Zachariah, and saluted Elizabeth, what a heavenly meeting was there when they met together in Zachariah's house, (from verse 40 to 56.)

And Levi made a great feast in his house, and there was a great company of publicans, and others, that sat down with them, to wit, Christ and his disciples; but the scribes and Pharisees, murmured against his disciples, saying, 'Why do you eat and drink with publicans and sinners?' And Jesus answered, and said, 'They that are whole need no physician;' and preached to them in a Levite's house. Luke v. 29 to the end.

And the shepherds that were in the country of Bethlehem, 'which abode in the field, keeping watch over their flocks by night, and they came and found Mary and Joseph, and the babe lying in the manger, because there was no room in the inn; and the shepherds returned, and glorified and praised God for the things which they had heard and seen.' Here you may see the shepherds had a meeting, and met with Christ and his mother, though he was wrapped in swaddling clothes, lying in a manger. Luke ii.

And again, 'Christ went into a desert place, and the people sought him, and came unto him, and staid with him.' Here you may see Christ and the people had a meeting in the desert. Luke iv. 42. And again, Christ taught the people out of Peter's ship. Luke v. 3.

And again, in Luke v. 'Christ withdrew himself in the wilderness, and prayed, and it came to pass on a certain day, as he was teaching, there were Pharisees and doctors of the law came out of every town of Galilee, and Judea, and Jerusalem,' &c. 'and they brought a man in a bed, which was taken with the palsy, and because of the multitude they went upon the house-top, and let him down through the tiling in the midst before Jesus, and he healed him.'

Here you may see Christ had a great meeting in a house in the wilderness.

And Christ and his disciples went into the desert of Bethany, and there they had a great meeting of five thousand men, and he 'made them to sit down, and he took the five loaves and two fishes, and looking up to heaven, blessed them, and gave them to his disciples to set before the multitude, and they did all eat, and were all filled, and there were taken up of fragments that remained, twelve baskets.' Here you

may see Christ had a great meeting in this desert, where he wrought this miracle. Luke ix.

'And Jesus took Peter, and John, and James, and went into a mountain to pray, and the next day, when they were come down the hill, much people met Christ.' Here you may see, in Luke ix. what places Christ prayed in, and had meetings. 'And Jesus went into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his disciples, and he came down with them into a plain, and a great multitude of people, out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him,' &c.

So you may see, here was a great meeting, where Christ stood in the plain, Luke vi. from verse 12 to the end. 'And one of the Pharisees desired Christ that he would go eat with him, and he went into the Pharisee's house, and sat down to meat, and the woman stood at his feet behind him weeping, which was a sinner, and began to wash his feet with her tears, and did kiss his feet, and anoint them with ointment she brought; and the Pharisees said, This man, if he was a prophet, would have known who, and what manner of woman she was, that touched him.'

And you may see how Christ preached to him, and to them that were in the Pharisee's house, from verse 40 to the end, in Luke vii. 36, 37, 38, 39. And Christ went through every city and village, preaching and showing the glad tidings of the kingdom of God. Here again you may see in what places Christ preached. Luke viii. 1. And had not Jesus a meeting at Martha's house? See what he said to her and her sister Mary; 'For Mary sat at Jesus' feet, and heard his words; but Martha was cumbered and careful about many things;' but Christ said, 'Mary had chosen the good part, which should not be taken away from her.' Luke x. 38 to the end. And when Christ had appointed seventy disciples, he sent them by two and two, and said, 'into whatsoever house ye enter, first say peace to the house; and in the same house eating and drinking such things as they give you; for the labourer is worthy of his meat or hire.' Go not from house to house.

Here you may see, Christ's disciples were to preach in houses. Luke x. 1 to 12. And Christ taught his disciples to pray. Luke xi. 12. And Christ went into a house of one of the chief Pharisees, to eat bread on the sabbath day, and there came a man before him, which had the dropsy, and he healed him. You may see how Christ preached to the lawyers and Pharisees on the sabbath day, in the Pharisee's house; and he put forth a parable to them, 'Of a certain man that made a great supper, and bade many,' &c. 'and they all with one consent began to make excuses, and one said, he had bought a piece of ground, and I

must needs go see it,' &c. 'And another had bought a yoke of oxen, and he must prove them; and another said, he had married a wife, and therefore could not come. So the servant came and showed his lord these things; then the master of the house being angry, said to his servants, Go quickly into the streets and lanes of the city, and bring in hither the poor, maimed, halt and blind. And the servant of the lord said, It is done as thou hast commanded, and yet there is room. And the lord said unto the servants, Go ye out into the highways and hedges,' &c. 'that my house may be filled. I say unto you that none of those men which were bidden, shall taste of my supper.' To wit, he that had bought a piece of ground, and he that had bought the oxen, and he that had married the wife, who made excuses, they could not come and taste of his supper, as in Luke xiv.

So here you may see the servants of Christ preached in the streets, lanes, highways, hedges. And had not Christ a meeting at Zaccheus' house, who was a chief publican? And did not Christ tell him, 'He was the son of Abraham, and this day salvation was come to his house?' And did not Christ preach many things to them, and in parables? Luke xix. And after Christ was risen from the dead, he appeared to two of his disciples, as they were walking to a village called Emaus, and he opened their understandings, and showed them out of the scriptures, 'that he was the Christ;' and they went to Jerusalem and found the eleven gathered together, and them that were with them, and they told them how that Jesus Christ was risen; and as they thus spoke, Jesus himself stood in the midst of them, and said, 'Peace be unto you,' &c. And Christ bid them 'tarry in the city of Jerusalem until they were indued with power from on high.' Luke xxiv.

Here you may see Christ preached to two of his disciples by the highway side, and in the house, and his disciples and others kept their meetings, and Christ was amongst them after he was risen from the dead, as well as in their meetings with him before he was crucified. And there was a marriage in Cana of Galilee, and Jesus was called, and his twelve disciples, and the mother of Jesus was there. John ii. 1.

Here you may see Jesus was at this marriage meeting, and his disciples through his words and miracles believed on him. And Nicodemus the ruler of the Jews, that came to Jesus by night, and said to him, 'Thou art a teacher come from God,' &c. John iii. Had not Christ and his disciples a meeting with him in the night? And Christ taught him, that he must be born again, before he could see the kingdom of God, or enter into it. And in John iv. had not Christ a meeting with the woman of Samaria at Jacob's well? And did not he teach her, 'that God was worshipped not at Jerusalem, neither in that mountain

where Jacob's well was, but that God is a spirit, and they that worship him, must worship him in spirit and truth?

And did not the disciples marvel at Christ's speaking with, or teaching the woman? And did not the woman leave her water pot, and go into a city of Samaria, and say to the men of that city, 'Come, see a man which hath told me all things that ever I did. Is not this the Christ?' And they went out of the city, and came unto him; and through this meeting of Christ with the woman at the mountain of the Samaritans, many of them believed in him. And there lay a great multitude of impotent folk at the pool of Bethesda, and there Christ on the sabbath day, healed a man that had an infirmity thirty-eight years; and therefore the Jews persecuted Jesus, and sought to slay him, because he had done these things on the sabbath day. John v. And in John xi. had not Christ and his disciples a meeting in Martha's house, when Lazarus was dead, when the Jews were met together with Mary and Martha? and did not he preach to them in Martha's house? and did not many of the Jews believe on him through his preaching, and raising Lazarus from the dead? John xi. 17 to 54.

And again, had not Christ and his disciples another meeting at Bethany at Martha's house, after he had raised Lazarus from the dead? And Lazarus was one that sat at table with Christ and his disciples at supper; and many people of the Jews came not for Christ's sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus to death, because by reason of Lazarus' being raised from the dead, many of the Jews believed in Christ. John xii. And when Jesus went forth with his disciples over the brook Kidron, where was a garden, into which he entered with his disciples, for Jesus oftentimes resorted thither with his disciples; so here you may see, Christ and his disciples oftentimes had meetings in this garden. And Judas knowing the place where he and his disciples oft resorted, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanthorns, torches, and weapons, while he was yet speaking; and Jesus said unto them, 'Whom seek ye?' And they said unto him, 'Jesus of Nazareth.' And Jesus said unto them, 'I am he; if ye therefore seek me, let those go,' to wit, his disciples. Here you may see Christ was taken out of a meeting in the garden, (and while he was yet speaking,) by Judas and the officers, and a great multitude with lanthorns, torches, swords, and staves. John xviii. Matt. xxvi. 47.

And the disciples when they came to the Mount of Olives, where Christ did ascend into heaven from them, they went to Jerusalem, and went into an upper room, and these all continued with one accord in prayer and supplication with the women, and Mary the mother of

Jesus, and his brethren; and Peter stood up in the midst of the disciples, and showed them the fulfilling of the scriptures; and this meeting was of about an hundred and twenty, the first meeting after Christ's ascension, in an upper chamber. Acts i. And at the time of Pentecost, they were all with one accord in one place, and they were filled with the holy ghost; 'for suddenly there came a sound from heaven, as of a rushing wind, and it filled all the house where they were sitting; and there were dwelling at Jerusalem devout men, out of every nation under heaven. Now when it was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language, and they were amazed, and were in doubt, and marvelled, saying one to another, what meaneth this? And others mocked, saying, these men are full of new wine.'

This meeting, and the new tongues of the holy ghost, confounded the professors, that did not possess the life; but Peter and the eleven apostles stood up and preached to them Christ, (from verse 14 to 41.) and showed to them the fulfilling of the scriptures concerning him; and 'there were converted and added to them about three thousand souls that day; and they continued daily with one accord in the temple, and breaking of bread from house to house, and did eat their meat with gladness, and singleness of heart.' Acts ii.

Here you may see what a wonderful conversion there was at this meeting, in this house. And Peter and John, and the apostles continued in their preaching; but the priests, and the captain of the temple, and the Sadducees, being grieved that they preached in the name of Jesus, who is risen from the dead, laid hands on them, and put them in hold; and howbeit, many of them which heard the word, believed, to about the number of five thousand men. And the next day they had them out of the prison before Ananias the high priest, and the rulers, and elders, and scribes; and Peter and John preached Christ unto them, and said, 'There is no other name given under heaven among men, whereby we must be saved, but the name of Jesus, neither is there any salvation in any other.'

And the priest and the rulers commanded them not to speak at all, nor to preach in the name of Jesus; but Peter and John said unto them, 'Whether is it right in the sight of God, to hearken unto you, more than unto God, judge ye; for we cannot but speak the things which we have heard and seen.' So when the rulers had threatened them, they let them go, finding nothing how they might punish them. Acts iv. So you may see, as the disciples were speaking to the people, the priests and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through

Jesus the resurrection from the dead, and laid hands upon them, and put them in hold, and had them before the high priests, &c.

So the disciples of Christ were taken out of their meeting, as they were teaching and preaching to the people, by the priests and captain of the temple, and the Sadducees. Acts iv. 1, 2. And again, when the apostles were set at liberty, they went to their own company, and reported all that the chief priests and elders had said and done unto them; and when they heard, they lifted up their voice to God with one accord, and preached, prayed, and glorified God, and they were filled with the holy ghost, and the place was shaken where they were assembled. Acts iv. 23, 24, 31, to the end.

And again, they were all with one accord in Solomon's porch, and the high priest rose up, and all that were with him, with the sect of the Sadducees, and they were filled with indignation, and laid hands on the the apostles, and put them in prison; but the angel of the Lord by night opened the prison doors, and brought them forth, and said, 'Go stand and speak in the temple to the people, all the words of this life.' Acts v. 20. And then came one and told them, 'The men that ye put in prison, stand in the temple, teaching the people.' Then went the captain of the temple, with the officers, and brought them out with violence, and set them before the council; and the high priest asked them, saying, 'Did not we straitly command you, that you should not teach in the name of Jesus,' &c.

But the apostles preached to the council and the high priest; and when they had beaten the apostles, they commanded them, 'that they should preach no more in the name of Jesus,' and let them go: but the apostles answered, and said, 'We ought to obey God rather than men.' But the apostles daily, in the temple and in every house, 'ceased not to preach and teach Jesus Christ.' Here again, you may see the captain and officers brought out the apostles from their meeting, when they were teaching in the temple; and it seems the multitude of believers kept their meeting with one accord in Solomon's porch, for all the high priests' and the officers' threatening, beating, and imprisoning; yet they ceased not daily to teach and preach Christ Jesus, in the temple and in houses, as Acts v.

And in Acts vi. Stephen being a man full of faith and power, certain of the synagogue, of the Libertines, &c. disputed with him, and they were not able to resist the wisdom and the spirit by which he spake, &c. and they stirred up the people, and elders, and scribes, and came upon him, and caught him, and brought him to the council and high priest, and set up false witnesses against him, and put him to death. Acts vi. 7. Here you may see the work of such libertines and disputers with their false witnesses, high priests, and councils, and false professions, when they

cannot resist the power and spirit of God, then they murder. And Saul made havoc of the church, entering into every house, and haling men and women, committing them to prison. Acts viii. 3. And had not Saul, who was a great outward professor, his authority from the chief priests, to hale, imprison, and disturb the true Christians in their meetings? And was not Philip commanded to preach to the eunuch? And did not he go into the chariot, and preach to him Christ Jesus, and opened to him the scriptures, and converted him? And had not Peter a meeting at Cornelius' house at Cæsaria? and did not he call together his kinsfolks and near friends, and said unto Peter, 'We are all here present before God, to hear all things that are commanded thee of God;' and Peter opened his mouth, and preached Jesus Christ unto them, and converted them. Acts x.

Was not this in Cornelius' house, the centurian at Cæsaria? And do ye think he had not a christian meeting in his house, after he and his friends were converted? And Herod apprehended Peter, and put him in prison; but prayer was made without ceasing of the church for him, and the Lord heard them, and he sent his angel and delivered Peter, and he came to the house of Mary, the mother of John, where many were gathered together, praying. Acts xii. Here you may see, here was a christian meeting in Mary's house, in the night, when they had killed James, and persecuted Peter; but the angel of the Lord smote Herod, the persecutor, and 'he was eaten of worms that he died.'

And when the apostles had gone through the isle unto Paphos, Sergius Paulus, a prudent man, deputy of the country, called for Barnabas and Saul, and desired to hear the word of God; but Elymas, the sorcerer, which was with the deputy, withstood them, seeking to turn away the deputy from the faith; but the Lord struck him blind, and the deputy believed, being astonished at the doctrine of the Lord. And had not Paul and Barnabas a meeting at the deputy's house, for them to hear the word of God? Acts xiii. 7. &c. And at Antioch, after the reading of the law and prophets, the rulers of the synagogue sent unto Paul, and his company, saying, 'Ye men and brethren, if ye have a word of exhortation for the people, say on.' Acts xiii. 15.

And here you may see what a large sermon the apostle preached to them. And the apostle went to a colony in Macedonia, and he went out of the city to a river side, where prayer was wont to be made, and the apostle sat down, and spoke unto the women by the river side, which resorted thither, and a certain woman named Lydia, of the city Thyatyra, whose heart the Lord opened, that 'she attended unto things which were spoken by Paul,' and she besought them, saying, 'If ye judge me faithful to the Lord, come to my house, and abide there; and she constrained them.' Acts xvi. 13, 14, 15. Here you may see, the

apostles had a meeting by the river side; and had they not another in Lydia's house? (Paul and his company,) and then the magistrates of that country cast them into prison, &c.

And had not Paul and Silvanus a meeting in the prison? And did not they preach the word of the Lord to the jailer, and all that were in his house? and did not they believe in God with all his house? So had not they a meeting here in the jailer's house? Acts xvi. And they went out of the prison, and went into the house of Lydia again; and when they had seen the brethren, they comforted them and departed. Acts xvi. 40. And here, had not the apostles another christian meeting in Lydia's house?

And Paul, and Silas, and their company, came to Thessalonica; and did not Jason receive them? And the unbelieving Jews, which believed not, moved with envy, with certain lewd fellows, assaulted Jason's house; and they drew Jason, and certain brethren, unto the rulers, crying and saying, 'These are they which have subverted the state of the world.' And when the rulers had taken security of Jason, and of others, they let them go. Acts xvii. from verse 1 to 9.

And Paul disputed at Athens, in the synagogue of the Jews, and in the market place, daily; and he stood in the midst of Mars-hill: it was the highest court in Athens where Paul preached to them. Acts xix. from verse 22 to 33. And Paul came to a man's house, whose name was Justus, one that worshipped God, and Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house, and many of the Corinthians hearing, believed; and the apostle continued there a year and six months, preaching the word of God amongst them. Acts xviii.

And do you think that Paul had not Christian meetings at Crispus' and Justus' house? And the Jews made insurrection with one accord against Paul, and brought him before the judgment seat, and they brought him before Gallio, who was deputy of Achaia; and Gallio said to the Jews, 'If it were a matter of wrong or wicked lewdness, O ye Jews! reason would that I should bear with you; but if it be a question of words and names, and of your law, look you to it, for I will be no judge of such matters.' And he drove the Jews away from the judgment seat. Acts xviii. 14, 15, 16. Here you may see, that the heathen governor had more reason and moderation, (to the apostle Paul,) than the professing Jews. And Priscilla and Aquila took Apollo unto them, and expounded to him the way of God more perfectly; therefore, had not Priscilla and Aquila a meeting at their house? Acts xviii. 26.

And Demetrius, the silversmith, made a great uproar, and through him the city was filled with confusion, and said, 'This Paul hath persuaded and turned away much people, saying, That they are no gods

which are made with hands; and cried out, great was Diana.' And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, the town-clerk appeased the people, and said, 'Ye have brought hither these men, neither robbers of your churches, nor blasphemers of your goddess; wherefore if Demetrius and the craftsmen, which are with him, have any matter against any man, the law is open, and there are deputies, let them implead one another; for if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly;' and said, 'Ye ought to be quiet, and do nothing rashly.' And when he had thus spoken, he dismissed the people. Acts xix. 23 to 41. And here you may see the moderation of the town-clerk to the apostles; but Demetrius for love of gain, raised an uproar against Paul and his companions, which was appeased by the town-clerk, who showed more moderation and reason than the professing Jews and priests. And Paul disputed daily in the school of one Tyrannus. Acts xix. and this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. So here you may see Paul both preached and disputed in a school house.

And Paul and his company came to Troas, and upon the first day of the week, when the disciples came together, Paul continued his speech until midnight, and there were many lights in the upper chamber, where they were gathered together, and there sat a young man in a window, named Eutychus, being fallen into a deep sleep, as Paul was long preaching in an upper chamber, he sunk down with sleep, and fell from the third loft, and was taken up dead; but Paul went down and embraced him, and he was brought to life again, to their comfort. Acts xx. 6, 7, 8, 9, 10, 11. Here you may see Paul had a night-meeting in a chamber; and would not many professors, without possession, say, he was a house-meeter? And again, the apostle said to the christians at Ephesus, 'I have kept nothing back that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.' Acts xx. 20.

Here you may see the apostles taught the Ephesians, from house to house, as well as publicly. And the apostle and his company came to Tyre, and stayed there seven days, finding disciples there; and when they went away, their wives and children brought them out of the city, and Paul kneeled down on the sea-shore, and prayed; so they had a meeting on the sea-shore. Acts xxi. 3, 4, 5.

And Paul and his company came unto Cæsaria, and went to the house of Philip the evangelist; and the same man had four daughters, which did prophesy, and they tarried there many days, and the prophet named Agabus, came to them, and took Paul's girdle, and bound his

own hands and feet, and said, 'Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.' And much of it came to pass when Paul came to Jerusalem; for had not the chief captain and his soldiers rescued Paul, and sent him to Cæsaria, to Felix, the governor, the Jews and the priests would have destroyed him, as in Acts xxi. 22, 23.

Do you think that the apostle and his company had not a meeting in Philip the evangelist's house, with him and his four daughters, and Agabus and others? Acts xxi. 8, 9. And the city of Jerusalem was moved, and ran together, when Paul came into the temple, and they took Paul and drew him out of the temple, and as they went about to kill him, tidings came to the chief captain, 'that all Jerusalem was in an uproar,' who saved his life, who was more moderate than the professing Jews. And Paul stood upon the stairs of the castle, and preached to the Jews, that Jesus was Christ; as you may see, Acts xxi. xxii. chap.

And Ananias, the high priest, with the elders, informed Felix, the governor, against Paul, and said, 'We have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of Nazarites.' Acts xxiv. Here you may see true christianity, and preaching the gospel of Christ Jesus, is called a sect and sedition, by the professors of the scriptures without possession.

And when Paul was brought before Festus, he being willing to do the Jews a pleasure, said to Paul, 'Wilt thou go up to Jerusalem, there to be judged of these things before me,' (to wit, the things that the Jews accused him of,) then said Paul, 'I stand at Cæsar's judgment-seat, and where I ought to be judged. To the Jews I have done no wrong, thou knowest it very well.' Then Festus, when he had conferred with his council, said unto Paul, 'To Cæsar thou hast appealed, and unto Cæsar thou shalt go.' Acts xxv.

And Paul preached a brave sermon to king Agrippa, that Agrippa said unto Paul, 'Almost thou hast persuaded me to be a christian.' &c. Acts xxvi. And was not that in an house? And then they sent Paul away by shipping, towards Rome, and the ship touched at Sidon, and Julius, a centurian of Augustus's band, courteously entertained Paul, and gave him liberty to go unto his friends at Sidon, to refresh himself; and had not he a meeting there with his friends? And Paul admonished the people in the ship, and the centurian believed Paul more than the master of the ship, as in Acts xxvii. 22. And there was in the ship two hundred threescore and sixteen souls: and had not he a meeting in the ship there? And when they were cast upon Melita, the chief man of the Island, whose name was Publius, received them, and lodged them courteously three days; and when Paul came to Rome,

the centurian suffered Paul to dwell by himself with a soldier, that kept him; and Paul dwelt two whole years in his own hired house, and received all that came in unto him, 'preaching the kingdom of God, and teaching those things which concerned the Lord Jesus, with all confidence, no man forbidding him.' Acts xxviii. 16. 30, 31.

Here you may see Paul kept a christian meeting in his own hired house at Rome, and preached in it; so that they were more kind to him than the Jews, that haled him out of the temple, and would have killed him. Acts xxi. 30, 31. And the apostle saith, 'Greet Priscilla and Aquila, my helpers in Christ; likewise greet the church that is in their house.' Rom. xvi. 3, 4, 5. 1 Cor. xvi. 19. So here you may see the church was in Aquila's and Priscilla's house; their house was a meeting house for the true christians.

And the apostle in his epistle to the Colossians, saith, 'Salute the brethren which are in Laodicea and Nymphas, and the church which is in his house.' Col. iv. 15. Here you may see the church was in Nymphas's house; and they met in a house, and did not call the house a church. Paul's epistle 'To Philemon, and Apphia, and Archippus, &c. and to the church which is in thy house.' So here you may see the church of Christ was in Philemon's house. Phil. ver. 2.

And John writes to the seven churches in Asia, and he saith to every church, 'He that hath an ear, let him hear what the spirit saith to the churches.' So it is the spirit of God that speaks to the churches; and the churches are not the outward temple or steeple-house, but the people of God; and the people of God are the church, who are to hear what the spirit of God saith to them. So they that have a spiritual ear, are to hear what the spirit saith.

POSTSCRIPT.

After Christ was risen, he said unto Mary, 'Touch me not, for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.' And she came and told the disciples, that he had spoken these things unto her; and the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, came Jesus, and stood in the midst, and said, 'Peace be unto you.' John xx. 19. Mark xvi. 14. You may see Christ met with his disciples in the evening, on the first day of the week, who did rise on the same first day. So he had a meeting with the disciples in

a house the same first day he rose, and not in the Jews' temple or synagogues.

And the word of the Lord came to Jeremiah, saying, 'Go and cry in the ears of Jerusalem,' &c. Jer. i. 2. And the word of the Lord came again to Jeremiah, saying, 'Stand in the gate of the Lord's house, and proclaim, and say, hear the word of the Lord, ye that enter in at the gates to worship the Lord, amend your ways and doings, and I will cause you to dwell in this place.' Jer. vii. 1, 2, 3. Here you may see Jeremiah preached in the gate of the temple, which is called the Lord's house.

And the Lord said to Jeremiah, 'Go down to the house of the king of Judah, and speak there this word, &c. Hear the word of the Lord, O king of Judah, that sits upon the throne of David, thou, and thy servants, and thy people that enter in by these gates, thus saith the Lord, execute ye judgment and righteousness, and deliver the spoil out of the hand of the oppressor; do no wrong, do no violence to the stranger, the fatherless and the widow; neither shed innocent blood, &c.; but if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.' Jer. xxii. 1, 2, 3. 5. Here you may see Jeremiah went and preached at the king's house.

Thus saith the Lord to Jeremiah, 'Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them, diminish not a word.' Jer. xxvi. 2. Here you may see Jeremiah preached in the court of the Lord's house.

And the word of the Lord came to Jeremiah, saying, 'Go into the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers.' Jer. xxxv. 1, 2, to 19. And here you may see by the obedience of the Rechabites, Jeremiah condemns the disobedience of the Jews, and God blessed the Rechabites for their obedience. And here you may see Jeremiah preached to the household of the Rechabites in the chamber. So here is no strange thing to preach in houses, chambers, schools, highways, hedges, streets, mountains, ships, deserts and wildernesses, in gates, and in the temple-doors, the law and gospel, though they that did so were cast into prisons, as Jeremiah in the prison, and in the dungeon; and the apostles were cast into prison, and into the stocks, for preaching Christ Jesus, who preached him in such places, as before, and many for preaching Christ in such places, have been since cast into prisons and dungeons, by them that are called christians, who could not own their synagogue and temple-worship, but worship God in spirit and truth; which worship Christ set up above sixteen hundred years ago. G. F.

Kingston, the 23d of the 5th Month, 1684.

The state of the birth Temporal and Spiritual, and the duty and state of a Child, Youth, young Men, aged Men, and Fathers in the truth.

Also, showing that Children are the Heritage of the Lord, and that he hath a glory in them. By G. F.

THE state and duty of a child, youth, and young men, and the state of aged men and fathers, it is the Lord that doth bring to the birth. David saith, 'My substance was not hid from thee when I was made in secret, &c. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them; for thou possessed my reins when thou covered me in my mother's womb.' Here you may see God's infinite and all-seeing eye, work, and providence. The darkness nor secrets hide not from God, but the night shineth to him as the day, and the darkness and the light are alike to his all-seeing eye, who made both; and therefore all are to consider how God hath made them, and fashioned them. Psalm cxxxix.

And the Lord saith in Isa. lxvi. 'Shall I bring to the birth, and not cause to bring forth, saith the Lord? Shall I cause to bring forth, and shut the womb, saith my God?' So here you may see, it is the Lord that fashions in the womb, and brings it forth, both the natural birth and the spiritual birth, and opens the womb and shuts the womb, both the womb of the morning, and of eternity, and of the natural.

And the Lord said to Jeremiah, in the 1st chapter, 'Before I formed thee in the belly, I knew thee, and before thou camest out of the womb, I sanctified thee,' &c. And so here all may see, and consider, and know themselves to be the great work of God; that when God that forms and fashions you in the womb, and brings to birth, and hath brought you forth, that you may choose the good and forsake the evil; that you may remember and consider, that you are the work of the Lord, and remember your Creator, and who hath fashioned you and formed you in the womb, and hath brought you to a birth, and hath brought you forth to fear, and serve, and worship, and honour him that hath made thee, and brought thee forth. For as Solomon saith in Eccles. xii. 'Remember now thy Creator in the days of thy youth, whilst the evil days come not, or before the evil days do come.' Now this is the duty of all youth, let them be males or females, to remember their Creator, and let him not go out of their memory, so that they may be fitted to stand in the evil days when they come; for when they grow up to be young men, then the evil days will appear, in which they may be tempted to 'adultery, fornication, drunkenness, theft, murder, lying,

cozening, cheating, unrighteousness, ungodliness, lightness, wantonness, pleasures,' and other evils, by which they may forget their Creator by going into such evils, when they are tempted to such things. The evil days are come to try youth, for they that yield unto such evils before mentioned, forget their Creator, and forsake him; for Solomon saith, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Prov. xxii. 6. Here is the duty of parents, and the duty of children, which is to be practised and followed. Now here is the duty of youth, 'to remember his Creator in the days of his youth, before the evil days come.' But what must we do when we come to be young men? What is their means and duty? David declareth in Psalm cxix. 9. 'Wherewith shall a young man cleanse his ways? By taking heed thereto according to thy word, &c. Thy word I have hid in my heart, and do meditate on thy word, that I might not sin against thee.' So now, for all young men to take heed to the word of God in their hearts, and hide it in their hearts, and to meditate upon it; for the word is called a hammer, and a sword, and a fire, to hammer down, and cut down, and burn up that which would defile them in their ways, words, and hearts.

And the apostle saith, 'that the word of faith which he preached, was in their hearts and mouths, to obey it, and to do it.' Rom. x. And 'the ingrafted word was able to save their souls,' James saith. And Peter saith, 'that they were to feed upon the sincere milk of the word; but they which are hearers of the word, and not doers of the word, deceive their own souls.' And Christ said to his disciples, 'Now ye are clean through the word,' &c. So this word will keep the ways and the hearts of young men clean, the word of God, which is a sanctifying word, a reconciling word; and Christ told the Jews, his word had no place in them.

And again, he told the unclean Jews, 'Ye have not his word (to wit, the word of God) abiding in you.' So these Jews made a great profession of the scriptures, but had not the word of God abiding in them; John v. then they were not like to be made clean by it.

And Christ said, 'Sanctify them through thy word, thy word is truth.' (To wit, his disciples and believers.) And again Christ saith, 'I have given them thy word, and they have kept thy word,' (namely, his disciples,) to wit, the word of God. John xvii.

Now here you may see the disciples kept the word of God, which was the means to keep their hearts, ways, and words clean; but the Jews, priests, Scribes and Pharisees, that made a great outward profession of the scriptures, whose ways were unclean, and mouths full of foul unclean words against Christ, Christ told them, 'that the word of God did not abide in them.' And therefore, though they had the

scriptures, and made an outward profession of them, like the professors of our age, and others who go from the means, the word of God in their hearts, to keep their ways and lips clean, and to sanctify them; therefore they plead for a body of death to the grave, and a purgatory when they are dead, who live in a profession of the letter without the word.

And John saith, 'I have written unto you young men, because you are strong, and the word of God abideth in you; and you have overcome the wicked one,' viz. the devil, by the word of God, which was before the devil was. So here you may see, what is the means by which the young men's ways are cleansed and sanctified, and what makes them strong, and to overcome the wicked one—the word of God abiding in them. And therefore, every young man, and all young people are to love, and obey, and do the word of God, by which their ways, words, and hearts, and all may be kept clean; for the word of God is a hammer and a sword, to hammer down, and cut down the devil and his works, and a fire to burn them up. So it is the word of power, the word of wisdom, the word of reconciliation, and the word of patience, by which they overcome.

Now concerning aged men or fathers in the truth, John saith, 'I have written unto you, fathers, because you have known him that is from the beginning,' to wit, Christ Jesus. And John writes as a father himself, who saith, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.' 1 John i. 1, 2.

So here you may see, not only John in his epistle, but also John in his evangelists, declares Christ in the beginning, and saith, 'In the beginning was the word, and the word was with God, and God was the word; the same was in the beginning with God, and all things were made by him, and without him was not any thing made that was made; and the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' John i.

Now, here you may see how John writes as a father, that knew Christ as he was in the beginning; and he writes to the fathers that knew Christ as in the beginning. So the fathers knew him in the glory that he had with the Father before the world began; and that all things were made by Jesus Christ. So they knew him as he was God, the word. They knew Christ, as he was man: 'The word was made flesh, &c.' They knew Christ in the promises and in the prophecies; they knew him in the figures, types, and shadows made under the law.

They knew him, and of whom he was to be conceived, to wit, the virgin; they knew him in his birth, life, doctrine, preaching, miracles, sufferings, death, grave, resurrection, and ascension, into the glory with the Father, and at his right hand; yea, the glory which he had with the Father before the world began. So the fathers have known, [mark, have known,] Christ from the beginning. 1 John ii. 14.

So, here you may see the state of the birth temporal and spiritual, and the duty and state of youth, the duty and state of young men and young people, and the state of fathers in the truth.

G. F.

Kingston, the 10*th mo.* 1684.

David saith, 'Lo children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hands of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemy in the gate.' Psalm cxxvii.

'Blessed is every one that feareth the Lord; that walketh in his ways: for thou shalt eat the labour of thine hands. Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord; yea, thou shalt see thy children's children, and the Lord shall bless thee out of Sion.' Psalm cxxviii.

Now all you that do murmur against people that have many children, and do complain and say, 'that they do fill your towns, cities, and countries with children;' and many times you that do so complain have few or no children; and you are afraid that they should come to want, and that then you must be fain to relieve their necessities. And what then? What you do give to the poor, you lend to the Lord, and he will repay it to you again, if they cannot. And this wanting mind, is for want of faith in God, who gives the increase of all, and is rich unto all that call upon him. And the Lord would have you to take notice that children are the heritage of the Lord. And so, what you do give to the breeding, and nursing, and relieving of children, you do it to the heritage of the Lord; and the Lord hath many adopted sons, that he hath taken to be his, 'that have received the adoption of sons.' Gal. iv. And what if you that have no children should do so? It was but a cross to the grumbling or murmuring self, which many times have no children, and are discontent with the poor that have many; and do think much either to adopt them to yourselves, and are afraid that they

will be chargeable to you, namely, the children that are the heritage of the Lord; but the Lord that doth increase the children which are his heritage, he will take care for his heritage, whether that murmuring complaining mind against poor people of having so many children, you relieving them or no, he will take care for his heritage. Blessed be his name for ever. Amen.

'Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him. A Father of the fatherless, and a judge of the widows, is God in his holy habitation.' Psalm lxviii. 'The sayings of old, which we have heard, and known, and our fathers have told us, we will not hide them from their children; showing to the generations to come the praise of the Lord.' 'Psalm lxxviii. And David saith, 'Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord be upon us,' &c. Psalm xc. 16, 17.

See what heavenly love he had to children, God's heritage. So they are not of David's mind, who think that they shall be undone by maintaining of poor people's children, which children are God's heritage. And David saith, 'Ye are blessed of the Lord, which made heaven and earth; the heavens, even the heavens are the Lords, but the earth he hath given to the children of men.' Psalm cxv. 16. And the Lord saith to David, 'If thy children will keep my covenant and my testimony, that I shall teach them, their children also shall sit upon thy throne for evermore.' Psalm cxxxii. 12. 'Praise the Lord, O Jerusalem, praise thy God, O Sion; for he hath strengthened the bars of thy gates, he hath blessed thy children with thee.' These are they that keep in the covenant, and the testimony that God doth give them, that have his blessings.

And you may see the tenderness of Joseph to his father, and to his children, and to his children's children, in the days of the famine, when they were in Egypt. Gen. xlv. Here he was tender of children, which are the heritage of the Lord. And the Lord said, 'Thrice in the year shall all your men children appear before the Lord God of Israel.' Exod. xxxiv. 23. Here you may see the care the Lord takes, that children, which are his heritage, should be acquainted with him, which ought to be the duty of all parents. And the Lord said, 'Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; especially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, (viz. Moses,) gather me the people, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.'

Here you may see the care of the Lord, to his people, and how they are commanded to teach their children; yea, their sons' sons; that the children that are God's heritage might be instructed by their parents in the things of God. Deut. iv. 10.

And in the Old Testament the Lord God said, 'Thou shalt do no manner of work on the sabbath day, thou nor thy son, nor thy daughter, nor thy man servant, nor the stranger which is within thy gate.' They were all to rest on the sabbath day, in the old covenant; so are all the believers, whether they be masters, or mistresses, sons, daughters, or strangers, to rest in Christ in the new covenant; for he that believeth is entered into Christ the rest, and ceaseth from his own works, as God did from his. 'Know therefore this day, and consider in thine heart,' mark, in thine heart, 'that the Lord he is God in heaven above, and upon the earth beneath; there is none else. 'So with the spirit of God ye may know him in heaven, and know him in earth. And 'thou shalt keep therefore his statutes and his commandments, which I command you this day, that it may go well with thee, and thy children after thee, that thou mayst prolong thy days upon the earth.' Here again you may see what care the Lord takes for his people and his children. Deut. xxxix. 40.

And you may see in Nehemiah v. 5. how they complained of them and their children; their sons and daughters were brought into bondage 'because of going astray from the Lord's commandments.' And in Nehemiah ix. 'how they had rebelled against the good spirit of the Lord, that he gave them to instruct them.' And is not this the cause now that christians are in confusion; for rebelling against God's good spirit, though they may make an outward profession of the new testament, as the Jews did of the old?

Thus saith the Lord in Isa. xlix. 'Behold! I lift up my hand to the Gentiles, and set up my standard to the people;' and is not this standard Christ? 'And they shall bring their sons in their arms, and thy daughters shall be carried upon their shoulders.' And where do they carry their children, and their sons and daughters? Is it not to Christ, who teacheth them and blesseth them? The Lord saith, 'I will make all my mountains a highway, and my highway shall be exalted.' And is not God and Christ's highway his light? That is the path of the just, and highway to the perfect day. 'And kings shall be nursing fathers, and queens nursing mothers,' &c. And that will be a happy day when they come to nurse Christ's chickens, doves, lambs, babes, and little children; then persecution will cease for not taking oaths and swearing, and for not paying tithes, and for not going to the worship at 'temples made with hands;' and then Christ's doctrine will be obeyed; who *saith*, 'Swear not at all, but let your yea be yea, and your nay, nay,'

&c. And then every one that hath received freely from Christ, will 'give it freely,' as he commands; then every one will know their 'Bodies are the temples of the living God;' and then every one will 'walk in the light,' God's highway, which shall be exalted; and in it they 'have fellowship one with another, and the blood of Christ, the son of God cleanseth you from all sin.'

And Isaiah liv. 'All thy children shall be taught of the Lord; and great shall be the peace of thy children' that are taught of the Lord. 'In righteousness shall they be established,' that are taught of the Lord. 'Thou shalt be far from oppression, thou shalt not fear; and from terror, for it shall not come nigh thee' that art taught of the Lord. 'Behold, they shall gather, but not by me;' so then it is by the wicked spirit; 'whosoever shall gather together against thee, shall fall for thy sake,' 'that art taught of the Lord.' No weapon that is formed against thee shall prosper; and every tongue that shall rise up against thee in judgment, thou shalt condemn, &c. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' And in 1 Kings ii. 4. David saith, 'That the Lord may confirm his word, which he spake concerning me, saying, if thy children take heed to their way, to walk before me in truth, with all their hearts, and with all their souls, there shall not fail thee, said he, a man to sit on the throne of Israel. See that thy children take heed to their way, and walk before me, as thou hast walked before me:' to wit, David.

Now here, you may see, that not walking in the truth before the Lord with all their souls and their hearts, made such confusion among the Jews, and likewise makes, or hath made such confusion among the christians: for not walking before God in the truth, kept them off the throne of Israel. And therefore children are to succeed their fathers' path in the truth, if they will be accepted and exalted by the Lord, and if they do enjoy the comfort of the Lord, as their fathers did, with the promise, as in 1 Kings ii. 4. and viii. 25.

And Micah ii. he declareth against their oppression, and reproves the Jews for their injustice and idolatry, and saith, 'The women of my people have you cast out from their houses, from the children have ye taken away my glory;' to wit, the Lord's; for children are the Lord's heritage, and he hath a glory in them.

And Joel declareth sundry judgments of God, and exhorts the Jews to observe them, and bids the old men 'tell their children of it, and let your children tell their children, and let their children tell another generation.' See what care was here, and watches set up, that children's children might escape the judgments of God, by their walking in the truth, and keeping to the Lord with all their hearts. And children which were the Lord's heritage, were to warn and tell one another to

walk in the fear and way of the Lord, with their whole hearts, that he might have his glory in them, and their children which are his heritage.

And you may see in Luke xix. 43, 44. the judgments that Christ pronounceth upon the Jews and their children, that disobeyed God, and did not believe in him. And Christ saith, 'While ye have the light, believe in the light, that you may become children of the light.' Here Christ encourages his believers with a new name, that believe in the light, to wit, 'Children of the light.' John xii. 36. And Paul saith to the believers in the light, 'Ye were sometimes darkness, (that was, when they did not believe in the light,) but now are ye light in the Lord; walk as children of the light.' Ephes. v. 8. 'Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness.' 1 Thess. v. 5. These are the believers in the light, as Christ commands.

And John saith, 'My little children (1 John ii. 2.) these things I write unto you that you sin not, &c. and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, &c. [But they must take heed of sinning wilfully.] I write to you little children, because your sins are forgiven you, for his name sake.' Here is a comfort to Christ's little children. Again, John saith to little children, 'It is the last time, and as ye have heard that antichrist should come, even now are many antichrists, whereby we know that it is the last time; they went out from us, (to wit, the antichrist,) but they were not of us, (to wit, the elect members of the church of Christ,) for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be made manifest that they were not all of us. And these things I have written unto you concerning them that seduce you: but the anointing, which ye have received of him, abideth in you, and you need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him. And now, little children, abide in him, (to wit, Christ.) Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you, he that doth righteousness, is righteous, even as he is righteous; he that committeth sin is of the devil; for the devil sinned from the beginning. For this purpose the son of God was made manifest, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin, for his seed remains in him, and he cannot sin because he is born of God. In this the children of God are manifest from the children of the devil,' which is a clear manifestation and distinction.

Again, John saith, 'My little children, let us not love in word, neither in tongue, but in deed and in truth. Hereby we know that we are of

the truth, and shall assure our hearts before him.' This is a good trial, little children. 1 John iii. 'Ye are of God, little children, and ye have overcome them, (to wit, antichrist, and the world and its god,) because greater is he that is in you, than he that is in the world; (a good reason to little children, the greater to overcome the lesser;) and every one that loveth him, (to wit, God that begot him,) loveth him also that is begotten of him; by this we know we love the children of God, when we love God, and keep his commandments.' This is a good trial, and a manifestation. 1 John v. 1.

And Paul saith to the Galations, in chap. iv. 'My little children, of whom I travail in birth again, until Christ be formed in you.' This is a good travail, which should be every true christian's, and not to travail to persecute Christ, where he is formed within his people; for that is a bad travail. And John writes to the elect lady and her children, whom he loved in the truth, &c. and said, 'I rejoiced greatly that I found thy children walking in the truth,' &c. This is cause of great joy to see God's children walk in the truth. Again, he writes; 'Gaius whom I love in the truth, (said he,) I have no greater joy than to hear that thy children walk in the truth. 3 Epist. of John. Now this is a concern for all true christians, that they and their children walk in the truth, that they may have joy and comfort of them in the Lord and his truth, in this world and in the world to come. 'And every one that names the name of Jesus, let them depart from iniquity,' and not in iniquity, and to see that their children do depart from iniquity; for David saith, 'The Lord hates all workers of iniquity,' and saith, 'Depart from me, all ye workers of iniquity.' And therefore train up all your children in the nurture and fear of the Lord, that both you and they may all serve God in his spirit, in your creation and generation; for children are the heritage of the Lord, and ought to be trained up in his fear, and serve and worship him in his spirit and truth; for it is the Lord that gives the increase of them all. It is he that brings to the birth, and gives power to bring forth, whether it be natural or spiritual, and the life, and breath, and the souls of all are in his hand and power.

'I was by him, as one brought up with him. I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth; and my delights are with the sons of men. Now therefore hearken unto me, O ye children! for blessed are they which keep my ways. Hear instruction, be wise, and refuse it not.' Prov. viii. Here you may see the eternity of wisdom, which is to be desired, for the blessing it brings.

The apostle Paul tells the Corinthians, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ' 2 Cor. xi. 2.

Trying of Spirits in our age now, as in the Apostles' days, by the Spirit of Christ the Anointing within.

Showing also, that the Church of Christ hath authority and power from Christ, their head, to admonish, judge, reprove, and rebuke, such as make a profession of the truth, but do not walk and live in the truth. By G. F.

Dear friends, and brethren in the Lord Jesus Christ, who is your heavenly rock and foundation, and your holy sanctuary, your place of safety, who destroys the destroyer, and is our saviour, the chief bishop of your souls, to oversee you; and your great prophet that God hath 'raised up for you to hear in all things,' and the chief shepherd who hath 'laid down his life for his sheep;' who feeds his sheep with his heavenly food, and clothes them with his heavenly clothing, 'whom he hath bought with a price,' his blood; and that they might know his voice and follow him, 'who is from above,' and not of this world; whose voice is distinct from all the voices of this world, that are below; 'who gave himself a ransom for all, to be testified in due time;' who is the mediator between God and you; in whose name you have all salvation; in whose name, power, and authority, we meet that are his followers; and he is before all things, and by him all things subsist; who hath delivered us from the power of darkness. And God hath translated us into the kingdom of his dear son, and therefore 'whatsoever ye do in word or deed, do all in the name of Jesus Christ, giving thanks to God and the Father by him.'

For, friends, ye know the light God hath commanded to shine out of darkness, and hath shined in your hearts to give you the light of the knowledge of the glory of God in the face of Christ Jesus, which light is the life in him. Now, you have this 'heavenly treasure in your earthen vessels, which is of God, and have received 'the grace of God which brought your salvation,' and by which you are saved, and your hearts established in the election and covenant of grace.

Now they that hate the light of Christ, and walk despitefully against the spirit of grace, such are of the birth of the flesh, which do persecute them which are born of the spirit. But as the apostle said, 'All that will live godly in Christ Jesus, shall suffer persecution;' but the Lord's portion is his people, and Jacob, the second birth, the election, who is the supplanter of profane Esau, he is the Lot of God's inheritance, to wit, Jacob. The Lord led him about and instructed him, and kept him as the apple of his eye; so tender is the Lord of his elect people. And again, the Lord saith, 'He that touches you, (to wit,) his elect or chosen people, touches the apple of God's eye.' So you

know the apple of the eye is a tender place. So the Lord hath a sense of all his suffering people, and is nigh unto them, and feels all their sufferings.

And now, friends, the apostle John writes a General Epistle to the church of Christ, as I do to you the church of Christ. Now, 'ye have an unction from the Holy One, and by it ye know all things;' and now, this unction or anointing within, which ye have received from the Holy One, which 'abides in you, ye need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it hath taught you, and does teach you, ye shall abide or continue in the son and in the Father, in whom ye have eternal life, according to his promises.' Now, all, since the apostles' days, that are gone from this anointing, and unction, and teaching within, that comes from the Holy One, such are gone and wandered from the Father and the son, and seduced from the anointing and teaching within, by which they should have continued in the son and the Father. But, my friends and brethren in Christ Jesus, that have the anointing and unction within you, which ye have received from the Holy One, and by it you continue in the son and Father; by this unction and anointing within you, the church of Christ knows all things, as the church of Christ did by the same unction in the apostles' days; and therefore, the apostles bid the church of Christ, by this unction, 'Try the spirits,' and bid them 'believe not every spirit, but try the spirits whether they be of God;' and they know the spirit of God from the spirit of error. So there you may see, with this unction they could try spirits, and knew the spirit of truth from the spirit of error. He doth not bid the church try their words only, but 'try their spirits, whether they were of God,' yea or nay; for many had good words and fair speeches, and deceived the hearts of the simple. And were not these a kind of Christians that served not the Lord Jesus Christ? &c. which the apostles warned the Romans of, in Rom. xvi. and such that had gotten the 'the form of godliness, and denied the power thereof, that were heady, high minded, without natural affections, truce breakers, &c. false accusers, incontinent, fierce, despisers of them that were good, that were compared to Jannes and Jambres, that withstood Moses. 'So do these also resist the truth, men of corrupt minds, reprobates concerning the faith,' &c. And did not these go under the name of Christians and leaders, 'which had the form of godliness, but denied the power thereof,' which the church were to turn away from, and not to follow? And is there not of this sort now, that trouble the church of Christ, as they did in the apostles' days?

And therefore, as the apostle saith, 'Try their spirits whether they are of God or no.' The apostle did not say to the church of Christ,

Try them, whether they had the good words, and fair speeches, and the form of godliness, but 'try their spirits,' whether they be of God, yea or nay; and so, if they have not the power of godliness, they are to be turned away from. And therefore, with the anointing within, by which you may know all things, with it 'Try their spirits,' whether they be of God or no, and try whether they have the power of godliness; yea, such as have the fair speeches and good words, and the form of godliness, try their spirits whether they be of God, and whether they have the power of godliness; and if not, they are to be turned away from.

And the apostle exhorts Timothy 'to avoid profane and vain babblings and oppositions of science, falsely so called, which some professing, have erred concerning the faith;' therefore the church is to avoid such things now, as then, lest they err concerning the true faith of Christ. And 1 Tim. vi. 20, 21. Phygellus, and Harmogenes, and Hymeneus, and Philetus, do not you think that these had gone under the name of christians in the apostles' days, though 'their words will eat as doth a canker, them that do receive them;' and such troubled the church of Christ then, and the same spirit now, which is to be tried and turned away from, and not only so, but to 'shun profane and vain babblings, for they will increase unto more ungodliness,' therefore that is to be kept out of the church.

And the apostle exhorts Timothy to charge them, (to wit, the church,) before the Lord, that 'they strive not about words to no profit:' and therefore that strife which is to no profit, and to the subverting of the hearers, the charge now is for the church of Christ to shun such things, and if any man teach otherwise, and consent not to wholesome words, and the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, or a fool, and knowing nothing, but doting about questions and strife of words, whereof comes envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that 'gain is godliness, from such withdraw thyself.' So must all the members of Christ's church now in our age withdraw themselves from such that are destitute concerning the truth, though such may go in the name of christians, as such might do in the apostles' days, and troubled the church of Christ then, as they do now. But 'believe not every spirit, but try their spirits,' whether they have the power of godliness, yea or nay.

Now the spirit speaks expressly, 'that some should depart from the faith,' (then they had it once,) and that they would give heed to seducing spirits, and 'doctrine of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received *with thanks*giving, &c. for every creature of God is good, (mark, good,)

and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer.'

For all things were made and created by the word, and all things upheld by the word, &c. And by the word of God, man and woman is sanctified, and it sanctifies things to them.

And do ye not think that these that had departed from the faith, and given heed to the doctrines of devils, forbidding marriages, and to abstain from meats, &c. went not under the name of christians, as too many such do now? And therefore the apostle saith, 'Try their spirits, whether they be of God or no, and whether they be in the power of godliness, and in the faith of God's elect.'

And the church of Christ now, as in the apostles' days, is to 'shun profane and old wives' fables, and to exercise themselves in godliness; for bodily exercise profits little,' or for a little time; 'but godliness is profitable unto all men, having the promise of this life that now is, and of that life which is to come.' So all that have a care of the church of Christ, will mind those things which are for the comfort and edifying of it.

And the apostle, his charge was to some, 'not to give heed to endless genealogies, which ministered questions, rather than to godly edifying, which is in faith,' from which some have turned aside unto vain janglings. 'And therefore foolish and unlearned questions avoid, knowing that they do gender unto strife. These things the church of Christ were to shun then, and now, and follow godly edifying in the faith; for did not they go under the name of christians that turned aside unto vain jangling, and such that desired to be teachers of the law, understanding neither what they say, nor whereof they affirm? And, therefore, as the apostle said, 'Try their spirits whether they be of God, and whether they be in the power of godliness;' for that spirit that doth not understand what it saith of the law, cannot understand what it saith of the gospel: so is not fit to be a teacher of either.

And the apostle exhorted Timothy, (2 Tim. iv. 3.) 'to preach the word in season and out of season, reprove, and rebuke, and exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.'

Now were not these itching ears, and their teachers, that should turn from the truth to fables, a kind of christians, who could not endure sound doctrine, therefore their spirits are to be tried whether they be in the truth and sound doctrine; for the itching ears that will have teachers after their lusts, the spirit that hath tried them saith, they are turned from the truth to fables.

And Simon Magus, and Demas, that forsook Paul, and 'loved this present world,' and Alexander, had not they gone under the name of christians? But the spirit that tried them, saw Demas turned a worldling, and Simon Magus turned to his old wickedness again; and the apostle exhorts Timothy to beware of Alexander the coppersmith, 'which had done him much evil,' for he had greatly withstood the apostle's words.

So here you may see the apostle, which was a watchman, and tried their spirits, such as he had tried not to be of God, nor in the truth, nor in the faith, nor in the power of godliness, he exhorted the church of Christ, and the ministers, to beware, and to shun, and to turn away from such.

And the apostle exhorts Titus, 'to hold fast the faithful word as he had been taught, that he might be able, by sound doctrine, both to exhort and convince the gainsayers;' for, saith he, 'There are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake; they professing that they know God, but in works deny him; being abominable and disobedient, and to every good work reprobate: wherefore,' saith the apostle to Titus, 'reprove them sharply, that they may be sound in the faith.'

Now did not these vain unruly talkers, whose mouths were to be stopped, which denied God in their works, and to every good work reprobates, did not these go under the name of christians? And are there not too many such in our days; unruly vain talkers, that deny God in their works, and are reprobates to every good work? For there are too many such unruly talkers and professors of God and Christ in words, but in their works deny him, and are reprobate to every good work. Such are against the practice of truth and religion, both in themselves and others, and therefore all such spirits are tried with the anointing within, not to be of God, neither now, nor in the apostles' days, nor in the power of godliness, therefore are to be turned away from; and all such that give heed to Jewish fables, and commandments of men, that turn from the truth. This the apostle exhorted Titus not to give heed to, but to 'avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.'

And therefore whatsoever is unprofitable and vain, the church of Christ is to be turned away from now as in the apostles' day, for it is out of the power of godliness; and therefore try their spirits whether they be of God or no.

And the apostle saith, 'Rebuke not an elder, but entreat him as a father; and the younger men as brethren, and the elder women as

mothers; the younger women as sisters, with all purity. Against an elder receive not an accusation, but before two or three witnesses; but a man that is an heretic, after the first and second admonition, reject, knowing that he that is such is subverted and sinneth, being condemned of himself.' Therefore, I say, try such spirits with the anointing within, whether they be of God or no; for a man errs from the spirit of God before he be a heretic; for you read that the Jews had the scriptures, and many that are called christians have got the scriptures, the form of godliness; but the prophets told the Jews, 'that they rebelled against the spirit of God, and resisted the holy ghost;' and so they tried their spirits, and found them not to be of God. So must they that go under the name of christians, (that have the form of godliness, but deny the power thereof,) be tried now with the holy ghost that giveth forth the scriptures, whether they be in it or no.

And Christ speaks of the false prophets and antichrists to his disciples, Matt. vii. how that they should 'come in the sheep's clothing, but inwardly they should be ravening wolves, and by their fruits they should know them;' but were not these like sheep, and christians, when they had gotten the sheep's clothing on, the form of godliness, but were inwardly ravened from the spirit and power of God? so their fruits were thorns and thistles. So try their spirit, and what fruit they bear, whether they be of God, yea or nay; for such inwardly ravening wolves are destroyers of the sheep of Christ, and cannot bring forth good fruit, nor abide the practice of truth and pure religion; and therefore Christ bid them beware of them, and not follow them; and John bids the church believe not every spirit, but try their spirits, whether they be of God or no.

And as Christ said, Matt vii. 22. 'Many should call him Lord, Lord, or Master, and shall say, we have prophesied in thy name, and cast out devils in thy name,' &c.

Now, did not these go under the name of christians, and were great preachers, that could preach in the name of Jesus, and do such miracles? but Christ saith, he will profess he never knew them, and saith, 'Depart from me, ye workers of iniquity.' And Christ saith, 'It is not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of his father which is in heaven.'

And so you may see here, it is not every one that saith, Lord, Lord, nor them that preach in the name of Jesus, and have the form of godliness, and not in the power of God, that Christ receives, and that entered into his kingdom; but such as depart from iniquity, and do the will of God, that are received by Christ, and that enter the kingdom of God; for the apostle himself saith, 'I keep under my body, and bring it into

subjection, lest that by any means when I have preached to others, I myself should be a cast-away.' Here the apostle had not only a care of others, but of himself, that he might be preserved in Christ Jesus.

And there were certain vagabond Jews, exorcists, took upon them to call over them that had evil spirits in the name of the Lord Jesus, saying, 'We adjure you by Jesus, whom Paul preaches.' And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so, and the evil spirit answered and said, 'Jesus I know, and Paul I know, but who are ye?' And so the evil spirits came over them, and prevailed over them, and against them, that they fled away naked, &c. So you may see here, it is not them that take upon themselves to use the name of Jesus, and the name of Paul, that gives dominion over the evil spirits, but they that are in the spirit and power of Jesus, that Paul was in; this is it that arms them and clothes them.

And all such as preached up outward circumcision, or else they could not be saved; and also such as observe days, months, times and years, and thought to be justified by the law, and not by the faith of Christ; did not these go under the name of christians, whom the apostle said, 'he was afraid lest he had bestowed upon them labour in vain;' and of whom he said, 'I travail in birth again, until Christ be formed in you, and if Christ be not in you, you are reprobates?' And they that sought to be outwardly circumcised, Christ profited them nothing, &c. 'For in Christ neither circumcision, nor uncircumcision availeth any thing, but a new creature,' and therefore the churches were not to trouble themselves with that which did not avail any thing, but mind the new creature in Christ, &c.

And those false brethren that came privily to spy out the liberty which the apostles and the true christians had in Christ Jesus, that they might bring them into bondage, 'To whom (saith the apostle) we give place by subjection, no not for an hour, that the truth of the gospel might continue with you,' to wit, the church. Gal. ii 6. And the apostle saith, but some of these seemed to be somewhat in conference, but, 'they added nothing to me, and whatsoever they were, it makes no matter to me, for God accepteth no man's person.'

Now, here you may see the apostle makes use of his authority in the power and spirit of Christ Jesus, over such false brethren that came to spy out their liberty in Christ, and bring them into bondage, and though 'they seemed somewhat in conference,' the apostle did not matter it, 'for he knew God respected no man's person,' to whom he would not bestow an hour's time withal, that the truth of the gospel might continue with the church. But did not these go under the name of christians? Did not the apostle here try their spirits, whether they were

of God or no? And though they did seem somewhat in conference, it added nothing, and such the church is to reject now, which brings into bondage.

And the apostle saith to the church of the Colossians, Col. ii. 18, 19, 20, 21, 22, 23, 'Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.' Here the apostle, who could try their spirits, would have others to try their spirits, and had a care of the church, and would not have them beguiled by intruders in the things they had not seen, who were vainly puffed up with a fleshly mind, which held not Christ the head, &c. These were gone from the light and spirit of God, by which they might have seen the things of God; so they were not likely to worship God in spirit and truth; and therefore the church is to beware of such beguilers now, as in the apostles' days, and to try their spirits, whether they be of God or no. And they that be dead, and risen with Christ, which are the church of Christ, they are not to be subject to the rudiments, or elements, or ordinances of this world; for they are not to touch, taste, nor handle the doctrines or commandments of men, which are all to perish with the using, that are not after Christ, nor from him, though they may have a show in will-worship and humility, if they do neglect the body of Christ the church, and not hold him the head: and all that spirit works, is but to satisfy the flesh, which brings no honour to God.

And therefore the church of Christ is to try the spirits of such now, as in the apostles' days, lest they should be beguiled of their reward.

And again the apostle saith, 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and after the rudiments, or elements of this world, and not after Christ.' Here again you may see the apostle had a care of the church, that they should try their spirits, not to follow that which is not after Christ; and therefore the church is to beware of such things and spirits, lest they be spoiled.

And again the apostle warns the church, 'lest any man shall beguile them with enticing words. And again he saith, 'Beware of dogs, beware of evil workers, beware of the concision;' that is, false apostles

which gloried in circumcision, and the apostle calls them concision, which is a cutting off and tearing asunder of the truth. See the margin in Phil. iii. 2.

So the apostle would have the church to try such spirits then, which the church ought to do now by the spirit of God, and anointing within; and that they may not be beguiled with men's enticing words, and they may beware of dogs, and evil doers, and evil workers, &c. though they may come in sheep's clothing, fair speeches, and good words, and a 'form of godliness, but denying the power of it;' from such the church is to turn away; for the prophet saith, 'As to the wicked, what have they to do to take God's words in their mouth, and hate to be reformed?' And Christ saith to such preachers, that are workers of iniquity, 'Depart from me, I know you not;' and the apostle saith, 2 Tim. ii. 19. 'Every one that nameth the name of Jesus, let them depart from iniquity;' and so saith the church of Christ, and all his faithful ministers now.

And the apostle saith to the church, Acts xx. 29. 'I know this, that after my departing shall grievous wolves enter in amongst you, not sparing the flock;' also 'of your own selves shall men arise, speaking perverse things, to draw away disciples after them;' therefore watch and remember, that for the space of three years, I ceased not to warn every one night and day with tears, and said, 'Take heed therefore unto yourselves, and to the flock over which the holy ghost hath made you overseers, to feed the church of God which he hath purchased with his blood;' here you may see the apostles care of the church of Christ, and with what they were to watch and oversee the flock of Christ, and to feed his church withal, to wit, the holy ghost; in which holy ghost is the church of Christ's communion, by which they should try their spirits that were amongst them; and were not these men that should arise among themselves, and speak perverse things, and should draw away disciples after them, a kind of christians? And would they not draw into a kind of separation from the church? And did not the apostle say, that 'They should have grievous wolves that would not spare the flock, which should enter amongst them? And had not they the sheep's clothing? And is not the church of Christ to beware of all such now, as were in the apostles' days, and to watch against them with the same holy ghost, and not to believe every spirit, but try them whether they are of God.

And the apostle said to the church, what saith the scripture,[1] 'Cast out the bond woman and her son, the son of the bond woman shall not be heir with the son of the free woman, for the son of the bond woman was born after the flesh, and will persecute the free woman's children

[1] Gal. iv. 30.

born after the spirit; for the free woman's children which are the church of Christ, Jerusalem, which is above, is their mother.'

And again, the apostle exhorts the church of Christ, and bid them[1] 'take heed lest there be any fornicators or profane person, as Esau, who for a morsel of bread sold his birth right; for ye know that afterwards when he would have inherited the blessing he was rejected. He found no place of repentance, though he sought it with tears; and the apostle said to the church of Christ,[2] 'This is the message that ye have heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother, and wherefore slew he him, because his works were evil, and his brother's righteous.'

And the church now must take heed of this nature of Ishmael, Esau and Cain, though Cain did offer sacrifice, so he was a kind of a priest, but a persecutor and a slayer of the righteous; and Ishmael was circumcised outwardly, and was in an outward fellowship, yet he was wild, and a mocker, and a persecutor of the heir of the promise.

And Esau he was also circumcised, who despised his birth right for a mess of pottage and a morsel of bread, who said in his heart he would kill Jacob, the second birth whom God loved; but Esau and Ishmael were not circumcised with the spirit; and therefore the church of Christ now is not to believe every spirit, but try their spirits whether they are of God, or of Cain, Esau and Ishmael, and if so, to beware of them.

And John, in his epistle to the church, said, 2 John i. 7. 'Many deceivers were entered into the world, &c. look to yourselves, &c. whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; and he that abideth in the doctrine of Christ, he hath both the father and the son. If there come any unto you, and bring not this doctrine, [mark, not this doctrine of the apostles,] receive him not into your houses, neither bid him God speed; for he that bids him God speed, is partaker of his evil deeds.'

Now here the apostle, with the spirit of Christ, warned the church of Christ in his day, of such before mentioned; and the church of Christ now are to look to themselves, and beware of such now that walk not in the commandments of Christ, and abide not in the doctrine of Christ; such are transgressors, and abide not in the Father and the son, though they may profess them both in words. And the church of Christ had and hath authority in the power and spirit of Christ not to receive such into their houses, nor bid them God speed, &c. therefore try their spirits whether they be of God, and lay hands on no man suddenly.

[1] Heb. xii. 16. [2] 1 John iii. 12.

And the apostle saith, 3 John i. 9. 'I wrote unto the church: but Diotrephes, who loves to have the pre-eminence among them, receiveth us not; wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words. And not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.' Now here you may see the apostle's care of the church in his day then, which ought to be so now, against such prating Diotrepheses with their malicious words, which love to have the pre-eminence. And did not this Diotrephes go under the name of a christian? But John had the power and spirit of Christ to deal with him, and to remember his deeds, and to judge them. And so hath the church of Christ now, with the power and spirit of Christ, to judge and try such spirits, whether they be of God or no.

And likewise the apostle James[1] in his General Epistle, he taught the church to try the pure religion from the false, from such as seemed 'to be religious, and bridled not their own tongues, that deceived their own hearts' in their vain religion.

And likewise, the apostle brought the church to see 'who were the doers of the word, not only hearers;' for they that were 'only hearers and not doers, deceived their own selves.'

And also the apostle exhorted the church to try their faith and belief, for many would say they had faith, and believed. Then you would say these were called christians; but the apostle saith, 'If a brother or sister be naked, and be destitute of daily food, and if you say to them, depart in peace, be ye warmed and filled, and you give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone.' And therefore the true and living faith is to be showed forth by its good works, which will feed the hungry, and clothe the naked, and relieve the widow and fatherless; and so to practice religion and faith, which is the victory, and gives the victory over the devil and his bad works, in which faith they do please God.

And so here you may see the practices of the church of Christ in the apostles' days, and now; and who are the hearers of the word, and not the doers of the word, and who are in the pure undefiled religion, &c. which is to visit the fatherless and the widow, &c. and who seem to be religious in a vain religion, and who are in the true living faith, and who are in the dead faith, and who are in the pure peaceable wisdom that is from above, and its fruits, and who are in the wisdom that is earthly and devilish below, and whose dead faith brings them to respect a person, because of his gold ring and gay apparel, and despise

[1] 1 James xxvi.

the poor; such, their spirits are to be tried with the spirit of God, and anointing within, in the church of Christ now, as in the apostles' days.

And Peter, in his General Epistle to the church, tells them, 'that there shall be false teachers amongst them, who privily should bring in damnable heresy, even denying the Lord that bought them, and should bring upon themselves swift destruction. And many shall follow their pernicious and lascivious ways, by reason of whom, the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. And there shall be false teachers amongst them; whose judgment, &c. lingered not, and their damnation slumbered not.'[1]

And the apostle shows the church the state and example of the fallen angels, and old world, and the cities of Sodom and Gomorrah, of their destruction, and how God saved Noah the preacher of righteousness, and delivered just Lot, who was vexed with the filthy conversation of the Sodomites. But these, to wit, the false teachers that should come amongst the christians, which the apostle speaks of, which are 'as natural brute beasts, &c. that speak evil of the things they understand not; sporting themselves with their own deceivings, as they feast with you, (to wit, the christians,) beguiling unstable souls, &c. which have forsaken the right way, (to wit, Christ,) and following the way of Balaam, (that is, in the error from the spirit of God,) these are the wells without water, carried about with a tempest, (mark, with a tempest,) and speak great swelling words of vanity, to allure them that escaped from them, &c. while they promise them liberty; yet, themselves are servants of corruptions, for of whom a man is overcome, of the same he is brought into bondage. For if after they have escaped the common pollutions of the world, through the knowledge of Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened, &c. the dog is turned to his own vomit again, and the sow that was washed, to the wallowing in the mire.'[2]

Now here you may see what care Peter had, in his General Epistle, of the church of Christ; the same care in the same power and spirit ought to be now. And do you think that these false teachers had not, or did not go under the name of christians, which were amongst the christians then, and should make merchandise of them, and feasted with them, which had forsaken the right way; but they could speak high

[1] 2 Pet. ii. 1, 2. [2] Ibid. 22.

swelling words of vanity, to allure, and promise them liberty, to bring into bondage, and it had been better for them 'not to have known the way of righteousness, (which it seems they had,) than after they had known it, to turn from it and the holy commandment;' who had been washed, and to turn again into the mire; and therefore the apostle very well might say, 'Believe not every spirit, but try the spirits, with the spirit of God, and the anointing within.'

So the church of Christ is now to try such spirits, and to blow the trumpet in heavenly Sion against such spirits, when they do rise; and so you may see what kind of spirits these were, that promised liberty, or what liberty it was which brings into bondage, and into the mire, and to forsake the right way of Christ, in whom true liberty is; and in him they are free, and yet, as not using their liberty for a cloak of maliciousness, as too many do, and have done, but using their liberty as the servants of God, in righteousness and holiness; and this is the true church's liberty in Christ Jesus.

And Jude in his General Epistle to the church, see what care he hath of the church of Christ, and exhorts them to contend for the faith; for he saith, 'there were certain men crept in unawares,' &c. yea, 'ungodly men, that turned the grace of God into lasciviousness,' &c. and therefore they put the church in remembrance, though they knew it, how that the 'Lord having saved the people out of Egypt, and after destroyed them that believed not, but murmured, and rebelled against him; and how that the angels, which kept not their first state, but left their habitation, God hath reserved to everlasting chains of darkness, &c. and how God overthrew Sodom and Gomorrah, for their wickedness; and are set forth for an example, suffering the vengeance of eternal fire.' Now these examples, and the unbelief of them that perished in Egypt, and the destruction of the old world, and Sodom, and the angels not keeping their first state or habitation, the apostles put the church in remembrance of, that they should be steadfast in the holy faith, and contend for it, and build one another up in it.

And the apostle saith, likewise these filthy dreamers, that had crept in at unawares, ungodly men, which turn the grace of God into lasciviousness, which defile the flesh, and despise dominion, and speak evil of dignities. Now the dominion and dignities were of the power and spirit of Christ; but these also, saith the apostle, speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves; and too many such there are at this day. But wo unto them, for they are gone in the way of Cain, that is in envy, who was a destroyer, a killer, and a sacrificer too, who went from Christ, the way, who came to save men's lives and to destroy the destroyer, and they ran greedily after the error of Ba-

laam, that is, from the spirit of God; and are gone in the gainsaying of Corah, which was against the law, and Moses the servant of God. So these 'turn the grace of God,' which should bring salvation 'into lasciviousness,' and have forsaken the right way.

The apostle saith, Jude xii. 'These are spots in your feasts of charity, and when they feast with you, (to wit,) the true christians, they feed themselves without fear.' And they were in danger to bring the christians to be without the fear of the Lord. And the apostle saith, 'They are clouds without water, carried about with winds;' then they were chaff, and not wheat. And the apostle said, 'they were trees, whose fruit withereth, and without fruit, twice dead, and plucked up by the roots.' Then they were not like to grow; first dead in sin and trespasses, and then quickened by Christ, and then dead again. These are the raging waves of the sea, (they may be known by their rage,) foaming out their own shame; wandering stars, not fixed in the firmament of God's power, &c. These are murmurers and complainers, walking after their own lusts, and not after Christ; and these with their mouths 'speak great swelling words, having men's persons in admiration, because of advantage.' And these are they, who separate themselves; sensual, having not the spirit of God; and how can they, when they are erred from it, and twice dead? So here you may see a self-separation from the spirit of God in Cain, and Corah, and Balaam's way, which turn the grace of God into lasciviousness. The fallen angels, the old world, Cain, Corah, Balaam, and Sodom, their example that they follow, that are the wells without water, trees without fruit, clouds without rain, raging waves of the sea, foaming out their own shame, wandering stars, lost their first state and habitation, murmurers and complainers, their mouths can speak great swelling words, yet mockers; these be they who separate themselves, sensual, having not the spirit, (as before,) filthy dreamers, defile the flesh, despise dominion, speak evil of dignities; and what dignities and dominions were in the church, in Jude's days, but the power and spirit of Christ in his church? And therefore the apostle well might say, Believe not every spirit, but try them, whether they be of God.

And the church of Christ is to try in our day, with the anointing within, and with the spirit of Christ. He saith, try such spirits and fruits, and of some 'have compassion, making a difference; and others save with fear, plucking them out of the fire, hating even the garments spotted with the flesh.' And now to him that is able to keep you from those false teachers, and falling into their ungodly ways, and is also able to present you faultless before the presence of his glory, to him I commend you.

And John in the Revelations[1] writes to the seven churches, and Christ saith to the church of Ephesus, 'Thou hast tried them which say they are apostles, and are not, and hast found them liars,' showing that they had power, &c. and 'Thou hatest the deeds of the Nicolaitans, which I also hate.' Now here you may see, the church of Ephesus, in the power of Christ, had authority to judge, and to try liars and false apostles, and the deeds of the Nicolaitans; and in the same spirit and power of Christ now, the church of Christ hath power to try, and to judge such things with the anointing within, as they had in the apostles' days. And therefore, Christ saith, 'To him that overcomes, I will give to eat of the tree of life, which is in the midst of the paradise of God.'

And John writes to the church in Smyrna, and Christ saith, 'I know thy work, and tribulation, and poverty, but thou art rich; I know the blasphemy of them which say they are Jews, and are not, but the synagogue of satan.'

So here you may see the power and spirit of Christ, which did judge those that were not in the truth; and Christ saith to the church of Smyrna, which was to be tried, 'Be faithful unto death, and I will give thee a crown of life; and he that overcomes, shall not be hurt of the second death.' Here is Christ's comfortable promise to the faithful.

And John writes to the church of Pergamos; and Christ saith, 'I know thy works where thou dwellest, where satan's seat is; and thou holdest fast my name, and hast not denied my faith;' to wit, the faith of Christ, &c. 'but I have a few things against thee, because thou hast there some that hold the doctrine of Balaam, &c. and hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth,' &c.

'But to him that overcomes, I will give to eat of the hidden manna, and will give him a white stone, and in the white stone, a new name written, which no man knows, saving he that receives it.' Here you may see the care and encouragement of Christ concerning the church.

Now were not these, that said they were apostles, but the church found them liars, and they that said they were Jews, but found synagogues of satan, and these which held the doctrine of Balaam and the Nicolaitans, a kind of christians, that were got among the churches then, who, with the power and spirit of Christ, had authority to judge such spirits then, and now, in the church of Christ, and to try their spirits whether they were and are of God?

[1] Rev. 2.

And John writes to the church of Thyatira, &c. 'I have a few things against thee, because thou sufferest the woman Jezabel, which calls herself a prophetess, to teach and to seduce my servants,' &c.

Now was not this Jezabel a kind of a christian, which the church of Thyatira did not make use of the authority in the spirit and power of Christ to judge and stop, which they ought to have done, and to do now in the church of Christ, with the power and spirit of Christ; but Christ saith unto the rest of Thyatira that have not known this doctrine, to wit, of Jezabel's, but that which ye have, to wit, the truth, 'hold fast until I come; and he that overcomes and keeps my words unto the end, to him I will give power over nations,' saith Christ, 'and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received it of my Father, and I will give him the morning star.' Here Christ encourages his church with large promises, to be faithful in his power and spirit, and to keep the authority of it, then, and he is the same now to his church that are faithful in the authority of his power and spirit.

And John writes to the church of Sardis, and encourages 'to be watchful, and strengthen the things which remain that are ready to die; for I know thy works, thou hast a name that thou livest, and art dead; for I have not found thy works perfect before God.' And if they did not repent, and watch, and hold fast that which they had received, Christ would come upon them as a thief, &c.; 'but thou hast a few names in Sardis which have not defiled their garments, and they should walk with Christ in white, for they were worthy.' Therefore it is good for the church to keep holy, clean, and pure, for Christ saith such shall walk with him, the Holy One. And Christ saith to the church of Sardis, 'He that overcomes, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' Here is encouragement to the church of Christ to be valiant for his name, and to be faithful in his power and spirit.

And John writes to the church in Philadelphia, and Christ saith, 'I know thy works, behold, I have set before thee an open door, and no man can shut it; thou hast a little strength, and hast kept my word, and hast not denied my name.' 'Behold,' saith Christ, 'I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee,' &c. Were not these a kind of christians, which were the sayers they were Jews, and were not, but did lie, that Christ with his power would make them come and worship before the church in Philadelphia; but Christ bids the church in Philadelphia, 'Hold fast that which thou hast, that no man take thy

crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.' Now here you may see how Christ encourages his church to be faithful, and to overcome in his power, and Christ will write God's name, and his own new name, and New Jerusalem's name upon them that do overcome, and he will make them pillars in the temple of God. Here the church may see what promises Christ hath promised to them. He that hath an ear, let him hear what the spirit saith to the churches, then and now.

And John writes to the church of the Laodiceans, and Christ saith, 'I know thy works, that thou art neither cold nor hot: I would thou wert either cold or hot; because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth, because thou sayest, I am rich with the increase of goods, and have need of nothing, and knowest not that thou art wretched, miserable, poor, blind, and naked.' And was not this church rich in outward profession, but wanted the possession, and the fire of God's spirit, and its riches, by which they should have been made rich, and to see and be clothed with Christ's clothing.

And therefore the church of Laodicea, and all such that be rich in outward profession, without possession, are to take counsel of Christ, who is head of his church, and to buy of Christ, 'gold tried in the fire, that they may be rich, and white raiment, that they may be clothed, and that the shame of their nakedness do not appear; and anoint their eyes with eyesalve,' that they may see these things Christ's church must have from him. And Christ saith, 'As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock;' I, to wit, Christ; 'if any man hear my voice, and open the door,' to wit, of his heart, by the grace and the light of Christ, 'I will come in unto him, and will sup with him, and he with me,' to wit, the heavenly marriage supper. 'To him that overcomes, I will grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his throne.' Here you may see the blessed promises of Christ, that he hath promised to his church; which may encourage all to be faithful, and to walk and live by the faith of Christ, which is the victory by which they have access to God.

The apostle told the Philippians and the Ephesians, 'Let no man deceive you with vain words; for many walk, of whom I have told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end will be destruction.'

You may see what care in the spirit of God the apostle had of the church of Christ; and were not these a kind of christians that the

apostle warns the church of, that they should not be deceived with their vain words; and therefore the church of Christ is to beware of such now, and try their spirits whether they be of God, for the true fellowship is in the spirit of God. And had not the apostle a great deal of trouble with the false apostles, deceitful workers, transforming themselves into the apostles of Christ? and said, no marvel, for satan himself is transformed into an angel of light; and therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. And are there not too many such, who pretend to be apostles and ministers in this day, and such as boast themselves above their measure, and without the measure of the spirit of God? and were not these the false brethren whom the apostles of Christ had to do withal in their day? And now the servants of Christ have to do with the same, (and have their perils,) who in the power of Christ, that daily comes upon them, have the care of the churches now, as in the apostles' days.

And did not these false apostles, deceitful workers, that transformed themselves as the apostles of Christ, and the ministers of satan transform themselves as the ministers of righteousness? I say, did not these go under the name of christians, and such as were puffed up? But the apostle saith, 'I will come, and I will not know the speech of them which are puffed up, but the power, for 'the kingdom of God is not in word but in power.' For satan's ministers and false apostles might have the good words and the fair speeches, and speak great swelling words of vanity, having the sheep's clothing and form of godliness, but denying the power thereof; and therefore the church of Christ is not to believe every spirit, but to try their spirits whether they be of God; and not to know their speech, but the power, and to know whether they be in the power of godliness, for the kingdom of God stands not in word but in power. And therefore, it is the safe knowledge to know people not in speeches, but in the power of God, and with the anointing, and the spirit of Christ within, to try spirits whether they be of God or no, for the unity of the church of Christ is in the spirit, which is the bond of peace, and their fellowship, and comfort, and communion, is in the holy ghost, which leads the church of Christ into all truth, which proceeds from the Father and the son.

And doth not John say, concerning the antichrists and false prophets, 'They went out from us, but they were not of us, for if they had been of us, they would have continued with us,' to wit, the church of Christ; 'but they went out from us, that they might be made manifest, that they were not all of us.' And so now many such have gone out from the church of Christ, that they might be made manifest that they were not of us; but the church of Christ, in the apostles' days and now, have an

unction and anointing from the Holy One in them, which proceeds from the Father and the son; and the church of Christ need not any man to teach them, but as the same anointing teaches them; and as it doth teach them, they shall continue in the son, and in the Father, from whence this anointing comes, by which the church of Christ knows all things; yea, those that would seduce them from this anointing; yea, the antichrists, and deceivers, and false prophets that go out from the church, which are not of the church, though they may have the form of godliness, fair speeches, and good words, but deny the power thereof; from such the church of Christ is to turn away, which know the power of words with the unction, and the spirit of Christ can try their spirits, that have the spirit of discerning whether they be of God, and so they are not to believe nor follow every spirit, but try them first what they believe in, and what they follow. This was the practice of the church of Christ in the apostles' days, which ought to be the same now in the church of Christ; by which anointing they continue in the Father and the son, as before said, and in 'it they have fellowship with the Father and his son Jesus Christ.' Amen.

And in the old testament Christ was preached and held forth by promises, and by figures, types, and shadows, and by the prophets, and by the prophecies. And when Christ was come, the apostles proved, out of the law, and the prophets, and the Old Testament, that 'Jesus was the Christ' to the Jews that had the law and the promises, Moses and the prophets; so, out of the scriptures, Moses, and the prophets, they proved that Jesus was the true Christ.

And they were noble that did search the scriptures to see if these things were so as the apostles preached concerning Christ. And Christ did manifest himself to be the true Christ, by his preaching and doctrine, miracles, sufferings, death, resurrection, and ascension, and in sending the holy ghost, and appearing in his people, to be the true Christ, and the son of God. And after Christ was risen, and preached both to the Jews and Gentiles, and many believed in him, the apostle bids them examine themselves, and prove their own selves, how that Jesus Christ was in them, except they were reprobates. So you may see, here are two proofs. First to prove that Jesus was the Christ by Moses, and the law, and the prophets.

And the second proof was, after the Jews and Gentiles did believe in Christ, they were to prove and examine themselves, whether or no Jesus Christ was within them; if not, they were reprobates. And again he saith, 'Christ in you the hope of glory.' And again he saith 'That we may present every man perfect in Christ Jesus; and let Christ rule in your hearts by faith; and he that hath the son of God hath life; and he that hath not the son of God, hath not life; and Christ was manifest

in the flesh to condemn sin in the flesh, that we through him might become the righteousness of God in Christ; and such sat together in the heavenly places, in Christ Jesus.

And so the church, the saints now, with the unction within them, and the spirit of Christ, are to try who are in the power of godliness, and who not, and to try the power of words, and who make a profession of Christ without life; and if Christ the life is not in them they are reprobates. Therefore we are not to believe every spirit, though they have a form of godliness and good words, and fair speeches, with the sheep's clothing, but we are to try their spirits whether they be of God, yea or nay. That was and is to be the practice of the church of Christ with the anointing within, which they have from the Father and the son, which is sufficient for the church of Christ to try withal. For the apostle saith, 'By it they know all things;' then all things were created by Jesus Christ. Ephes. iii. And 'all things were made by Christ the word.' John i. So he was before all things, and by him all things do consist. Col. i. And Christ is 'heir of all things; by whom God made the worlds, and so he upholdeth all things by the word of his power.' Heb. i. Who hath all power in heaven and in the earth given to him.

And 'if any man be in Christ he is a new creature, and all things are passed away and all things are become new; and all things are of God, who hath reconciled us to himself by Jesus Christ; and God was in Christ reconciling the world to himself,' &c. 2 Cor. v. 'Christ by whom the world was made; I say, reconciling all things to himself, whether they be things in heaven, or in the earth,' by Jesus Christ, by whom God made all things both in heaven and in the earth, that he might reconcile all things to God, who hath reconciled us to God; Col. i. who bruises the serpent's head, and slayeth the enemy, and destroys the devil and his works; that in the dispensation of the fulness of times, God might gather together in one all things in Christ, both which are in heaven, and which are in the earth, even in him by whom they were made. Ephes. i.

So Jew, Gentile, male, female, bond or free, are all one in Christ Jesus. And the apostle Paul saith, he was to make all men to see what is the 'fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.' Ephes. iii. So this fellowship hath been a mystery hid from the beginning of the world, and their fellowship in the world, but now 'is made manifest in Christ,' by whom the worlds were made, to wit, to his church. And God who is faithful hath called us to the fellowship of his son Jesus Christ our Lord, 1 Cor. i. as he did the church in the apostles' days. And John in his General Epistle to the church of Christ, saith, 'That ye also may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ. And if we walk in the light, as he is in the

light, we have fellowship one with another.' So here is the true church's fellowship with God and Christ, and one with another, that walk in the light, which is the life in Christ, and not the vain talkers of the light, and walkers in darkness.

And David saith, 'Shall the throne of iniquity have fellowship with thee,' to wit, the Lord, 'which frameth mischief,' &c. Psalm xciv. 20. For the apostle saith, 2 Cor. vi. 'what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness?' And the apostle saith to the church, 'I would not have you to have fellowship with devils.' And the apostle told the church of Christ, that their fellowship was in the gospel, the power of God which was before the devil was, and his fellowships. And such come to know the power of the resurrection of Christ, and the fellowship of his sufferings. And such had a fellowship with the Father and with the son, after Christ was risen; and such had no fellowship with the unfruitful works of darkness, but rather reproved them. And the apostle said, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread that we break, is it not the communion of the body of Christ? for we being many, are one bread and one body, for we are all partakers of that one bread.' Is not this the bread Christ which comes down from heaven, as in John vi.? and his blood, which Christ saith, 'they must eat and drink if they have life in them?' In which bread and blood is the saints' communion; and the saints and the church of Christ's communion now, and in the apostles' days, is in the holy ghost, 2 Cor. xiii. which proceeds from the Father and the son, which leads them into all truth. And the church of Christ's communion is not in that which proceeds from men below; but in that which proceeds from God and his son; unto whom be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

There are many opposers of the order of the truth, and of the glorious gospel of Christ the power of God, who never grew up in the truth, though they have had some opening and some sights, and it may be, are come so far as Corah, Dathan, and Abiram; and so far as Cain and Balaam; and so far as these that John speaks of in his General Epistle, that went 'from us, and had they been of us, no doubt but they would have continued with us;' and such as come so far as the apostle speaks of, these 'heady, high-minded, and self-willed, fierce, despisers of them that are good, that had the form of godliness, but denied the power thereof; and these that with good words and fair speeches deceived the hearts of the simple;' and these false brethren and false apostles, and false teachers that promised liberty, to beguile and bring into bondage: all these might get the form of godliness, but deny the power thereof, and so the order thereof, and were 'men of corrupt minds,' who did re-

sist the truth, which now rules in the hearts of God's people; and so then, resisted the order of the truth and the gospel of the holy government of Christ; and such as James speaks of in a 'seeming vain religion,' which did not warm, clothe, and feed their brother or sister, nor visit the fatherless and widows in their tribulation, &c. Such might be hearers and talkers of the word, but not doers of the word; and boasters of faith, and belief, and religion, but were out of the works and practice of the living faith, belief, and pure religion. And there are too many such now, as was then in the apostles' days, 'who profess they know God, but in works deny him, being abominable, and disobedient, and to every good work reprobate.'

And also Peter and Jude declare against filthy dreamers, 'that despise dominion, and speak evil of dignities, and are presumptuous, self-willed, and wells without water, and trees without fruit, twice dead, and plucked up by the root; and carried about of the winds, or with a tempest, and clouds without rain, and raging waves of the sea, foaming out their own shame. These are the murmurers and complainers, &c. and with their mouths they speak great swelling words, &c. and these are they who separate themselves, 'sensual, having not the spirit,' but are erred from it like Balaam; and then speak evil of dominion and dignities, as Corah and his company did against the law of God and Moses; and so do these against the dignities and dominions of the truth, and spirit and power of God, the gospel, and his apostles and ministers of the spirit and the gospel of Christ, and the holy order of the truth, and spirit and gospel of Christ, whose government and increase of it hath no end, who now rules in the hearts of his people, in males and females, his church, who is the glorious head of it.

And the apostle saith, 'Let the elders, that rule well, be counted worthy of double honour, especially they that labour in the word and doctrine.'

Now, they that labour in the word, labour in that word by which all things were made and created, and in that word that upholdeth all things by his power. And John saith, 'In the beginning was the word of life, which they had heard, and seen, and looked upon, and handled with their hands the word of life.' And so the elders do labour in the word of life, which was in the beginning, and all things were made by it; and this is the word of reconciliation, which is committed to Christ's ministers of the spirit. And so they do labour in this word, by which they are made clean and sanctified, and by this word all things are sanctified to them, by which word they were made good that do labour in the word by which all things were made. And this is the word that doth reconcile God's people to God, and all things in heaven and in earth; and this is the word by which all God's children are born again

of the immortal seed by the word of God, and do feed on the milk of the word by which all things were made; which word lives and abides for ever. And this is the word, which by the gospel is preached unto you, to wit, the church. And John saith, the old commandments is 'the word, which ye have heard from the beginning, and is called the word of faith, and the word of wisdom, and the word of patience, and the word of power, and the word of life;' in this word the ministers of the spirit did labour, and the church of Christ was washed with the water of the word; and this was the word that was performed to Jacob, and which so often did appear to the prophets, by which they saw Christ to come many years before he came and was made manifest in the flesh; and was the word whom the apostles preached, which the letter professors knew not, nor know now, but by the revelation of the light and spirit of God.

And the apostle saith to the church of the Romans, 'Salute Urbane, our helper in Christ.' So the true ministers of the spirit were the helpers in Christ, the second Adam. And again the apostle saith, 'Greet them that be of the household of Narcissus, which are in the Lord;' so these were in religious families, that were in the Lord. And salute 'Tryphena, and Tryphosa, who labour in the Lord. And salute Persis, which laboured in the Lord;' so you do see how Christ's ministers did labour in the Lord then, and now.

And the apostle saith to the Corinthians, we are labourers together with God, 'Ye are God's husbandry, ye are God's building;' and the apostle saith, that 'ye submit yourselves to such, and to every one that helpeth with us, and laboureth in the Lord.' And the apostle saith to the Philippians, 'I entreat thee, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with others, my fellow-labourers, whose names are in the book of life.'

Here you may see the women, as well as the men, laboured in the gospel, the power of God, whose names were written in the book of life; so the apostles and ministers could then, and the saints now, with the anointing within, try the spirits; and could, and can tell who laboureth in the Lord, and in the word and gospel, from the ministers of the letter. Now to 'Him that is of power to establish you according to my gospel,' to wit, of Christ, and the preaching of Jesus Christ, 'according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, (so not of the commandment of men,) made known unto all nations for the obedience of faith;' according to Romans xvi. And so now again the same gospel is preached to them that have apostatized from it since the apostles' days. 'The grace of God be with all them that

love our Lord Jesus Christ, and peace be with you all which are in Christ Jesus.' Amen.

And 'God the Father, who hath loved us, and hath given everlasting consolation, and good hope through his grace, comfort your hearts, and establish you in every good word and work.'

Now, all my dear friends and brethren in Christ Jesus, in the bowels of Christ Jesus, consider all these things for your good and comfort in him. Amen.

And you may see in Psalm cxx. how godliness hath the promise, of this life and that which is to come. And David saith, 'Blessed is the man that fears the Lord, surely he shall not be moved for ever; and the righteous shall be in everlasting remembrance,' mark, everlasting remembrance.

And again in Psalm xxiv. the citizens of God's spiritual kingdom, 'Lift up your heads,' saith Christ, 'O ye gates, and be ye lifted up, O ye everlasting doors, and the king of glory shall come in. Who is the king of glory?' The Lord of Hosts, he is the king of glory. And where doth he come in, but in the hearts of his people?

And in Prov. xx. 'As the whirlwind passes, so is the wicked no more, but the righteous is an everlasting foundation, the righteous shall never be moved; the lips of the righteous know what will be acceptable, but the mouth of the wicked speaks frowardness.'

And Isa. lvi. 5. the Lord saith, to 'them that were faithful, even unto them will I give, in mine house and within my walls, a place and a name, better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.'

And you may see the church's glory and increase, in Isa. lx. The Lord saith, 'Whereas thou hast been forsaken, and hated, &c. I will make thee an eternal excellency, a joy of many generations; thou shalt call thy walls salvation, and thy gates praise.'

And Jeremiah saith, 'The Lord is with me, &c. therefore his persecutors shall stumble, they shall not prevail, they shall be greatly ashamed, for they shall not prosper; their everlasting confusion shall not be forgotten.' Jer. xx. 'And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.' Jer. xxiii.

Here you may see the judgments of the Lord upon the wicked Jews. And again, the Lord's promise is to the faithful, who saith, 'I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee: I will build thee, thou shalt be built, O virgin of Israel,' &c. Jer. xxxi.

And Christ saith, 'He that believeth on the son of God, hath everlasting life;' mark, hath everlasting life; 'but he that believeth not on the son of God, shall not see life, but the wrath of God abideth on

him.' John iii. 36. 'But whosoever drinketh of the water that I shall give him, (to wit, Christ,) shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up unto everlasting life.' John iv. 14.

And the apostle exhorts the Colossians, to 'stand fast,' &c. who were 'beloved of the Lord Jesus Christ, and God the Father, who hath given us everlasting consolation, who shall punish the wicked with everlasting destruction from the presence of the Lord, and the glory of his power.' 2 Thess. i. 9.

Now here you may see the everlasting misery of the wicked, and the everlasting happiness of God's faithful people. And Christ saith, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.' John x. Therefore, it is good for all the sheep of Christ, to follow Christ, the shepherd, who gives you eternal life, and keeps his sheep from them that would destroy them; but they cannot pluck them out of Christ the shepherd's hand, nor out of Christ the sanctuary, in whom they have peace and safety. And in Christ's pastures of life he feeds his sheep with eternal life, which hear Christ, the second Adam, his heavenly voice, which is distinct from the voice of the devil and his angels, and all the voices of natural Adam's sons and daughters below.

G. Fox.

The Saints, (or they that are born of the Spirit,) their Heavenly and Spiritual worship, Unity, and Communion; and the Ministers of the Spirit in the New Testament, preached the word of Life, which was in the beginning, which they had heard, seen, and handled, and brought the Church of Christ to the same word: and they brought the Church of Christ to have fellowship with the Father and his Son.

And concerning the Supper, that Christ calls his brethren unto, after that he was arisen, and ascended at the right hand of God. By G. F.

You that are believers in the light, which is the life in Christ, the word, by which all things were made and created, and are become the children of the light, and of Christ's day, and have received Christ, and he hath given you power to become the sons and daughters of God; and so are the children and heirs of his kingdom. And have received the holy

ghost, that proceedeth from the Father and the son, which leads you into all truth, and out of evil and unbelief, and from your own righteousness, to Christ's righteousness. And are brought into communion of the holy ghost; and this communion is above all communions, that stand in outward elementary things. And these are the saints, and sanctified, and sons and daughters of God, and the children of light, and of the day, of Christ's communion in the holy ghost; and their fellowship and unity is in the spirit of God, by which they are led, which is their spiritual bond of their heavenly peace, that is, a perfect peace, which is the peace of God, that passeth all understanding that is outward. And this peace cannot be broken, neither can any one take this peace away from God's children, and the sheep and the lambs of Christ; for Christ saith, 'My peace I give unto you, not as the world giveth;' for his peace is beyond, and above the world's; and Christ, the second Adam, saith, 'In me you have peace, and in the world you have tribulation; but be of good cheer, I have overcome the world,' to wit, in which God's children have tribulation; and in this, Christ's sheep and lambs are to 'be of good cheer,' that Christ hath overcome the world.

And Christ Jesus saith, 'Except a man be born again,' of the spirit, or from above, 'he cannot see the kingdom of God.' Again, Christ saith, 'Except a man be born again of water, and of the spirit, he cannot enter into the kingdom of God; for that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.' And Christ said, 'Marvel not that I say, you must be born again.' John iii. to wit, of the spirit, or from above. And these are the true worshippers, that worship the Father in spirit, and in the truth, and that are born of the spirit; for the Father seeks such to worship him. And they do know that God is a spirit; and they that do worship him, must worship him in spirit and in truth; and these are they that are born again of water, and of the spirit. Here Christ makes a distinction between each birth, and saith, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit;' and the spiritual birth lives in the spirit, and walks in the spirit, and sows to the spirit, and shall of the spirit reap life everlasting.

And this new birth is the Jew which is one inward, and the circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God. Christ Jesus is a minister of this circumcision, &c. And the apostle said, 'We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, in whom also ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh, by the circumcision of Christ.' Col. ii. So this circumcision of Christ is spiritual, that puts off the body of the sins of the flesh, that came into man and woman by transgres-

sion; and all must come into the circumcision of Christ by his spirit, if they be the true worshippers of God, in his spirit and truth.

So here you may see, here is an inward spiritual circumcision, and a spiritual worship, for the spiritual birth, which are living stones, built up a spiritual household, a holy and a royal priesthood, that offer up spiritual sacrifices acceptable to God by Jesus Christ, which are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and are come to the general assembly and church of the first born, which are written, or which are enrolled in heaven; and are come to God the judge of all, and to the spirits of just men made perfect. These are they which are born of the spirit, or from above, that are written in heaven, and come to heavenly Jerusalem, and see the kingdom of God, and enter into it, that can neither be shaken, nor moved; and such serve God in newness of spirit, and are come to the spirits of just men made perfect.

And the apostle saith to the church of Corinth, 'I verily, as absent in body, but present in the spirit,' &c. 1 Cor. v. 3. And again the apostle saith to the Colossians, Col. ii. 5. 'Though I be absent in the flesh, yet I am with you in the spirit, joying, and beholding your order, and the steadfastness of your faith in Christ.'

Now this was, and is the true christians' spiritual order, that was discerned in the spirit; though they were absent in the flesh, or body, one from another, yet they could behold their spiritual order, with the spirit of Christ; and also, though they were absent in the flesh or body, they could behold the steadfastness of their faith in Christ Jesus, who was the author and finisher of the saints' holy, divine, and precious faith; which faith is the saints' victory, called the faith of God's elect, in which they have access to God, and do please him. Now the saints do behold one another's steadfastness in this faith of Christ, though they be absent in the flesh, or body, one from another; yet in the spirit of faith, they behold one another's steadfastness in the divine, holy, pure, precious faith in Christ Jesus. And into this heavenly unity, both in the spirit and in the faith, the apostle brought the saints to know one another, though they were absent in the flesh, or in the body, yet present in the spirit, joying and beholding the spiritual order that is amongst the saints, and the steadfastness of their faith in Christ Jesus. This is a heavenly beholding, and a heavenly joying, and a heavenly order, and a spiritual and a heavenly sight, and society, and communion, that can see and behold one another's steadfastness in the faith in Christ Jesus, and do behold that heavenly and spiritual order amongst the saints; though they be absent in the flesh, or body, one from another, yet they are present in the spirit, and beholding the order of the spirit. All that are in this heavenly and spiritual unity, fellowship, and society,

can say as the apostle said to the church, 'By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made all to drink into one spirit.' Namely, all that are baptized by one spirit into one body.

So, though we are absent in the flesh, or body, yet by one spirit we are all baptized into one body, and so have all been made to drink into one spirit.

So here is a unity and a fellowship in the spirit; and the saints know by what they are baptized into one body, and into what spirit they do drink, though they be absent in the flesh, or outward body, from one another. And to this heavenly and spiritual fellowship and order, the able ministers of the spirit brought the saints, the church of Christ, to behold one another in the spiritual order, and the spiritual fellowship and communion, and in that to joy and rejoice; and likewise, to behold one another in their steadfastness, in the holy, divine, pure, and precious faith in Christ Jesus; and though they were absent in the flesh, or outward body, yet they were present in the spirit. And therefore, every one must come to their own measure of the spirit in their hearts and gift of faith, which Christ is the author of, if they will come into this heavenly and spiritual sight, and beholding the order of the saints, and the steadfastness of their faith in Christ Jesus, though they be absent in the flesh, or outward body, one from the other.

So every one must come to the grace, light, and truth, in their hearts, that's come by Jesus, and the word of faith in their hearts, if that they come to this heavenly and spiritual unity, and fellowship, and order, that is amongst the saints in light; though they be absent in the flesh or body, yet they are present in the spirit, and the spirit brings them to the spirits of just men made perfect, to have unity with them. And the apostle saith, 'If any man have not the spirit of Christ, he is none of his.' And the apostle saith, 'It was the spirit of Christ which was in the prophets, which brought them to inquire and search diligently of the grace that should come;' and the spirit of Christ, in the prophets, did testify beforehand of the sufferings of Christ, and the glory that should follow; and the spirits of the prophets were subject to the prophets; and so they had a communion, and a spiritual sight, fellowship, and society, one with another; though they were absent in the body, yet they were present in the spirit of Christ.

And now all such that do say, BECAUSE THE MEN AND WOMEN DO NOT MEET TOGETHER IN ONE PLACE IN A BODILY PRESENCE, THAT THESE ARE IN A SEPARATION, AND HAVE DECLARED AND PREACHED THEM UP TO BE IN A SEPARATION, BECAUSE THEY DO NOT MEET OUTWARDLY ALTOGETHER, MEN AND WOMEN, IN A BODILY PRESENCE. In this you have showed your ignorance, and numbness, and darkness, and blindness to the spiritual sight.

and from being ministers of the spirit that the apostles were in: not seeing, nor beholding, though they be absent in the body, or flesh, yet present in the spirit, joying, and beholding the saints' order, and steadfastness of their faith in Christ Jesus our Lord.

And you, then, are not like to bring people to the spiritual order, nor spiritual joy, nor the steadfastness of the saints in the divine, holy, precious faith in Christ Jesus, who are so blind, you cannot see no more than the Pharisees: though the saints are absent in the flesh, or body, one from another, yet are present in the spirit.

Now, though all the world were present in a nation, if it would hold them, and if they be present in the outward body, or flesh, and have not the spirit of Christ, which the apostles and the true church were in, they are none of Christ's, but are in a separation from the spiritual joy, and spiritual order, and divine faith in Christ Jesus. And such cannot preach in truth every one to the grace, and truth, and spirit, and the word of faith in their hearts, that say, EXCEPT THE MEN AND WOMEN ARE TOGETHER IN AN OUTWARD BODILY PRESENCE, THEY ARE IN A SEPARATION. Such be out of the doctrine of the able ministers of the spirit, which said, 'Though they be absent in the flesh, or body, yet they are present in the spirit, joying and beholding their order, and the steadfastness of faith in Christ Jesus.' And so, all are in a separation, let them meet outwardly together, in a bodily presence, if they are not, as I said before, in the spirit of Christ the apostles and the true church were in; as the apostle saith, 'These be they that separate themselves, sensual, having not the spirit, (to wit,) raging waves of the sea, foaming out their own shame. They are gone into Cain's way,' in envy, 'and after the error of Balaam,' from the spirit, and Corah's way of gainsaying; 'clouds without water, trees without fruit, twice dead, plucked up by the roots,' so cannot grow; 'wandering stars, to whom is reserved the blackness of darkness for ever, which kept not their first state, but left their habitation' in the spirit. These are the murmurers and complainers, and their mouths speak great swelling words, &c. These be they who separate themselves, sensual, having not the spirit; though they meet all together, men and women, in a bodily presence, yet they are in a separation from the spirit of Christ, the apostles and the church were in. I say they are in a separation from the heavenly spiritual worship, and unity, and communion, and order in the holy spirit, and gospel the church of Christ were and are in. You may know them by their fruits, their murmuring, and complaining, and their mouths speaking high swelling word; and yet, wells without water of life, and trees that have not spiritual fruit on them, and in Cain's envy and Balaam's error, and Corah's gainsaying, self-willed, speaking evil of those things they know not, and speaking evil of dignities or dominions, that is over such spirits,

the power of God. These be they which separate themselves, sensual, having not the spirit, which troubled the church in the apostles' days, and now who are known by their fruits; and though they meet in a bodily presence together, yet they are in a separation from God; and though the faithful believers in Christ do meet, the women by themselves in one room, in the spirit and name of Christ Jesus; and the men do meet in another room, in the name, and spirit, and power of Jesus, to do those services that he commands them; this is no separation, though they be absent in the flesh, or outward body, one from another, yet they are present in the spirit, joying and beholding, seeing their order in the spirit, and the steadfastness of their divine faith in Christ Jesus the Lord from heaven, who is the author and finisher of it. And so every believer in Christ, and saint comes to their own, and lives and walks in their own, as they did in the beginning, when they were turned to the light. But they that see not the spiritual order of the saints, though they be not outwardly absent in the body one from another, they are they that separate themselves, sensual, having not the spirit, and are blind and do not see, like the Pharisees; and have ears, and do not hear, and have hearts, and do not perceive. Such are wells without water, and trees without fruit, that are gone into Cain's, Corah's, and Balaam's way; though they have great swelling words of vanity, yet they are gone from their own; to wit, erred from the spirit of God, and so from the spiritual order, into the outward carnal order; and so from the spiritual union, and communion, and fellowship, into their body, sight, and fellowships, who are absent from the spirit, and separate from it, and are present together in the body; and that is the thing that they so rage for, like waves of the sea, foaming out their own shame, and gainsay the saints' order and practice; that is, though they be absent in the flesh, or body outwardly, yet the saints are present in the spirit, joying and beholding one another's heavenly and spiritual order, (which are born of the spirit,) and the steadfastness of their holy faith in Christ, the Holy One, the author and finisher of it; and so are under Christ's peaceable government, of the increase of which there is no end, and praise God in the spirit, and to him sing hallelujah. Amen.

As it is written, 'The first Adam was made a living soul, the last Adam, (to wit, Christ,) was made a quickening spirit. Again, 'The first man is of the earth, earthly, the second man is the Lord from heaven, (to wit, Christ;) and as we have borne the image of the earthly, we shall also bear the image of the heavenly, (to wit, Christ,) who shall change our vile body, that it may be fashioned like unto his glorious body, &c. For as in the first Adam all died, even so in Christ, the second Adam, shall all be made alive.' Christ is a quickening spirit, and makes alive, and changes the vile body like unto his glorious body;

so that the saints come to bear the heavenly image of Christ, and know one another in Christ, that hath quickened them, and made them alive in him, and know one another in his heavenly image. And so, as all have borne the image of the earthly, we must also bear the image of the heavenly; and as all are born in Adam, they must be born again of the spirit, before they can see the kingdom of God, or enter into it. For Peter saith in his General Epistle to the church of Christ, 'Being born again, not of corruptible seed, (so here is a seed that will corrupt, and a seed that will not corrupt,) but of incorruptible seed by the word of God, which lives and endures for ever.'

For all flesh is as grass, and all the glory of man, 'as the flower of the grass, which withereth and fadeth away.' And Christ saith, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.' And Peter saith, 'The word of the Lord endureth for ever;' by which the saints were born of the incorruptible seed; and those that were born again of the incorruptible seed, by the word of God, desired the sincere milk of the word, that they might grow thereby. Now, they which were and are born of the immortal seed, fed and do feed upon the immortal milk of the word, and by it grow up in the incorruptible seed; and these stand fast in one spirit, with one mind, striving together for the faith of the gospel of Christ; which is the practice of all the spiritual; and so every one is kept to their own measure of the spirit of God. And the apostle saith to the Philippians, that 'every tongue shall confess that Jesus is the Christ, to the glory of God the Father. Wherefore, my beloved, as you have always obeyed, not in my presence only, but much more in my absence, so work out your salvation with fear and trembling, for it is God that works in you, both to will and to do of his good pleasure.'

So here again you may see, every one is to keep your own measure of grace and truth, and the spirit of God in you, to confess Christ Jesus; and the spiritual could see with the spirit one another's spiritual obedience, though absent, as well as present, (Philippians ii.) and in that was their spiritual joy.

And John saith, 'I baptize you indeed with water unto repentance, but he that comes after me, (namely Christ,) who is mightier than I, whose shoe-latchet I am not worthy to unloose; he shall baptize you with the holy ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire.' Matt. iii. 11, 12. Luke iii. 16.

Now all that are baptized with the baptism of Christ, with fire, and with the holy ghost, they know their floor to be thoroughly purged, and their chaff of sin and corruption burnt up with unquenchable fire,

and their wheat to be gathered into God's garner, by Christ their baptizer, a safe place from the devil's devouring vermin; and Christ that is this baptizer is mightier than John. And so all you that know this baptism of Christ, and that you are wheat gathered into God's garner, that is a safe place from all the destroyers and devourers, for no destroyer nor devourer can come into God's garner, to hurt his wheat, nor no unclean thing can come into his everlasting kingdom, nor his holy city, heavenly Jerusalem; for all the unclean and abominable spoilers and devourers are without. And therefore ye are happy who know the baptism of Christ, and that he hath gathered God's seed, yea, his wheat, into his garner, where no devourer nor destroyer can come, though the Lord may suffer or permit the destroyer which is out of the truth, to spoil your outward goods, for a trial to you, as he did Job; but the Lord can make rich again with these outward things, for the earth is the Lords, and the fulness thereof, and he gives the increase.

John saith, 'In the beginning was the word, and the word was with God, and the word was God, and all things were made by him, (to wit, the word,) and without him was not any thing made that was made, and in him was life, (to wit, the word,) and the life was the light of men, and that was the true light which enlightens every man that comes into the world.' John i. And Christ, who is the word, who was made flesh, saith, 'Believe in the light, that ye may become the children of the light.' John xii.

So there is no coming to be children of the light, but by believing in the light, which is the life in Christ the word; and they that believe in the light, are grafted into Christ Jesus the word, by which all things were made and created; and all that walk in the light as he is in the light, have fellowship one with another, and see one another to be children of the light and of the day of Christ; and though they be absent in the body one from another, yet they behold one another in the light, and they have fellowship in the light, and are children of the day of Christ, as is said before. So here every one is kept to the witness; for he that believes in the light, is become a child of the light, and hath the witness in himself, and is sealed with the spirit of the promise of this life, and that which is to come; and so are kept to their own witness and seal in which they have unity and fellowship.

And John saith, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, for the life was manifest, and we have seen it, and bear witness, and show it unto you, (to wit, the church,) that eternal life which was with the Father, and and was manifest to us; that which we have seen and heard, we declare

unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ.

Here you may see what was the fellowship that John brought the church of Christ into, namely, into the fellowship with the Father and his son Jesus Christ, that he himself and others were in, and this was a spiritual, heavenly fellowship; and though they were absent in the body one from another, yet they were present in the spirit. Here every one keeps to their own testimony of Jesus, and record, which record is eternal life, and this life is in his son.

And the apostle declared the word of life, which was in the beginning, which they had heard, and seen, and handled; this word of life, they bore witness unto, by which all things were made and created; and so the apostle brought the saints to hear, to see, and to handle the word of God, which was in the beginning. So that they were to look over all the ways, and religions, and worships, and doctrines of men, which have been set up since the beginning, and not to cumber themselves by hearing, and looking upon, and handling the doctrines and commandments of men, and the worships, and religions, and the rudiments, and elements, and inventions of the world, and the fellowships which have been set up since the beginning, where all the confusion is. And they which will have fellowship with the Father and the son, must see with their eyes, and handle with their hands, and hear with their ears, and bear witness to the word of life, which was in the beginning, if that they have fellowship with the Father, and with his son Jesus Christ; which fellowship is above all the fellowships since the beginning, set up and invented by man; yea, it is above the Jews' fellowships in their outward elementary things, which have been set up since the beginning, which did serve in the old testament until Christ the seed did come; but now in the new testament, the true christians' fellowship is with the Father and with the son, by whom all things were made and created; and all fellowships below this will come to nothing. And 'He that hath the son, he hath life; and he that hath not the son of God, hath not life.' 1 John v. 12. Therefore, let all that profess themselves christians, examine your own selves, whether you be in the holy, pure, divine faith that Jesus Christ is the author and finisher of.

And 'prove your own selves, how that Jesus Christ is in you, except you be reprobates.' 2 Cor. xiii. 5. Is not a reprobate, a mind void of judgment and the knowledge of life eternal? And such reprobates that Christ is not in, they cannot meet in his name.

And Christ said to the church of Laodicea, 'Behold I stand at the door and knock, if any man will hear my voice, and will open the door, I will come into him, and sup with him, and he with me;' and this was the supper that Christ preached to John, and to the church, after he

was ascended: for John had taken the supper of the elements of bread and wine in the same night that Christ was betrayed, before Christ was crucified; but now John writes to the church, and tells them of another supper, the marriage supper of the lamb, which is a nearer, and a more inward supper, than taking the elements of bread and wine in remembrance of Christ's death, which Christ gave to his disciples before he was crucified, and said, 'As often as ye eat this bread, and drink this cup, do it in remembrance of me, and to show forth his death until he come.' But after Christ was risen, and ascended, he saith, 'Behold, I stand at the door and knock, if any man will hear my voice, and open the door,' to wit, of his heart, mind, and soul, (by joining to the light, grace, and truth of Jesus,) 'I will come in to him, and sup with him, and he with me;' and is not this the marriage supper of the lamb? And is not this supper beyond, and a further supper, than taking the elements of bread and wine in remembrance of his death, to wit, to sup with Christ in his resurrection and ascension? he with them, to wit, in their hearts, and they with him? And they hear his voice, and so Christ is in them, then they are no reprobates. And he that hath the son of God hath life; for may not reprobates take bread and wine in remembrance of Christ's death, and not hear his voice after his resurrection and ascension? And can any that do not hear the voice of Christ, nor open the door of their hearts to let Christ in, sup with him, and he with them, at the heavenly marriage supper of the lamb, which is the last supper that Christ calls people to after his resurrection and ascension? which blessed are they that come to the marriage supper of the lamb, and sup with him, and he with them.

Christ, the seed of the woman, is come and manifest in the male and female, who bruises the serpent's head; and if the serpent doth put out his head, who is the seed of enmity and strife, and puffs up the high and conceited mind, with his jingling and sounding brass, and tinkling cymbals; but the seed of the woman, which is manifest in the male and female, will bruise his head, and into the pit and lake he must go, from whence he came, with all his followers. And I say again, to your own grace and truth, and the spirit and gospel of Christ, and the light, which is the life in Christ the word, that with this heavenly light, you all, males and females, may see your service for God and Christ, that you are to do and act for his glory, both in your men's and women's meetings and families, and other ways.

And therefore every one to your own, to your own, I say, the seed Christ in all, males and females; which is the heir of the promise, which is in this life and that which is to come; for the serpent set first on the woman, the weaker vessel; but now the seed of the woman is come into the females as well as in the males, that bruises the head of the ser-

pent, and that makes the serpent so to rage, that Christ should be in the females as well as the males, to bruise his head, that he cannot set upon the weaker vessels, as he did upon Eve, and that now the women should have a meeting in Christ, and in his name, and through Christ, they should be too hard in and through Christ, for the serpent to bruise his head, and tread him under their feet through Christ: and he should be their redeemer, saviour, sanctifier, justifier, and their righteousness, and wisdom, and mediator, and so that they should be married to Christ that takes away their sin, and that Christ should be a faithful and true witness in the female as well as in the male. Oh! this is that which hath made the serpent, the old dragon, in his instruments, to rage against Christ the faithful witness in the females, because that he cannot deceive them as he did Eve; but he that is in the female, bruises the serpent's head, Christ the faithful and true witness. So in Christ, male and female all are one; I say, in Christ the faithful and true witness, and they are true witnesses of God and Christ, and of what he hath commanded them, in his spirit, power, and wisdom, to do and act to his glory. And so the females in Christ are to be teachers of good things, and labourers in the gospel, and servants in and to the church, as Phœbe was.

The serpent cries nowadays, 'to your own;' but what is that but to deceive and to lead out to his own, and from the seed of the woman that bruises the serpent's head, and is manifest in the males and females, in which seed the females do meet, and have their meetings, as well as the males; and therefore the serpent or old dragon is so wroth against Christ the seed of the woman, in the males and females, and his peaceable government, of the increase whereof there is no end. And the serpent casts forth his floods of lies, and calumnies, and reproaches against the seed of the woman, and they that do possess it; but the promise was, 'The seed of the woman should bruise the serpent's head,' for he is out of the truth, who is the head of all wickedness, and who gives his power to the beast: so the raging beast and the foul spirit mixeth together against the lamb or seed of the woman, and crieth 'to your own,' to draw people from Christ, who is formed in them, and to bring them to fall under the dragon, and the beast, and the whore of Babylon's power; but the lamb who is manifest in his males and females, will have the victory over the whore, beast, and the old serpent the dragon, and will overcome them. And in the lamb or seed of the woman, the females do meet as well as the males, and they are all one in him; though they are absent in the body, yet they are present in Christ, their own head and husband, salvation, and life eternal; and all such cry, 'We are come to our own husband, and to our own city, heavenly Jerusalem, our one mother of us all, that are born again of

the spirit, or from above.' So we are come to our own, and do live of our own, from our own mother and husband, and do know our own husband, mother, and city, and do know our own work and service in the spirit, power, and wisdom of God and Christ, that God and Christ doth command us, that we might serve God and Christ in his new creation, and holy generation, and so to serve him with all that we have; and if the serpent do put forth his head, and spit forth his venom at this, Christ, the seed of the woman, will bruise his head.

And we are come to hear our own prophet, which God hath raised up, Christ Jesus, to open to us; and him we do hear in all things in our meetings. And we are come to our own shepherd and bishop to hear his voice, who doth feed us, and oversee us in his pasture of life, and none is able to pluck us out of his holy hands. And we are come to our own minister, teacher, and circumciser, and baptizer, Christ Jesus, who gathers his wheat into his garner.

And we are come to our own captain of our salvation, the conqueror, that bruises the serpent's head, and destroys the devil and his works, who, through death, destroyed death and the devil, the power of death. So we are come to our own sanctuary Christ Jesus, which God hath pitched, and not man, which sanctuary is a safe place, in whom we have all peace, life, and salvation. And also we are come to our own beloved Christ Jesus, who is our way, truth, and life.

And also we are come to our own word of faith, and of power, wisdom, and of patience in our own hearts, which the apostle preached to the church in his day, by which word we are born again, not of corruptible seed, but of incorruptible, and do feed upon the sincere milk of the word, and grow by it, which milk is our own.

And also we are come to our own anointing or unction, which we have received from the Holy One, which teacheth us, &c. and by which unction we know all things to our salvation and life eternal, and do know our duty, and service, and worship to God and Christ, and also our services and places in the church of Christ.

And also we have received the comforter, the spirit of truth, which spirit proceeds from the Father and the son, which is our own leader and guider into all truth, which gives us an understanding how to behave ourselves, and walk towards God and man in the truth; in which holy ghost is our communion, as it was the church of Christ's in the apostles' days.

And likewise we have received the glorious gospel of salvation, which hath brought life and immortality to light, by which we see over the devil and the power of darkness, who abode not in the truth, who had darkened us from life and immortality, but now it is brought to light by the gospel, the power of God, and so are become heirs of the glorious

gospel. So we are come to our own inheritance, and have a glorious fellowship in his comfortable gospel of peace, and in it we do all, males and females, see our services in the church of God, in our own heavenly sight and light.

And also we are the believers in the light, which is the life in Christ the word; so are become children of the light and of the day, and so we do know our duty and services in the day of Christ, so that we are not only come to our own, but we walk in our own day and light, as it was in the beginning; and God hath given Christ to us to be our counsellor and commander, who hath quickened us, and made us alive; who counsels us, and commands us with his heavenly counsel and wisdom; who is the heavenly spiritual man, whose heavenly counsel and commands are precious to us, which is beyond all natural men's; and so he doth counsel us who hath made us alive, how to walk among the saints in light, and in our services in the church of God. So that we are come to our own heavenly counsellor Christ Jesus, who bruises the serpent's head, so we need none of his counsel, nor his followers; Christ is sufficient, who is first and last, the beginning and ending; who was, and is, and is to come, in whom all nations are blest, and have their joy, peace, and happiness in the Lord. Amen.

'The nations of them that are saved shall walk in the light of the holy city, and the glory of God doth enlighten it, and the lamb is the light thereof.' Rev. xxi. 22, 23. GEO. FOX.

Kingston, the 9th of the 9th Month, 1684.

A word of admonition to such as wander from the anointing and teaching within, and from the Father and the son.

As also concerning the supper of the Lord, before he was crucified; and his marriage supper after he was risen and ascended. And who are they that declare the generation of Christ, distinct from the generation of natural Adam; and the reason why all become not the sons and daughters of God that are called Christians; with many other precious instructions.

Showing also how the Jews and Christians wander from the commands of God, and communion with him.

Likewise God's promise to Cain, if he did well, he should be accepted.

Lastly, the true Christian's righteousness, which must exceed the righteousness of the Scribes and Pharisees. By G. F.

THE apostle John saith in his first General Epistle to the church of

Christ, 'The anointing which ye have received from the Holy One which is in you, and as this anointing abideth in you, and you in it, ye shall continue in the Father, and in the son, and you need not any man to teach you, but as the same anointing doth teach you.' And all that are gone from this anointing's teaching, which comes from the Holy One, by which they should continue in the Father and in the son, they are gone and wandered from the Father and the son, that are gone and wandered from the anointing's teachings within. They wander after the world's teachers, and their sects and seducers, and 'so are carried about with every windy doctrine,' and so are unstable, unsettled, for they that are gone and wandered from the anointing's teachings within, they are wandered from Christ the true rock and foundation; and also are wandered from the Father and son, the apostles brought the church of Christ to in their days; for the anointing within, which they have received from the Holy One, by which they need no man to teach them, but as it teacheth them, and as it doth teach them, they shall continue in the Father and the son, and by it know all things, and be built upon the living rock and foundation. So such are a stablished people, and abide in the doctrine of Christ and the apostles, and do God's will, and know Christ's doctrine.

And all that abide in Christ the vine, they are the new bottles, and have the new wine, but all that abide not in Christ, and he in them, are reprobates, though they may profess all the scriptures that speak of Christ; they are the old bottles, and old creatures, that hold the old wine, and cannot drink the new wine of grace and truth, righteousness and holiness, for that breaks the old bottles of old Adam in transgression. And such cannot bring forth righteous and holy fruit, that do not continue in Christ the righteous and Holy One; but all that abide in Christ their vine and fig-tree, they shall not want heavenly wine and figs, and so such do bring forth righteous holy fruit; yea every branch that abides in Christ the vine; and they that abide not in Christ the vine, they abide not in him the head; such wander from the head, and such wander from the spirit of Christ, and are none of his.

Now consider, grace and truth came by Jesus Christ, and this grace of God, which brings salvation, hath appeared unto all men; which grace taught the christians, in the apostles' days, and brought their salvation; by which grace they were saved.

Now all they that are wandered from the teaching of this grace of God, they are wandered from that which should bring their salvation and save them; so they are not like to be under grace, nor under the election of grace, as the church was in the apostles' days. And all they that are wandered, or erred from the spirit of God within, and truth in their inward parts, they are not like to worship God in spirit and

truth; and though they may make a profession of all the scriptures, yet they are not like to know them, which were given forth from the spirit of God, nor like to know the things of God, or the scriptures of truth, without the spirit of God, that was in the holy men of God, that moved them to speak them forth.

And all they that are wandered and gone from the law that God writes in their hearts, and puts in their minds, (by which they all should know the Lord, from the greatest to the least,) they are teaching their neighbours, saying, 'Know ye the Lord,' and have tithes and maintenance, for teaching people, and have got a law to force it from them, yea, from such as they do not teach; though Christ saith, 'Freely ye have received, freely give,' and 'No man knows the Father but the son,' &c. and the son and the Father are known by the revelation of his spirit. But such as deny the law of the spirit of life written in their hearts, and put in their minds, deny the revelation of the spirit, and that by which they should know the Lord, and God's teaching his people in the new covenant.

And you that are wandered from the light, which is the life in Christ, who 'enlighteneth every man that comes into the world;' you are wandered from that which Christ commanded you to believe in, and to become children of THE LIGHT, in which ye should have life everlasting, and come out of condemnation; and you that wander from the light that shines in your hearts, which should give you the knowledge of the glory of God in the face of Christ Jesus, you do perish for lack of knowledge, and call that light (which should give you that knowledge) natural, who wander from that which should give you the knowledge of God and Christ.

They go into spiritual captivity, Babylon, Sodom, and Egypt, who go from the spirit and law of God, that he writeth in their hearts, and the gospel the power of God, and the grace and truth that cometh by Jesus Christ the light, and anointing that they have from the Holy One; and then they are unfaithful to God and man; and he that is unfaithful in the outward things, who will trust him with the true and everlasting treasure?

And the gospel of salvation being preached to every creature under heaven, which gospel 'is the power of God to salvation, to every one that believes,' doth establish men; but all they that have wandered from the gospel, they have wandered from the power of God, which should save them, and that in which they should be established, and should bring life and immortality to light in them; and such remain in darkness, and do not know whither they go or wander. And the Lord poureth out of his spirit upon all flesh, both men and women, that with his spirit they might all know God and Christ, and the things of God,

and to be led by the spirit of God, that they may be his sons and daughters; but all you that err and rebel and wander from the spirit of God in your hearts, you know not Christ nor God, nor the things of God; you are not the sons and daughters of God, and you are out of the fellowship and circumcision and baptism in the spirit of God, neither can you worship the God of truth, but in his spirit and truth.

The preaching of Christ in his promises, and in the prophecies of him, and in the figures, and shadows, and types of him that was to come; and in his miracles and sufferings after he is come; and his death, and resurrection, and ascension, at the right hand of God, and after to preach him in man or woman that believes in him; and Christ to reign in their hearts, except they be reprobates; and this was the apostles and the saints' doctrine in their days. And the apostle did prove that Jesus was Christ, by Moses and the prophets; and when he had proved this to the Jews, that had Moses, and the prophets, and the promises, that prophesied of Christ; and when that Christ was come, according to the promises, and according to Moses and the prophets, and proved and manifested himself to be the Christ by signs and miracles, and then after the Jews had crucified him, and he died, and was buried, and rose again, and ascended, is set at the right hand of God, (according to the scripture,) and when many believed in Christ Jesus, then the apostles bid them 'prove themselves whether they were in the true faith, (to wit, that true faith which Jesus Christ was the author and finisher of,) and try, and prove, and know themselves how that Jesus Christ was in them, except they were reprobates.' So here the first proof was, to prove by the scriptures of Moses and the prophets, and the promises, and the figures, types, and shadows, that Jesus was the Christ, and the substance of them, both to the Jews, and the world.

And the second proof was, that when christianity was spread abroad, and many did believe in Christ Jesus, the apostle bids the Christians 'try themselves, and prove and know themselves, if that Christ Jesus was not in them, they were reprobates;' and he that had not the spirit of God, he had not life, and he that had not the spirit of Christ, he was none of his, and none can call Jesus Lord but by the holy ghost. So all the true christians must have the same holy ghost and Christ in them that the apostles had, if they truly call Jesus Lord and master, and are his, for the wicked Jews and Judas could call Jesus Lord or master, but it was by the unclean ghost.

And the apostle John, in his General Epistle, bids the Church 'Believe not every spirit, but try the spirits whether they are of God;' he doth not bid them only try their words but their spirits, because 'many false prophets are gone into the world, hereby know ye the spirit of God from the spirit of error, every spirit that confesseth that Jesus

Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And we know the son of God is come, and hath given us an understanding, whereby we may know him that is true, and we are in him that is true, even in his son Jesus Christ.' So these confessed Christ come according to the promise, and the prophecies; and his death, and resurrection, and ascension, and his coming in them, and they to be in him who were no reprobates. And these with the unction which they had from the Holy One, which did abide in them, by which they continued in the Father and the son, can know all things, and with this unction they can try spirits, yea, the spirits of seducers and false prophets; and they could try such as got a form of godliness, but denied the power thereof, which were to be turned away from; and they could try such as were in a false liberty, such as Paul and Peter spake of, that were out of Christ Jesus; and also they could try such who with feigned words and fair speeches deceived the hearts of the simple, who served not the Lord Jesus Christ, but their own bellies; and also they can try such as go in Corah's, Cain's and Balaam's way, and are to try such that went in Jannes' and Jambres' way, resisting the truth; and could try the wells, and the clouds, and the trees, whether they had either water, rain, or fruit. So the apostle saith to the true christians that have the anointing in them, try the spirits whether they are of God; and he doth not bid the christians in the apostles' days, try their words only, for many had gotten the good words and fair speeches to deceive the simple withal, and a form of godliness, but denied the power thereof, but they were to try their spirits whether they were of God, for the unity and fellowship and true worship is in the spirit of God: for all the true christians are all baptized into one body with one spirit, and are made all to drink into one spirit. And the things of God knows no man, but the spirit of God; and the things of God are not to be spoken in the words which man's wisdom teaches; but in the words that the holy ghost teaches, &c. So this unction or anointing within, can try when men do speak the things of God, in the words that man's wisdom hath taught them, and not in the words that the holy ghost teaches.

And the taking the bread and wine in remembrance of Christ's death until he came, which he gave to his disciples after supper at the passover, which he gave before he was crucified, when Christ promised his disciples, 'I will not leave you comfortless, I will come to you.' John xiv. 5, 18. And John said, 'the son of God was come, and they were in him, and he that hath the son of God hath life, and he that hath not the son of God hath not life.'

And the apostle Paul tells the Corinthians, after he had baptized some of them with water, and had given them the cup and the bread,

if that Jesus Christ was not in them they were reprobates; though they had all these outward elementary things; and therefore, as I said before, taking the elementary bread and wine in remembrance of Christ's death until he came; and when he is come, must he stand knocking at the door of your hearts, and call unto you, and you not hear his voice, that he might come into your hearts and souls, that he might 'sup with you, and you with him,' at the heavenly marriage supper of the lamb; which is a nearer supper than to take the elements of bread and wine in remembrance of Christ's death. And if Christ is not within you, you are reprobates, for Christ took the bread and wine and gave it to his disciples, when he was with them, before he was crucified; but now he is risen and ascended, and stands at the doors of your hearts and knocks; and if any man will hear his voice and open to him with his grace, and light, and spirit, by joining to it, Christ tells you in Rev. iii. that he will come in and sup with you, and you with him; and here Christ sups in you, and you with him, which is the last supper spoken of in the Revelations; and this is the spiritual and heavenly marriage supper. And here Christ's words are fulfilled, who said he would come again, and doth not leave his followers comfortless. And John, that took the elements of bread and wine in remembrance of Christ's death, at the passover, before he was crucified, he preaches to the christians in the Revelations, and brings them to the marriage supper of the lamb, for it is like they had taken the bread and the cup in remembrance of Christ's death until he came; but now John tells them that Christ is come, and stands at the door of their hearts and knocks, and saith, 'If any man will hear his voice and open to him, he will come into him, and sup with him, and he with Christ,' which is a nearer supper, than to take the elements of bread and wine in remembrance of Christ's death until he came, who is now come, and knocks at the doors of your hearts. I say, the marriage supper of the lamb is a nearer supper, to hear Christ's voice after he is risen and ascended, and to let him into their hearts, and he to sup with them, and they with him, that is within them; for the element of bread and wine which they took in remembrance of Christ's death before he was crucified, risen, and ascended, that was without them, an outward thing; so examine yourselves whether you hear Christ's voice, and let him into you, and he to sup with you, and you with him, a heavenly marriage supper of the lamb; and if Christ be not within you, though you have had elements of bread, and wine, and water, but if he stands at the door and knocks, and you will not hear his voice, and let him in, the apostle tells you, 'You are reprobates.' 2 Cor. xiii. and you that have not he son of God, have not life. 1 John v. xii.

Who shall declare the generation of Christ the second Adam, revealed

from heaven, for his life was taken from the earth, Isa. liii. 8. and he shall see his seed, but who shall declare his heavenly and spiritual generation, who saith, 'I am from above, and ye are from below; and I am not of this world, ye are of this world.' Now who shall declare his generation that is from above, and is not of this world. Thus Christ saw his seed that he had sown in his prophets, and saints, or sanctified ones, and his elected.

Now the generation of Adam, who are of this world, the natural sons of Adam, may declare their generation, which cannot declare the seed and generation of Christ, who is from above, and not of this world; they must be born again, and born of the spirit, and of the immortal and incorruptible seed, by the word of God, and who have received Christ, and he hath given them power to become the sons of God, that know and see Christ's heavenly seed, and declare his generation, and see his seed and generation, that entereth into his everlasting kingdom that hath no end, and into his heavenly Jerusalem, and that is from above, where no unclean thing entereth, and know his heavenly voice, which is distinct from all the natural voices; who feedeth them with his heavenly milk, wine, bread, and water, which nourishes them up unto eternal life in his everlasting kingdom, and heavenly Jerusalem; who are clothed with the fine linen, the righteousness of Christ. Hallelujah.

And 'God, who doth inhabit eternity, dwells with the humble in heart;' and therefore all your hearts must be humble, if God that doth inhabit eternity dwell in you; for 'God doth behold the proud afar off,' whether they be proud in heart, or in apparel, or in riches, or have a profession like the Jews and Pharisees. I say, in a profession of the old testament, without the possession of that holy spirit and holy ghost, that those humble hearts were in that gave them forth. So 'God beholds the proud afar off,' for they are far off from God, Psalm cxxxviii. 6. though the Lord be nigh, and hath respect to the lowly, and 'God resisteth the proud, and gives grace to the humble.'

And David said, 'Thou hast trodden down all them that err from thy statutes, and salvation is far from the wicked, for they seek not thy statutes.' And the Lord said to the Jews. Ezekiel v. 6. 'They have changed my judgments into wickedness more than any nation, and my statutes more than any countries round about her;' to wit, the church of the Jews; for they have refused my judgments, and my statutes, they have not walked in them; and let the greatest part of Christendom apply this to themselves. And unto the wicked saith God, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth; seeing thou hatest instruction, and castest my words behind thy back? When thou sawest a thief, thou consentest with him,

and hast been partaker with the adulterers. Thou gavest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother, thou slanderest thy own mother's son;' such are not fit to declare God's statutes, to take his old and new covenant in their mouths, as in Psalm l.

Therefore all must be reformed in their words, lives, and conversations, if they take God and Christ's commands and statues, or covenant in their mouths; for the holy scriptures of truth were given forth by the holy ghost, as it moved the holy men to speak them. So not wicked men, that were led by an unclean spirit, or an unholy ghost; for such are not fit to declare God's statutes, or the holy scriptures of truth. For, as it is said, the Lord spoke by the mouth of his holy prophets. And Christ saith, it is the spirit of the Father that should speak in the apostles; so they were reformed holy men in word, life, and conversation by the holy spirit, which made them holy that gave forth the holy scriptures of truth. But the unreformed, wicked, unholy, ungodly in their lives, words, and conversations, what have they to do to take and declare with their wicked mouth's, God's and Christ's statutes and commandments, and to make a trade of them, or otherwise, seeing that they are forbidden of God in his holy scriptures of truth? And Christ saith, 'Depart from me all ye workers of iniquity.' Though they may boast, and say, we have preached in thy name, and preached in the streets. And these went under the name of christians then, or else they would not have preached Christ; and those had the sheep's clothing, who were inwardly ravened from the spirit of Christ; they appeared as christians, and them that went in Corah's, and Cain's, and Balaam's way, and got into a form of godliness, but denied the power thereof. These appeared like christians; and were not the Nicolaitans, and Jezabel, that was a teacher, a kind of christians, spoken of in Revelations ii? and all such that professed a false liberty, spoken against by Paul, and Peter, a kind of christians? And therefore Christ saith, 'Depart,' to such as said they had prophesied, or preached in his name; or, 'Depart from me all ye workers of iniquity, I know you not.' So Christ doth not give workers of iniquity a commission, or license to preach him, or his gospel. For Christ bids the 'workers of iniquity depart from him,' and saith, 'he knows them not.' Matt. vii. 23.

And Christ saith, 'It is not every one that saith Lord, Lord, shall enter into the kingdom of God, but he that doth the will of my Father which is in heaven.' So they must do his will if they enter into the kingdom of God, &c. which will is their sanctification: not only say they do his will; for many shall say, 'Lord, Lord, we have prophesied in thy name, &c. and in thy name have done many miracles; we have eaten and drunken in thy presence, and thou hast taught in our streets;

but Christ saith, 'I will profess unto them, and will tell them, I never knew you whence you are. Depart from me all ye workers of iniquity.'[1] And were not these teachers, or preachers, a kind of christians, that Christ bids, 'Depart from me all ye workers of iniquity.' Matt. vii. Luke xiii. And therefore what had these to do to take the name of Christ in their mouths, and were not reformed from iniquity?

And the apostle saith, who keeps in the same doctrine of Christ, and of the prophet; who saith, 'Let every one that names the name of Jesus Christ depart from iniquity.' 2 Tim. ii. 19. For iniquity separates from God and Christ, who was bruised for our iniquities. 'And therefore, every one that names the name of Jesus, (mark, every one,) let them depart from iniquity,' for it is the command of the apostles; therefore he would have them to be reformed from iniquity that names the name of Christ, and preaches him. And they are likewise reproved by the prophets, for taking God's laws, or statutes, or commands in their mouths, that be wicked; and Christ saith, 'Depart from me ye workers of iniquity, I know you not.' So it was not like for Christ to give the wicked, and ungodly, and the unrighteous, and workers of iniquity license, or a commission to preach him who is holy, and his glorious gospel. And the apostle saith, 'Every one that names the name of Christ, let him depart from iniquity.' Here the prophet, Christ, and the apostle are against the wicked preachers, or namers of the name of God and Christ. And the apostle again saith, 'None can call Jesus Lord, but by the holy ghost;' for all such as call Jesus Lord or master, without the holy ghost that the apostles were in, are but like the Jews, who resisted the holy ghost; and Judas's kiss, who said 'Hail, master,' and betrayed him to the Jews, tithe-mongers, and priests, who made profession of the scriptures of the old testament, and resisted the holy ghost, that led the holy men of God to speak forth the scriptures, by which they should have called Jesus Lord, as David did in spirit.

Now to read all the saints and the holy men of God's words, and their travels, and experiences, and sufferings, and to walk out of the saints holy spirit, way, path, and life, such have not the comfort of Christ and the holy men of God's word, the holy scriptures of truth, being led by the unclean ghost into confusion, out of all truth; but they that are led by the holy ghost, that proceeds from the Father and the son, have the comfort of the holy ghost, and the comfort of the scripture, that was given forth by the holy ghost, and this comforter, this spirit of truth, that proceeds from the Father and the son. Christ saith, 'He

[1] Luke xiii. 27.

shall testify of me.' And again, Christ saith, 'He shall glorify me,' to wit, the spirit of truth, the comforter, 'he shall receive of mine, and show it unto you: he shall lead and guide you into all truth, when he is come. And did not Christ speak these words to his followers before he was crucified? And were not Christ's words fulfilled, when the holy ghost fell upon the believers, in Acts ii.? Which led and guided the believers then, and now, into all truth. And is not this holy ghost now reproving the world of sin and unbelief, because they believe not in the light, the life in Christ, as he commands? And is not this holy ghost now reproving the world of their righteousness, that will not be guided by the holy ghost to Christ and his righteousness? And is not this holy ghost reproving the world for their judgment, which is not from the holy ghost, but from the unclean ghost, and by the judgment of that unclean ghost, it is said, that the prophets were fools, and the spiritual men were mad? And that John had a devil, and that Christ by the prince of devils, did cast out devils, and that Christ was a deceiver, and a blasphemer, and that the apostles were deceivers, and Paul was a babbler, and a pestilent fellow. This was, and is the judgment of many great professors of the scriptures, with their unclean ghost, who neither have the comfort of the scriptures, nor the holy ghost, but are reproved by it.

But as many as receive Christ in his light, life, grace, and truth, that comes from him, to them he gives power to become the sons of God, and then God is your Father, and you are led by his spirit; and this is the noblest birth in all the world, above all the natural, or mortal births in the world; for this birth is heir of heaven, and heavenly Jerusalem, its mother; and it is heir of an everlasting kingdom, that will never have an end, which will stand when all the kingdoms in the world will have an end; for God's kingdom stands in his power, righteousness, and peace, and joy in the holy ghost. And the apostle said, 'He that believes, is born of God, and he that is born of God, overcomes the world.' And again, 'What manner of love is this, that we should be called the sons of God!' And Peter saith, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides and endures for ever.' And the apostle saith, 'They that are led by the spirit of God, are the sons of God;' then God is their Father, who is greater and mightier, and more powerful than all, and richer than all; for all that is in the earth, and all that is in heaven is the Lord God's, your heavenly Father's; who is God in heaven, and God in the earth, who can enrich thee with riches and blessings above, and riches and blessings below; who dwells with all his sons and daughters that have received Christ, and are led by the spirit of God their Father; so

they can say, he that inhabits eternity, dwells with the humble, meek, and lowly-hearted children.

Now what is the matter that all people in the world, that profess God, are not the sons of God? The reason Christ and the apostle tells you, because that they do not receive Christ, and are not led by the spirit of God, but rebel against it, and are led by the devil, the spirit of that wicked one; and so become his children, and his works and commands they will do, and not the living God's, that made them, to serve and worship him in spirit, and God is angry with them every day; and therefore the judgments of God's spirit stands over the head of such, who will not believe in Christ, and follow him, who bruises the serpent's head, that you might have life and salvation in Christ.

Concerning God's promise to Cain, and how by disobedience he fell short of it.

And the Lord said to Cain, 'If thou dost well, shalt thou not be accepted? and if not, sin lies at thy door.' Here was the promise of God to Cain, but Cain disobeyed God, and did not well; for he persecuted and killed his brother Abel about religion and worship; and therefore God pronounced, that he should be a fugitive, and a vagabond in the earth. Though Cain built a city, and Ishmael the son of Hager, who was born after the flesh, who mocked Isaac, who was born after the spirit or promise, as in Gal. iv. God commanded Abraham to turn Hager and Ishmael out of his family! and they wandered in the wilderness, a place for persecutors, though Ishmael became a great man afterwards in the earth. Gen. xxi.

And the Lord said, 'Because of these men, (to wit, the Jews,) which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice, surely they shall not see the land, (to wit, Canaan,) which I swore unto their Fathers, neither shall any of them which provoked me see it,' save Caleb and Joshua, which were of another spirit, and followed the Lord fully. And the Lord's anger was against the rest that rebelled against him, and made them to wander in the wilderness forty years, and to bear their whoredoms from the Lord, until their carcasses fell in the wilderness. Numbers xiv. and Num. iii. and Deut. i. These were those that murmured and rebelled against the Lord, and Moses, and Joshua, and Caleb; and bade them stone them with stones, and said one to another, 'Let us make us a captain, let us return into Egypt.'

Now here you may see those Jews, that had seen the glory of the Lord, and his wondrous works, and mighty arm; and yet they murmured and rebelled against the Lord, and his faithful servants, and through their disobedience they perished in the wilderness, and did not inherit the land of Canaan; and therefore take heed you christians, through your disobedience, murmuring, and rebelling against God and his faithful servants, that you are not destroyed, and perish in the spiritual wilderness, and never come to see heavenly Jerusalem, and wander in the spiritual wilderness, where there is no way, and grope in the dark, without the light of Christ, and stagger like drunken men.

And David speaks of such wicked transgressors, that make a noise like a dog, they belch out with their mouths, swords are in their lips; these are them that wander up and down, for they are out of the path of life. But David said, 'With my whole heart have I sought thee; let me not wander from thy commandments;' for they that love God and Christ will keep them.

And the Lord told the Jews they loved to wander: 'they have not restrained their feet, therefore the Lord doth not accept them.' And how did the Jews wander from the Lord, and his ways, both in the days of Isaiah and Jeremiah? Yea, they wandered from the Lord, and his spirit, and his law; so that the ten tribes were carried into captivity by the king of Assyria, and at last the two tribes were carried into captivity by the king of Babylon. And therefore let those that profess themselves christians, consider; are not they wandered from the same holy ghost, and the power and spirit of Christ that the apostles were in? Are not they gone into captivity, into the mystery of Babylon, or confusion?

And you may see God's judgments upon Moab for their pride; and the Lord said, 'I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break his bottles.'

Now, all ye proud, consider ye this; for there is none that is proud but they are wandered from Christ, the way to God, who is meek and low in heart; and they that be proud, they learn of the proud, and the proud comes over them. So one wanderer learns of another, but their bottles will be broken, and vessels will clash one against another; and then your filthy liquor will be spilt.

And Jeremiah in his Lamentations, chap. iv. 14, cries out against the Jews, and saith, 'For the sins of her prophets, and the iniquities of her priests that have shed blood in the midst of them, they wandered as blind men, &c. they polluted themselves with blood,' &c.

Now let Christendom consider this, let her prophets and priests, that have shed the blood of the just, about religion and worship, consider and see if they be not wandered from Christ the way, who came not to

destroy mens' lives, but to save them; and when you are thus wandered from God and Christ, who then have you to save you? are not you wandered from your saviour? Therefore, blessed are they whose minds are stayed upon the Lord, they shall be kept in perfect peace.

But all you that curse people, and not only so, but spoil their goods, because they will not be of your way, worship, and religion; and are not your curses as the wandering bird? and so your curses do not hit nor come upon them, but upon yourselves;[1] for Christ saith, 'Bless, and curse not,' and they that curse, are wandered from his way and doctrine. And doth not Solomon tell you, your wandering desires are vanity, and vexation of spirit? And therefore those desires are not to be followed or served, for wanderers must turn to the Lord by his spirit if they be saved. And the Lord said,[2] 'I will send a famine in the land; not a famine of bread and water, but of hearing the word of God, and they shall wander from sea to sea, and from the north unto the east; they shall run to and fro to seek the word of the Lord, and shall not find it.'

Now ye may consider, the Jews had the words in the old testament in Amos's days, and after; and let Christendom consider, they have the words of the new testament. And do not the teachers in Christendom say, there is no hearing of God's and Christ's voice nowadays, nor receiving the word from heaven, as the apostles did? Such do wander to and fro, from one way, from one sect, and from one religion to another; manifesting there is a famine amongst them of Christ and the word of God, that they cannot find it; which word should reconcile them to God and the scripture; and so it may be said of you, as Hosea said to the Jews;[3] for your silver you possess nettles, and thorns are in your tabernacles. And are not you of their spirit, that say, the prophet is a fool, and the spiritual men are mad; for the multitude of your iniquities have blinded you? And was it not the cause of the Jews wandering among the nations, because they forsook God and his law, and rebelled against his good spirit? And is it now the cause of people's wandering, because that they have erred from the spirit of God, and the law of the spirit of life in Christ Jesus, and from the same holy ghost the apostles were in? And yet make a profession of the words of the scripture, which was given forth by the holy ghost, like the Jews, that made a profession of the scriptures of the old testament, and always resisted the holy ghost that gave them forth. So both the Jews and christians, that are not in the same holy ghost that the prophets and apostles were in, are the wanderers, and wandered from their habitation. But the Lord is gathering his sheep which have been scattered, and have wandered from mountain to hill; and has set one shepherd

[1] Prov. xxvi. 2. [2] Amos viii. 11, 12. [3] Hosea ix. 6.

over them to feed them, Christ Jesus; and Christ's sheep know his voice, and follow him, and can praise God through Jesus Christ their shepherd, that feeds them.

And the apostle writes against the idle wanderers, and teachers from house to house, and busy bodies, that speak things which they ought not; all such wander from the spirit of God, in which is the heavenly fellowship and unity; and they that went in Cain's, Corah's, and Balaam's way, feeding themselves without fear, clouds without water, trees without fruit, twice dead and plucked up by the roots; then they are not like to grow. They were raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever. Now these being twice dead, first dead in sins and trespasses, and then made alive, and then dead again, yet remain trees, wells, and clouds, but without water, rain, or fruit; so wandering stars, in Cain's, and Corah's, and Balaam's way. Cain wandered in the old world, Balaam and Corah wandered in the next world; but these which Jude speaks of, wandered from Christ, and true christianity. Now wandering stars are not fixed stars in the firmament of God's power, so wandering stars are not to be steered by, nor followed; for they that do follow Cain, Balaam, and Corah, are they that feed themselves without fear, that foam out their own shame, clouds without rain, wells without water, and trees without fruit, twice dead, plucked up by the roots, and cannot grow; which kept not their first habitation, but have lost their first habitation; which have forsaken the right way, that are carried about with a tempest, to whom the mist of darkness is reserved for ever. And these wandering stars, they that keep their habitation in Christ cannot follow, though they speak high swelling words of vanity, &c. and promise them liberty, &c. yet bring into bondage; but as the apostle saith, follow us, as we follow Jesus Christ; for they that do so, are the fixed stars in the firmament of God's power, which bring people to the light, grace, and truth, by which they may be fixed upon Christ, from whence grace comes, by which they shall see and discern who follow Christ, and who follow the wandering stars, by the same spirit of discerning as was in the apostles, and the church in the primitive time. For they that have not the spirit of Christ, are none of his sheep, but they that have the spirit of Christ are his sheep, and established in him, and upon him their heavenly rock and foundation, through whom they have peace with God.

And are not you sensible how the Jews, Scribes, and Pharisees, priests, and high priests, were wandered from the holy ghost, and resisted it when the Lord Jesus Christ was come in the flesh, and also resisted him? and were not they gone into many sects? and did not Christ's prophecy come upon them that they should be scattered among

all nations, and their city Jerusalem should be destroyed, and is not that come to pass?

And are not most christians wandered from the holy ghost, the apostles were in, and is not that the cause that christians are led into so many sects, by the unclean ghost or spirit, and with it destroy one another, because they will not commune or conform one to another? who are wandered from the true communion of the holy ghost, and the fellowship and unity in the spirit, 2 Cor. xiii. 14. and the fellowship of the son of God, 1 Cor. i. 9. and the fellowship of the glorious gospel of salvation, the power of God, and the fellowship with the Father and the son, and one with another, 1 John i.

And you may see the vagabond Jews were like unto Cain and Judas, persecutors and killers of the just and righteous, that kept their habitation in God and Christ, but the Lord hath pronounced a wo against all such vagabonds and wanderers from God and Christ, and his law, and spirit, and command; and will reward them according to their works. And therefore, while ye have time, turn to the Lord by his spirit, 'and seek him while he may be found, and call upon him while he is nigh;' who would have all men to be saved, and come to the knowledge of the truth. 'Your hearts shall live that seek God.' Psalm lxix. 32.

The Christians' righteousness must exceed the righteousness of the Scribes and Pharisees, or else they cannot enter into the kingdom of God; and such as persecute the righteous, are full of dead men's bones, and their throats are open sepulchres; and such as envy their brethren, are menslayers, and have not eternal life abiding in them.

Christ saith, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of God.' Matt. v. So it is clear, with it, to wit, the righteousness of the scribes and Pharisees, they cannot enter into the kingdom of God, which stands in Christ's righteousness; and as long as people remain in the righteousness of the scribes and Pharisees, they remain out of the kingdom of God.

Now, what is the righteousness of the scribes and Pharisees? Is it not the righteousness of the law, 'Do this and live?' And no flesh is justified by the works of the law, but by the faith and righteousness which is in Christ Jesus. Now what is the righteousness of the law, and the works of the law, and the righteousness of the Jews, priests, scribes, and Pharisees? Is it not outward circumcision, and observing

the new moons and feasts, and their paying their tithes, first fruits. and offerings, with all their priests' garments; with Aaron's bells, lamps, candles and candlesticks, outward tabernacles, arks, altars, temples, sanctuaries, and priests' lips to preserve people's knowledge; with their sabbath days, with their swearing, and oaths, and all their outward washings and observings of meats? Are not all these the works of the law, and commanded by the law? And by the works of the law, 'no flesh shall be justified.' Then what profit or comfort have you in doing all these things, seeing that these are the works of the law, and that by the works of the law, 'no flesh shall be justified.' Gal. ii. 16. And did not the Jews, priests, scribes, and Pharisees, cry up these works of the law before mentioned, in opposition to the gospel, by which they were not justified? And were not the works of the law, the righteousness of the scribes and Pharisees, which Christ saith to his disciples, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, they shall in nowise enter into the kingdom of God?' But now in the new covenant, the righteousness of God without the law is manifest, being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ unto all, and upon all them that believe; and therefore, as the apostle saith, we conclude that a man is justified by faith without the deeds of the law.

And Isaiah saith, 'All our righteousness is as filthy rags, and our iniquities like the wind have taken us away.' Isa. lxiv. 6. So this righteousness that was like filthy rags, was below the righteousness of the law, which was just, holy, and good.

And the apostle saith, the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but the children of Israel which followed after the law of righteousness, have not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at the stumbling stone, to wit, Christ and his righteousness.

And the apostle saith, 'I count all things but loss, for the excellency of the knowledge of Jesus Christ, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and he found in him; not having my own righteousness which is of the law, but that righteousness which is through the faith of Christ, the righteousness which is of God by faith.' Ephes. iii. 9. And Christ saith, 'the comforter should reprove the world of their sin, because they believed not in him, and of their righteousness, and of their judgment.' So the world as well as the Jews, high priests, scribes, and Pharisees, have a righteousness, and a judgment in their sin and unbelief, which judgment, righteousness, and unbelief, are reproved by the

holy ghost, that proceeds from the Father and the son. And with that righteousness they cannot enter into the kingdom of God, that stands in power, and righteousness, and peace, and joy, in the holy ghost. And Christ said to the scribes and Pharisees, 'Ye strain at a gnat and swallow a camel,' and ye cleanse the outside of the cup, and of the platter; but within they were full of extortion and excess; they were like unto whitened sepulchres, which appeared beautiful outwardly unto men, but are within full of dead men's bones, and of all uncleanness; though outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity; as you may see in Matt. xxiii. And John saith, in his 1st epist. iii chap. 15 ver. 'Whosoever hateth his brother, is a murderer or a manslayer, and ye know that no murderer hath eternal life abiding in him.' And David and the apostle say, 'Their throat is an open sepulchre, and there is no faithfulness in their mouths, in their inward parts is wickedness, and with their tongues they flatter and use deceit.' Psalm v. Rom. iii.

Now, here you may see the great professing high priests, Jews, and scribes, and Pharisees, which were the greatest professors upon the earth. 'Their throats were open sepulchres, and full of dead men's bones, yea, such as appeared outwardly beautiful and righteous unto men, and yet the greatest killers and persecutors of men, about religion;' and have not all the persecutors and killers of people about religion in Christendom, succeeded them in their spirit, and followed them in their examples and footsteps, and not Christ and his apostles? And then are not their throats open sepulchres, and full of dead men's bones, as the Jews were? and to be such as hate their brethren, murderers, and manslayers? and no murderer among the Christians, or Jews, or heathens, hath eternal life abiding in him, but 'their throats are open sepulchres, and full of dead men's bones.' And such their outward beauty and righteousness, and outward washings avail them nothing, whose throats are open sepulchres, and they full of dead men's bones; and therefore Christ cried, wo against such scribes and Pharisees, and hypocrites, and said, they were as graves. Luke xi. 44. So you know that a sepulchre that is open and full of dead men's bones, gives an ill savour, for he that hates his brother is a manslayer, and a murderer, and he hath slain him, and buried him in his heart, his sepulchre, if he have not killed him, and buried him outwardly, 'for their throat is an open sepulchre, and they are full of dead men's bones;' and so their open sepulchres give an ill savour to God and just men, as before said. And all persecutors that persecute and kill men outwardly concerning religion, and they that hate their brethren are murderers, and all such are graves, and open sepulchres, and full of dead men's bones; *and have not eternal* life abiding in them, though they may profess the *new testament*, as the Jews did the old, without being in the same holy

ghost that they were in that gave them forth, and so the wicked persecuted the righteous and just in all ages. G. F.

Concerning such as shall enter into the kingdom of God, and New and Heavenly Jerusalem, and such as shall not. By G. F.

Christ Jesus saith, 'No man can see the kingdom of God, nor enter into the kingdom of God, except he be born again of water, and of the spirit. For that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.' John iii. 6. 'And he that was born after the flesh, persecuted him that was born after the spirit; even so it is now.' Gal. iv. 29. 'And in Christ, neither circumcision availeth any thing, nor uncircumcision; but a new creature. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.' Gal. v. 6. 8. 15.

Now consider, what good all the Christians' or the Jews,' or Turks' outward worships, religions, or professions do them; if they be not new creatures, and born again, it availeth them nothing, neither shall they see the kingdom of God, or enter into it, except they be born again of the spirit; for if they do sow to the flesh, of the flesh they shall reap corruption, for they cannot sow to the spirit, and of the spirit reap life eternal, except they be born of the spirit.

'The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, sedition, heresy, envyings, murder, drunkenness, revelings, and such like; of which I tell you, as I have told you before in times past, that they which do such things shall not inherit the kingdom of God.' Gal. v. 19, 20, 21.

And now consider, all you that do these evil works, the apostle tells you, ye shall not inherit the kingdom of God, for the kingdom of God is not in words, but in power; and stands in righteousness and peace, and joy in the holy ghost.

And again, the apostle saith, 'Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor abusers of themselves with mankind; nor thieves, nor covetous, nor revilers, nor extortioners, shall inherit the kingdom of God.' 1 Cor. vi. 9, 10.

Here you may see, such as act and live in these wicked things, shall not inherit the kingdom of God. And therefore, you that act such things and live in them, consider what your end will be, and what kingdom you must inherit.

And the apostle saith to the Corinthians, 'Know ye not that you are the temple of God, and the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself.' 1 Cor. iii. 16, 17, 18.

Here you may see what judgment God threatens upon them that defile his temple; namely, their bodies, as in 1 Cor. vi. 15 to 19.

And the apostle saith to the Ephesians, 'Fornication and all uncleanness, and covetousness, let it not be once named among you, as becometh saints; neither filthiness nor foolish talking, nor jesting, which are not convenient, for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience,' as you may see in Ephesians v. 6.

Now here you may see, they that commit these things and live in them, shall not inherit the kingdom of Christ nor of God; but these evil things who commit them, bring the wrath of God upon them: and do not deceive yourselves, for you cannot escape it. And these evil things are so far from being practised or acted amongst the saints, that they are not so much as once to be named amongst them; the saints are to be kept so holy, which do inherit the kingdom of Christ and of God, which is holy.

And Christ said unto John, 'He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.' Revelations xxi. 7, 8.

Now here you may see is the end of all such that live in such unclean actions, according to Christ's judgment. And the end and comfort of all them that overcome the devil and his works, they shall inherit all things, and shall be called God's sons.

'And the nations of them which are saved shall walk in the light of heavenly Jerusalem, the glory of the Lord doth lighten it, and the lamb is the light thereof. And the gates of it shall not be shut at all by day, for there shall be no night there, and there shall in no wise enter into it any thing that defileth, neither whosoever worketh abomination, or maketh a lie, but they which are written in the lamb's book of life;' they shall enter into this heavenly Jerusalem, for without this heavenly Jerusalem 'are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' Revelations xxii. 15.

And therefore consider, all ye that live in these evils, and are defiled with them, Christ tells you ye can in nowise enter into this holy city New Jerusalem.

And John saith, 'the devil and them that he had deceived, were cast into the lake of fire that burneth with brimstone, with the beast and the false prophet; and shall be tormented day and night for ever and for ever.' So here is an end of the devil, beast, and false prophet, and his followers.

And John he saw 'death and hell were cast into the lake of fire, this is the second death; and whosoever was not found written in the lamb's book of life, was cast into the lake of fire;' there is their end.

'And the beast and his followers made war with him that sat upon the horse,' namely, Christ and his followers, 'and the beast was taken, and with him the false prophet that wrought miracles before the beast, with which he deceived them that received the mark of the beast, and them that worshipped his image; these both were cast alive into the lake of fire which burns with brimstone.' And here is the end of such deceivers and worshippers, as you may see in Revelations xix. 19, 20.; which make war against Christ and his followers, but he is too hard for them, and 'overcometh them.' And they 'that worship the image that the beast hath made,' such do not worship God in spirit and truth, as Christ commanded above sixteen hundred years ago. And you may see the judgment and punishment of the great whore, mystery, Babylon, mother of harlots, or false church, who hath harloted from the spirit of Christ that the apostles were in, who hath drunk the blood of the martyrs, and in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth concerning religion and worship; in this whore which is whored from the spirit of God the apostles were in. But you may read her judgment and punishment, fall and destruction, in Revelations xvii. 18. 'And of the beast that ascended out of the bottomless pit, and goeth into perdition, and they who dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world.'

But they whose names are written in the book of life, do not wonder at the downfall of the beast, and whore, the false church. And Christ Jesus said unto his disciples, and to the multitude, 'Except your righteousness do exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven.' Matt. v. 20. Christ's righteousness doth exceed the righteousness of the law, and man's own outward righteousness, which is as filthy rags.

Christ saith, 'It is not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Matt. vii. 21. So here you may see it.

is not the sayers of the will of God, and calling Christ Lord, but the doers of the will of God that enter into the kingdom of heaven. And James saith, 'if they were hearers of the word only, and not doers, they deceive their own souls;' for the apostle Paul saith, 'The hearers of the law are not justified before God, but the doers of the law shall be justified.' Rom. ii. 13. and James i. 22.

And Christ Jesus saith, 'Wo be unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Matt. xxiii. 13.

Now is not this the state and condition of many great professors in Christendom, with their long prayers, and with their tithes, mint, anise and cummin, and making, or forcing 'to themselves proselytes, and shutting up the kingdom of heaven from men; and neither go in themselves, nor suffer them that would enter.' And drawing people from the light of Christ, and his spirit, and power, and grace, in their own hearts, by which they should see the kingdom of God, and enter into it. And Christ said to his disciples when he 'sent them forth as sheep in the midst of wolves,' namely, the outward professing Jews, 'And whosoever shall not receive you and hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.' Matt. x. 14.

Here you may see they that will not receive the message of Christ and his gospel, they 'shake off the dust of their feet against them,' and leave them to the day of judgment, as Paul and Barnabas did, in Acts xiii. 50, 51. And Christ said to him that he gave five talents to, and he had gained five talents more. 'Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.' Matt. xxv. 23. Here you may see they that do well, and do improve their heavenly talents, do 'enter into the joy of the Lord.' And they which do believe do enter into rest, and he that is entered into his rest is ceased from his own works, as God did from his; and they which do not believe in the life of Christ, do not enter into him their rest, because of their unbelief. Heb. iv. 6. 10. And therefore consider, where they remain, if it be not in the kingdom of the beast and dragon, 'full of darkness?' and there 'they gnaw their tongues for pain, and yet will not repent of their evil deeds.' Rev. xvi. But unto his son he saith, 'Thy throne O God is for ever, and ever, a sceptre of righteousness is the sceptre of thy kingdom.' Heb. i. 8. And Peter saith, 'Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth God, and worketh righteousness is accepted with him.' Acts x.

34, 35. Here you may see they must be such as work righteousness, and not only talk of righteousness if they be accepted with God. And the unprofitable servant that hid his talent, and did not improve it, it was taken from him, and he 'cast into utter darkness, &c. where there shall be weeping and gnashing of teeth;' and will not this be the portion of all them that do not improve their heavenly talent that Christ gave unto them. And Christ Jesus speaking of the 'sheep on his right, and the goats on his left hand; to the goats he saith, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.' And so 'they do go into everlasting punishment;' but the sheep, which are the righteous, 'that are on his right hand, they shall go into everlasting life.' Matt. xxv. Now here you may see Christ's judgments upon the wicked, and their end, and the happiness and eternal state of the righteous, which Christ calleth his sheep.

Concerning Condemnation.

He that believeth on Christ in his light, which is the life in him, is not condemned; but he that believeth not in the light, as Christ commands, 'is condemned already. And this is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil. And every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' John i. 3. 12.

Now here you may see, this is the condemnation that light is come into the world, and every one that doth evil hateth the light, and loveth darkness rather than light, whose deeds are evil. And again Christ saith, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death to life.' John v. 24. 'And he that believeth not the son of God shall not see life, but the wrath of God abideth on him, and he is condemned already. But whosoever believeth in the son of God, shall not perish, but have everlasting life.' John iii. 16, 17, 18. 36. So it is by believing in the light, which is the life in Christ, that people come out of condemnation to life. And 'as by the offence or disobedience of one, namely, Adam, judgment came upon all men to condemnation; even so by the righteousness of one, namely, Christ, the free gift came upon all men to justification of life.' Rom. v. 18. Now if you do not believe in Christ, as he hath commanded, in his light, which is the life in him, 'you shall not see life' without his light; and Christ tells you

that you are 'condemned already that do not believe in him,' and his light, 'and the wrath of God abideth upon you.'

And the apostle Paul saith, 'There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit,' Rom. viii. 1; that is, not after the motions of the flesh, but after the motions of the spirit of God. These are they which believe in the light, which is the life in Christ, and are grafted into him. And the apostle calleth the old covenant, or old testament, 'a ministration of condemnation, though it was glorious in its time;' but the ministration of righteousness in the new covenant, and new testament, exceeds it in glory; and the glory of the first testament is done away, and abolished by Christ, as in 2 Cor. iii.

Now in the first testament it was the command of God, 'that they should not forswear themselves. but perform their oaths to the Lord,' as in Matt. v. 33, 34. But Christ in his new testament and new covenant, saith, 'I say unto you swear not at all:' and this doctrine he preached to his disciples, and to the Jews that had commanded oaths and swearing. And the apostle James, who directed his epistle to the twelve tribes, and he had been a Jew and a professor of the old testament and old covenant, and now was converted and a believer in Christ Jesus, and a preacher of the new covenant and new testament, according to Christ's doctrine; and he said, 'But above all things my brethren swear not; neither by heaven, nor by earth, neither by any other oath; but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.' James v. 12.

Now here according to James's doctrine, they that swear, or take any oath, fall into condemnation; and go out of the doctrine of Christ and the apostles in the new testament and new covenant; and Christ said unto the Jews, 'If you had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.' Matt. xii. 7. And James saith to the Jews, 'Ye have condemned and killed the just, and he doth not resist you.' This James speaketh to the Jews, that 'had lived in pleasure upon the earth, and been wanton, and had nourished their hearts as in the day of slaughter.' James v. 6. But such ungodly men are for condemnation, as in Jude iv. And as Solomon saith, 'A man of wicked devices will the Lord condemn; and he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.' Prov. xii. 2. 17. 15. And Christ Jesus saith, in Matt. xii. 36. 'I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.' Are not all here to have a care, and to be *watchful* against idle words, and bad words, lest they be condemned;

but as the apostle saith, 'there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit;' that is, not after the fleshly ways, words, nor works. And then, as the apostle saith, 'who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?' Rom. viii. 1. 33, 34. So you may see here, who are condemned, and who are justified; and who enter into the kingdom of God, and into the heavenly Jerusalem, and who not. G. F.

Concerning such as have forbidden preaching, or teaching in the name of Jesus, and such as are ashamed to confess Him before men, and call not on the name of the Lord, &c.

HERE you may see who, and what they were, that forbade the apostles to preach, or teach, or speak in the name of Jesus; and what Christ saith of such that are ashamed to confess him before men; and what judgments come upon those families, kingdoms, or nations, that do not call upon the name of the Lord. And they that do not call upon the name of the Lord, and know him not, are such as devour Jacob, the elect and beloved of God. 'And yet the Lord poureth out of his spirit upon all flesh,' that with the spirit they may know God, and call upon his name. Joel ii. Acts ii.

The Jews and their priests said unto the apostles, and threatened them, 'that ye speak henceforth to no man in this name' Jesus. Acts iv. 17. And they said again (in verse 18,) to the apostles, 'that they should not teach in the name of Jesus.' And in Acts v. 28. they again said, 'that they should not teach in the name of Jesus,' mark, not to teach in the name of Jesus. And in verse 40, they said again to the apostles, 'that they should not speak in the name of Jesus; mark, not so much as to speak in the name of Jesus. And yet the apostle said, 'With the heart man believeth, and with the mouth confession is made unto salvation. And if thou confess with thy mouth the Lord Jesus Christ, and that God hath raised him up from the dead, thou shalt be saved.' Rom. x. 9, 10.

And the Jews, which were the greatest outward professors, agreed, 'that if any man did confess that he was the Christ, he should be put out of the synagogue.' John ix. 22. 'And many of the chief rulers believed on him; but because of the Pharisees, they did not confess him,' namely, Christ, 'lest they should be put out of the synagogue.' John xii. 42. So here were them that did believe, both rulers and others, in Christ; but they were afraid to confess Christ, lest they should be excommunicated, or put out of their synagogue. And Christ

saith unto his disciples, 'Whosoever shall confess me before men, him will I confess also before my Father, which is heaven: but whosoever shall deny me before men, him will I also deny before my Father, which is heaven.' Matt. x. 32, 33. and Luke xii. 18. So here you may see, they that do confess Christ before men, are confessed by him before his Father; and they that deny him before men, Christ will deny before his Father.

And John saith, 'Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come into the flesh, is not of God.' So here you may see that it is the good spirit of God that doth confess his son to be come in the flesh.' 1 John iv. 2, 3. Here you may see the two spirits, that which is of God, and that which is not of God, the good spirit, and the bad spirit. And 'who confess not that Jesus Christ is come in the flesh, is a deceiver, and an antichrist,' and so not in the spirit of God nor Christ. 2 John i. 7. And the apostle saith, 'Prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except you be reprobates?' 2 Cor. xiii. 5. And so if they have not the spirit of Christ, and if he be not in them, then they are reprobates, and so none of Christ's.

And the apostle saith to the Colossians, 'Christ in you, the hope of glory.' And they 'warned every man, and taught every man in all wisdom, that they might present every man perfect in Christ Jesus.' So then Christ must be in his people, and they must be in him. Col. i. 27, 28.

And Christ before Pontius Pilate 'witnessed a good confession.' 1 Tim. vi. 13. This was before his persecutor; so must all the followers of the lamb confess him before men, to the glory of God the Father, and not be ashamed of Christ, their life, light, and salvation, redeemer, mediator, prophet, bishop, shepherd, leader, counsellor, way and door to God, and the author and finisher of their faith, and heavenly rock and foundation, and the captain of their salvation, and not to be ashamed to meet in his name, who hath all power in heaven and in earth given to him, lest he be ashamed of you before his holy angels, and his Father, which is in heaven. And therefore, in his light, spirit, grace, truth, and faith, see and hold Christ your head, who bruiseth the serpent's head, and reconcileth you to God, in whom you, and all nations are blessed, and have rest and peace. Amen.

'Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.' Jer. x. 5. These were the persecutors of the faithful.

And David saith, 'Pour out thy wrath upon the heathen that have

not known thee, and upon the kingdoms that have not called upon thy name; for they have devoured Jacob, and laid waste his dwelling place.' Psalm lxxix. 6, 7. These were the persecutors of God's elect.

Yet 'God setteth the poor on high from affliction, and maketh him families like a flock.' Psalm cvii. 41.

And God 'setteth the solitary in families, and bringeth out those which are bound with chains. But the rebellious dwell in a dry land.' Psalm lxviii. 6. G. F.

The 6th of the 10th month, 1684.

To the Chief Magistrates, Rulers, Ministers, Justices of the Peace, and other Officers; who profess Christ and Christianity, and are called by that worthy name, and great title of Christians; which is from the King of kings, and Lord of lords, Christ Jesus.

1st. And you professing the holy scriptures of truth, and confessing to the new testament and new covenant, and the law and the prophets, which is, to love God above all, and your neighbours as yourselves, and the royal law of God, spoken of in the new testament; which is, to do unto others as you would have them do unto you. Now would not you judge and believe, that it was contrary to the royal law of God, if that the Papists, or the Presbyterians should make spoil of your goods and take away your goods out of your shops, and your very beds and working tools, your corn and your cattle, so that you have not a cow to give your family and your children milk, nor corn to make you bread; and all that because for conscience sake you cannot be of the Papists' or Presbyterians' religion? Would you say, this was according to the royal law of God, and the nobility of true christianity in them, TO DO UNTO ALL, AS THEY WOULD BE DONE UNTO, if they should serve you so?

2dly. And would you say, it was according to the royal law of God, to be haled from your peaceable meeting by officers and soldiers, for serving and worshipping God in his spirit and truth, that made you; and to have your goods taken away from you through informers, to the ruin of your wives and children; and to be cast into loathsome prisons, there to be kept till some of you died; because for conscience sake you cannot be of the Papists,' Presbyterians,' or Independents' religion? would you not say, this was contrary to the royal law of God, and to the nature and nobility of true christianity in them, that should do so to you?

3dly. And if the Presbyterians, Independents, or Papists, should make you pay twenty pounds a month, or two-thirds of your estates, and bring

quitam writs against you, as is now against many hundreds of us; and cast you in prison, and spoil your goods, as ours now are; because for conscience sake you cannot join with their outward forms of religion; would you say, that this was according to the royal law of God, 'to do unto others as they would have them do unto them?' or according to the law and the prophets, 'to love their neighbours as themselves?'

4thly. If the Papists, Presbyterians, or Independents, should banish you from your wives and children, or imprison you, (as many of us are now imprisoned, and others have been banished,) because you do peaceably meet together to serve and worship God, and pray to him; and they should call your peaceable meetings, seditious conventicles and riots, because you cannot for conscience sake join to any of their forms of religion? would you not say this was contrary to the law and the prophets, 'to love their neighbours as themselves;' and to the royal law of God, 'to do unto all men, as they would have them do unto them?' and to the nobility of true christianity, in them that should do so unto you?

5thly. And would not you think it very hard from the Papists, Presbyterians or Independents, if they should premunire you, and cast your men, women, and widows into prison, (as many of us are now from their wives and children,) because for conscience sake you dare not swear at all, or take any oath, because Christ and his apostles forbids it,' (Matt. v. and James v.) though your peaceable lives and conversations have, and do show forth your allegiance to the king; and though you are willing to testify the truth in all matters and cases with yea, yea, or nay, nay, as Christ and the apostle commands; and as we have done, and do? Would you say, this was according to the law and prophets in them, and the royal law of God, 'to love their neighbours as themselves,' and 'to do unto all, as they would be done unto?'

6thly. And would the bishops and priests believe, that it was according to the royal law of God, and according to the law and the prophets, for the Papists, Presbyterians, or Independents to excommunicate them, and cast them into prison, and there to keep them till they die, (as several of us have been so kept, and many are now in prison,) because for conscience sake you cannot join to the Papists,' Presbyterians,' or Independents' forms of religion? Would you say, this were 'to love their neighbours as themselves,' and 'to do unto others, as they would have others do unto them;' and that it was according to the nature and nobility of true christianity in them, that should do so unto you?

And now I do in humility desire you to consider, did ever Christ and his apostles force any to be of his true religion and worship; and if that they would not, then to give forth orders to take away their goods,

and their very beds, and their corn which should make them bread, their cattle which should help to maintain them, and their cows which should give them milk, their clothes they should wear to keep them warm, and their tools they should work withal to get their living? Did not Christ on the contrary exhort christians TO LOVE ONE ANOTHER, and TO LOVE ENEMIES? And the apostle says, OVERCOME EVIL WITH GOOD. And Christ told the Jews, what the substance was of the law and the prophets, viz. 'to love God above all, and their neighbour as themselves.' And should not all, that go by the name of Christians, and profess that great title of christianity, from Christ Jesus the lamb of God, show forth the nobility of true christianity, and his lamb-like nature; and not 'one christian to tear another to pieces,' and 'spoil his goods, and cast him into prison,' because he cannot for conscience sake receive and join to one another's form of religion; seeing that Christ rebuked his disciples, 'that would have had fire come down from heaven, to consume them that would not receive him;' and told them, 'they did not know what spirit they were of, and that he came not to destroy men's lives, but to save them.' Should not all true christians have the mind of Christ?

Do you think, that God doth accept the sacrifice or offerings of forced religion, to save themselves from prison, and from spoil of their goods, contrary to their tender conscience? Were not the offerings and sacrifices to be free-will offerings to the Lord in the time of the law? And in the gospel day of the new covenant and testament, are not the offerings and sacrifices of the Lord spiritual? And can any man force and compel the spirit of God to that offering and sacrifice? For doth not the apostle say to the christians, 'Ye are a royal priesthood, offering up spiritual sacrifices to God by Jesus Christ?' And after Christ was ascended, did ever the apostles, bishops, or elders give any orders to excommunicate, spoil goods, and cast any into prison, there to be kept till death, (as many of us have been,) such as could not conform to their religion?

And therefore I desire you in the fear of the Lord, and in his gentle, holy wisdom, (which is easy to be entreated,) to consider these things, and us, who are under great sufferings, imprisonment, and spoiling of goods; whether this is according to the royal law of God, and his prophets, which is, 'to love their neighbours as themselves,' and 'to do unto all, as they would be done unto? or according to the nature of the lamb, Christ Jesus, and the nobility of true christianity? And whether or no ye would say, if the Presbyterians, Independents, or Papists should do so to you concerning your tender consciences, and for your worship and serving of God, and your not joining with them, it would be well in them, and according to the royal law of God, 'to do unto you, as they

would not have others do unto them!' and whether you would say, it were according to the lamb-like nature of Christ, and according to true christianity?

So I desire you, that ye would weigh these things with the spirit of God, and the balance of the sanctuary; and measure them with the line and rule of righteousness, according to the scriptures of truth.

From him that desires the good and happiness of the KING and KINGDOM, and all the king's subjects in it, in this life, and his and their eternal welfare in the life and world which is everlasting; and does pray for kings, princes, governors, and magistrates, that we may lead and live a holy, peaceable, and quiet life in all godliness under them: FOR MAGISTRATES ARE FOR A PRAISE OF THEM THAT DO WELL. G. F.

London, the 17th of the 9th month, 1684.

POSTSCRIPT.

WHERE do ye ever read, that the Jews, when they had conquered any nation or kingdom, did by the law force them to the Jewish religion, or to be circumcised? Or that they cast them into prison, if they would not join with them in their divine service? Though Christ said, 'they compassed sea and land to make proselytes;' yet where do ye read, they made them by force, or they became proselytes to save their goods, or keep themselves out of prison? And ye read in Genesis, 'that Abraham and Isaac lived in Gera, in king Abimelech's country;' yet ye do not read that the king forced them to his religion; but they had their liberty to serve and worship God. And also in Genesis, 'when Abraham went down into Egypt, and Jacob and his family after him;' ye do not read, that king Pharaoh forced either Abraham, or Jacob and his family to his religion, while they lived there. And the Turks, when they conquer any nation or people, or take captives, we do not hear that they force them to their religion. For our Friends, (the people called Quakers,) in Algiers, that are taken captives by the Turks, have their liberty peaceably to meet together, to serve and worship God there without disturbance. And therefore they that bear that great and worthy name of Christians, from Christ Jesus, and profess the holy scriptures of truth, and the royal law of God, which is, 'to do unto others, as they would have them to do unto them,' should show forth the nobility of true christianity, and the nature of the lamb, Christ, which is far above all Turks and heathens. G. F.

Matt. v. 7. 'Blessed are the merciful, for they shall obtain mercy.'

Matt. ix. 13. Christ saith, 'Learn what that meaneth, I will have *mercy, and not* sacrifice.'

An exhortation to all people, to pureness, cleanness, and holiness, and faithfulness to the Lord.

Here you may see who they are that dwell with everlasting burnings, and in God's tabernacle and holy mountain, and who not. By G. F.

David saith, 'Who shall ascend unto the hill of the Lord? and who shall stand in his holy place?' David answers, and saith, 'He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness from the God of his salvation; and this is the generation of them that seek the Lord.' Psalm xxiv. So here is a generation of clean hands, and a pure heart that ascend into the hill of the Lord, and stand in his holy place.

And Isaiah saith, 'Who amongst us shall dwell with devouring fire? Who amongst us shall dwell with everlasting burnings?' And Isaiah answers his questions, and saith, 'He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil; he shall dwell on high, his place of defence shall be the munition of rocks; bread shall be given him, his water shall be sure; thine eyes shall see the king in his beauty, &c. and thine eyes shall see a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed,' &c. Isa. xxxiii.

Here you may see who they are that can dwell with devouring fire, and everlasting burnings, and yet shall not be burned nor devoured.

David saith, 'Lord, who shall abide in thy tabernacle? And who shall dwell in thy holy hill?' David answers his questions, and saith, 'He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour; in whose eyes a vile person is condemned, but he honoureth them that fear the Lord, &c. He that taketh not a reward against the innocent; he that doth these things shall never be removed, but shall abide in the tabernacle of the Lord, and dwell in his holy hill.' Psalm xv. 'But the ungodly are not so, but are like the chaff which the wind driveth away; therefore the ungodly shall not stand in judgment, (namely, righteous judgment,) and sinners shall not stand in the congregation of the righteous.'

'The mountain of the house of the Lord, shall be established above all the mountains, and exalted above all the hills;' and doth not the

Lord here teach his people his righteous and holy ways and paths to walk in? as in Isa. ii. Micah iv. And the stone that smote the great image of gold, of silver, of brass, and iron, and clay, that they became like chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote this great image, became a great mountain, and filled the whole earth. Dan. ii. xlv.

Is not this stone, that becomes a great mountain, that filleth the whole earth, Christ Jesus? And so through him the kingdoms of the world become the kingdoms of Christ.

Here you may see this stone, or mountain that filleth the whole earth, will dash to pieces, and grind to powder all that is not of its holy and pure nature, and with its holy divine nature fill the whole earth.

The Lord saith, 'They shall not hurt nor destroy in all my holy mountain.' Isaiah xi. And is not this holy mountain Christ, who destroyeth the devil and his works, the destroyer? 'And them that take hold of my covenant, saith the Lord, even them will I bring to my holy mountain,' &c. Isa. lvi. 6, 7, and chap. ii. 2.

'And he that putteth his trust in me,' saith the Lord, 'shall inherit my holy mountain.' Isa. lvii. 13. 'For thus saith the high and lofty One, that inhabits eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' Isa. lvii. 15. Therefore is it not good to wait upon the Lord, and trust in him!

Concerning such as eat up God's people like bread, and such as make Idols and Images, and worship them, are without the true understanding, and are fools that hate knowledge; and such as go into Adultery and Uncleanness, are void of the wisdom of God, and true understanding; and God's fury is upon all such as do not call upon his name.

David saith, 'Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?' Psalm xiv. 4. Here the workers of iniquity, as they eat bread, they eat up God's people: that is, they devour them. Are not these devourers men-eaters?

And again in Psalm liii. 4. the Lord saith, 'The workers of iniquity eat up my people like bread. But God did give his people corn from heaven, and man did eat angels' food.' Psalm lxxviii. 24, 25. And

David said, 'The wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.' Psalm xxvii. 2.

Here you may see these wicked men-eaters, and enemies of the righteous, stumbled and fell, when they came to eat up the flesh of the righteous; so they fell short of their devouring prey. Psalm xxvii. 2.

Solomon saith, 'Whoso committeth adultery with a woman, lacketh understanding; he that doth it, destroyeth his own soul; a wound and a dishonour shall he get, and his reproach shall not be wiped away.' Prov. vi. 32, 33. 'And they that want understanding, the wicked woman draweth in; but he knoweth not that the dead are there, and that her guests are in the chambers of hell.' Prov. ix. 16 to the end.

And therefore Job saith, 'The fear of the Lord, that is wisdom, and to depart from evil is understanding.' Job xxviii. 28. And Solomon saith, 'He that is slow to wrath, is of a great understanding; but he that is hasty of spirit, exalteth folly.' Prov. xiv. 29. 'And understanding is a well-spring of life to him that hath it.' Prov. xvi. 22. 'But the man that wandereth out of the way of understanding, shall remain in the congregation of the dead.' Prov. xxi. 16. 'Evil men understand not judgment.' Prov. xxviii. 5. 'And the strange woman deceiveth the simple ones, and the youth, who are void of understanding; her house is the way to hell, going down to the chambers of death.' Prov. vii. And therefore it is good to keep and walk in the spirit of understanding, by which you may depart from evil, and keep out of the snare of the whore, and the congregation of the dead.

And the Lord said concerning the Jews that rebelled against his spirit, 'My people are foolish, they have not known me, they are sottish children, they have no understanding, they are wise to do evil, but to do good they have no knowledge.' Jer. iv. 42. Is not this the condition of many Christians, as well as the Jews?

The prophet saith, 'Pour out thy wrath upon the heathen that know thee not, and upon the families that call not upon thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.' Must not God's fury come upon these men-eaters, that eat Jacob the beloved of God, and devoured him, and made his habitation desolate. Jer. x. 25. And David saith, 'Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name; for they have devoured Jacob, and laid waste his dwelling place.' Psalm lxxix. 6, 7. God's fury will be poured upon such that devour the righteous, and lay waste his dwelling place.

And you may see in Jer. li. 'They that are founders of graven images, or molten images,' are brutish by their knowledge, 'which are the works of error, and shall perish.' And the Lord saith, 'A drought

is upon her waters, namely Babylon, and they shall be dried up, for it is a land of graven images, and they are mad upon their idols.' Jer. l. 38. Upon such God brings droughts and famine, who disobey and forsake the living God, and dote upon their idols and images which they make. 'And the Lord frustrateth the tokens of liars, and maketh the diviners mad, and turneth wise men backward, and maketh their knowledge foolish.' And hath not this been seen and fulfilled? Isa. xliv. 25. And the Lord saith, 'They eat up the sin of my people, and they set their hearts on their iniquity, and there shall be like priest like people, and I will punish them for their ways, and reward them for their doings.' Hosea iv. 8, 9. And the Lord saith to Daniel, 'The wicked shall do wickedly, and none of the wicked shall understand: but the wise shall understand.' Daniel xii. 10. The fear of the Lord is the beginning of wisdom, and the secrets of the Lord are with them that fear him, and the Lord taketh care for them that fear him, as in Exod. i. 21. Therefore it is good to live in the fear of the Lord, which ye must if ye would know his secrets.

The cause of drought, and barrenness, famine and plagues, for disobeying the Lord, and grieving his Spirit.

The cause of drought, barrenness, and famine. 'The Lord turneth rivers into a wilderness, and the water-springs into dry ground, and turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.' Mark, it is for the wickedness of them that dwell therein. Psalm cvii. 33, 34.

And you may see them that disobeyed the Lord and forsook him, and because of the wickedness of their doings, the Lord will smite such with consumptions, and fevers, and blotches, and blastings, and mildews, until they perish. 'I will,' saith the Lord, 'smite them with madness, and blindness, and astonishment of heart, and the locust, and the worms shall consume and devour their fruits; and the heavens that are over thy head shall be as brass, and the earth that is under thee shall be iron. And the Lord will make the rain of thy land powder and dust; and will smite thee with the blotches of Egypt, and with the emirocds, scab, and itch that thou canst not be healed.' And this is the portion of them that disobey the Lord, and forsake him, as in Deut. xxviii. you may see more at large, and how the curse followeth the wicked and disobedient, in city and field, and upon themselves and their flocks, and the fruits of their lands, yea, the plagues and the

judgments that he poured upon Egypt, he poureth upon them that disobey him, and grieve and rebel against his spirit.

And the Lord sent the prophet Gad unto David, when he caused Joab to number the people, and said unto him, 'Shall seven years of famine come upon the land, or wilt thou fly three months before thine enemies, whilst they pursue thee, or that there be three days pestilence in thy land.' 2 Sam. xxiv. And did not this action of David bring death and destruction of seventy thousand of the Jews, through David's hearkening to the temptation of satan, as in 1 Chron. xxi. but David repented, and the Lord staid the hand of the destroying angel, that Jerusalem was not destroyed?

And did not the Lord call for a famine, and it came upon the land seven years? as in 2 Kings viii. 1. And was not this because of their wickedness?

And in Jer. xi. 22. doth not the Lord there punish Judah for idolatry, and saith, 'that his sons and daughters should die by famine.' And in Jer. xiv. 12. there the Lord said to the Jews that disobeyed him, 'When they fast I will not hear them, nor accept their offerings;' but said, 'I will consume them by famine, and by pestilence,' &c. And likewise you may see in Jer. xv. how the Lord saith concerning the rebellious and disobedient Jews; and for the wickedness of Manasses he threatened them with death, captivity, and famine, &c. And likewise you may see in Jer. xviii. 21. how the Lord threatens famine and judgments against the Jews for their revolting from the Lord; and in Jer. xliv. 13. see how the Lord threateneth the disobedient by famine and pestilence. And the Lord threateneth his plagues and judgments concerning Babylon, and saith, 'A drought is upon the waters, and they shall be dried up; for it is a land of graven images, and they are mad upon their idols.' And therefore let all that disobey the Lord, and make graven images, and idols, and worship them, beware of these judgments. Jer. l. 38. And Ezekiel, he declareth the judgments upon Jerusalem for their rebelling against God, how that they should die and be consumed with famine and pestilence, in Ezek. v. 12. And likewise in Ezek. vi. you may see the judgments upon Israel for their idolatry; the Lord saith, he would 'pour his fury upon them, and they should die by pestilence and famine.' And the Lord saith, he would 'leave a few of the Jews that should escape from the pestilence and famine, and that these Jews that escaped might declare their own abominations among the heathen.' Ezek. xii. 16. And in Isaiah xiv. you may see how the Lord threatened the Assyrians with famine and pestilence. 'Thus saith the Lord, because of mine house that is waste, yea, every man runneth to his own house, therefore the heaven over you is staid from dew, and the earth is staid from her fruit; and I called for a drought

upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of their hands.' Haggai i. 10, 11.

Here you may see the reason of the judgments of God, because people mind their own houses, and business, and wills, more than the Lord's.

And did not the three years' famine and six months come upon the children of Israel, because of their turning from the Lord, and rebelling against his law and spirit in the days of wicked Ahab and Jezebel, who set up their idolatry, and persecuted and killed the Lord's people? And did not the Lord shut up heaven, that they had no rain nor dew for three years and six months in the land of Israel? as in Luke iv. 25. 1 Kings xvii. 9.

And you may see in Rev. xviii. what plagues, and famine, and judgments the Lord poureth upon the false church, mystery Babylon, the great whore, that hath whored from the spirit of Christ, and killed the Lord's prophets, and drunk the blood of the saints and martyrs, who sat as a queen; but plagues, and judgments, and famine, and destruction is their end, with the dragon, beast, and false prophets, and their followers. And therefore let all be warned that rebel against the spirit of God, and so turn from the Lord into sin and wickedness, such cannot expect to escape these plagues and judgments, that God and his prophets, Christ and his apostles, have pronounced against them in the holy scriptures of truth.

Concerning such as overcome the Beast, and Dragon, and Whore, and False Prophet.

Rev. xi. 7. 'The beast shall overcome the two witnesses of God, and kill them.' Rev. xiii. 7. 'And the beast shall make war with the saints, and overcome them.' Rev. xvii. 17. 'But the lamb shall overcome the beast and his followers.'

Rev. xiii. 21. And Christ saith 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Rev. xii. 11. 'And the saints overcame the dragon by the blood of the lamb, and the word of their testimony, and they loved not their lives to the death.'

Rev. ii. 26, 27. 'And he that overcometh and keepeth my words unto the end, to him will I give power over the nations, saith Christ, and he shall rule them with a rod of iron: as the vessels of a potter

shall they be broken to shivers, even as I received of my Father, and I will give him the morning star.'

Rev. ii. 7. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.'

Rev. ii. 10, 11. 'And be thou faithful unto death, and I will give thee a crown of life; and he that overcometh shall not be hurt with the second death.'

Rev. iii. 5. 'And he that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.'

Rev. iii. 21. 'And him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Rev. ii. 17. 'And him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.'

Rev. iii. 10. And Christ saith, 'thou hast kept the word of my patience, I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.'

Rev. iii. 13. 'And him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name.'

Rev. xxi. 7. 'And he that overcometh shall inherit all things, and I will be his God, and he shall be my son.'

But the dragon and the beast, the false prophet and their followers, and the false church that maketh war with the lamb and the church of Christ the saints, these say, that there is no overcoming of them while they live upon the earth, but the beast, false prophets, and the whore, and the dragon must have the victory; and the lamb and the saints must not have the victory; and the kingdoms of the world must not become the kingdoms of Christ; this is the beast, and the whore, and the false prophets', and the old dragon's, the devil's, and satan's false doctrine; but the lamb and the saints shall have the victory over them all.

Isaac said, that when Esau had broken Jacob's yoke from off his neck, then Esau should have the dominion, and this Isaac spoke by prophecy, in Gen. xxvii. 40. and was fulfilled in Jehoram's days. 2 Chron. xxi. 4, 5. 8. For then the Edomites made themselves a king, and this Jehoram compelled Judah to his false worship, and to forsake God's worship. 2 Chron. xxi. 11.

David saith, 'O Lord preserve my life from the fear of the enemy, and hide me from the secret council of the wicked, and from the insur-

rection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.' Psalm lxiv. 2, 3. G. F.

A distinction between the two suppers of Christ; namely, the last supper in the same night that he was betrayed, before he was crucified; and the supper after he was risen and ascended at the right hand of God, which he calls people to in Rev. iii. To hear his voice, and open the door, and he will sup with them, and they shall sup with him.

Likewise, something concerning Christ, the resurrection of the just and unjust.

And also, concerning the stone cut out of the mountain without hands, which smote the image. Dan. ii.

And concerning Christ, the vine, and the Jews, how that God planted them a noble vine, but they degenerated, and destroyed the Lord's servants, and son, that came to look for fruits. By G. F.

It is said in Matth. xxvi. and Mark xiv. and Luke xxii. and 1 Cor. xi. 'In the same night that Christ was betrayed, he took the bread and the cup, &c. and said, As often as ye do eat this bread, and drink this cup, do it in remembrance of me; and ye do show forth the Lord's death until he come.' And Christ saith, 'I say unto you, I will drink henceforth no more of this fruit of the vine, until that day that I drink it new with you in my Father's kingdom.' Matt. xxvi. 29, and Mark xxii. 16. And Christ said, when he was at his last supper, when he was betrayed, before he was crucified, 'I say unto you, (namely, his disciples,) I will not any more eat thereof, (namely, of the bread of the passover,) until it be fulfilled in the kingdom of God.'

Now mark, the fruit of the vine, and the bread which Christ brake at his last supper, and gave to his disciples in the same night that he was betrayed, before he was crucified, which they were to take in remembrance of his death, and show forth his death until he came; that after they had eat of that outward bread, and drunk of that outward cup, the fruit of the vine, which he gave to his disciples, henceforth he would eat no more thereof, (namely, the bread,) until it was fulfilled in the kingdom of God, and drink no more of the fruit of the vine, until the day that he drink it new in the kingdom of God, (Matt. xxvi. Mark xiv.) as Christ said this unto his disciples, at his last supper, before he was crucified. But after Christ was crucified, buried, and rose again, he did eat and drink again with them, as ye may see in these scriptures

following, which did fulfil his own words, as in Luke xxiv. 30. 'And it came to pass as Jesus sat at meat with them, he took bread, and blessed it, and brake it, and gave it to them,' namely, to some of his disciples; and they said unto others of them, 'the Lord is come; and he was known to them by breaking of bread,' as in ver. 35. And ver. 41, 42, 43, Jesus appeared unto his disciples again, and he said unto them, 'Have ye any meat? and they gave him a piece of broiled fish and honey-comb, and he took it, and did eat before them; and he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled,' &c.

And again, Jesus said unto his disciples, after he was risen, John xxi. 5. 9. 'Children, have ye any meat?' they answered, no. And as soon as his disciples were come to land, they saw a fire of coals there, and fish laid thereon, and bread; and Jesus said unto them, 'Come and dine;' and Jesus took bread, and gave to them, and fish likewise: And this was the third time that Jesus showed himself to his disciples, after he was risen from the dead, as in John xxi. 12, 13. And Christ, after he was risen from the dead, he told his disciples, 'All power in heaven and earth was given unto him.' And Christ said unto his disciples whom he sent forth to preach, before he was crucified, 'Verily, I say unto you, ye shall not have gone over the cities of Israel, until the son of man be come.' Matt. x. 23.

And again, Christ said unto his disciples, 'I tell you of a truth, there be some standing here, which shall not taste of death until they see the son of man coming in his kingdom.' And again, Christ saith, 'Verily, I say unto you, there be some standing here which shall not taste of death, until they have seen the kingdom of God come with power.' Matt. xvi. 28. Mark ix. 1. Luke ix. 27.

And the apostle saith, Acts x. 41. that they did 'eat and drink with Christ, after that God had raised him up from the dead.' And so they fulfilled Christ's words, that he would eat no more of the bread, nor drink of the fruit of the vine, until he drank it new with them in the kingdom of God. Mark xiv. 25. And again, Christ said, 'There are some standing here, which shall not taste of death until they see the son of man coming in his kingdom and power.' Matt. xvi. 28. And was not this fulfilled after Christ was risen, when he said, 'All power in heaven and earth is given unto me.' Then did not he come in power, and did not the disciples see him in his kingdom, after his resurrection?

And John, he that was one of Christ's beloved disciples, that leaned upon his breast in the same night that Christ was betrayed, before he was crucified, did not John then take the elements of bread and wine at that last supper? And was not John one of the disciples that did not taste death till he saw Christ come in the kingdom of his Father with

power, when Christ said, 'All power in heaven and earth is given unto me?' And was not John one of the disciples that did eat and drink with Christ after he was risen? And after that Christ was ascended, and sat at the right hand of God, and the churches were gathered, as yet they were not come off many outward elementary things. And did not Christ send John, after he was ascended, to call the church to another supper, and said, 'Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me; he that hath an ear to hear, let him hear what the spirit saith unto the churches.'

Now they that come to this inward and heavenly supper, and to sup with Christ, the heavenly and spiritual man, the second Adam, the Lord from heaven, since he is risen and ascended, they must have their spiritual ear to hear the spiritual voice of Christ, and his spiritual knocking at the door of their immortal souls and hearts, and with his spirit, the spiritual man, the second Adam, the Lord from heaven, the king of glory, that he may come into their hearts and souls, and then they to sup with him, and he to sup with them the spiritual and heavenly supper. And to this heavenly and spiritual supper did Christ send John, to call the church of Christ, after he was risen and ascended. And John said, when Christ sent him with this message, to call the church to this supper, 'I John, am your brother, &c. in the kingdom and patience of Jesus Christ.' So here you may see, John was in the kingdom and patience of Christ, when he called the church to this heavenly spiritual supper of Christ, after Christ was ascended at the right hand of God; which spiritual supper, after Christ was ascended, is beyond, and a higher supper than the last supper the same night that Christ was betrayed, of taking the elements of bread and wine in remembrance of Christ's death, and a show of his death till he come. And had not John taken that supper? And was not the kingdom of God come, when John said, 'he was in the kingdom and patience of Jesus Christ?' Rev. i. 9. chap. iii. 20. John tells you, Christ is come, and Christ saith, 'Behold I stand at the door and knock, (then is not he come?) and if any man will hear my voice, and open the door, I will come in to him, (mark, into him,) and I will sup with him, and he with me.' And doth not the apostle say, 'Prove yourselves, examine yourselves, know ye not your own selves, how that Jesus Christ is in you, except you be reprobates.' 2 Cor. xiii. 5.

And may not reprobates take the elements of bread and wine in remembrance of Christ's death, and say, they will do it till Christ come; yet Christ saith, 'Behold, I stand at the door and knock, (so then he is come,) and if any man will hear his voice, and open the door, he will *come* in to them, and sup with them, and they with him.'

And cannot reprobates be sprinkled with the element of water, and take the elements of bread and wine? And Christ, that is ascended at the right hand of God, saith, 'Behold, I stand at the door and knock; and though he is come, and stands at the door and knocks, yet they will not open the door, and hear his spiritual voice, that he might come in to them, and sup with them, and they with him, as is said before. And such will not open the spiritual ear to hear what the spirit saith to the church of Christ; for they must have the spiritual ear that let in Christ, when he stands at the door, and knocks at the door of their hearts, to hear his spiritual voice, and to sup with the spiritual man at his spiritual supper, after Christ is ascended. And they that hear not the spiritual voice of Christ, when he stands at the door and knocks, are such as err from the spirit of God, and faith of Christ, and hate his light, and go from the grace and truth in their hearts; and such do not come to the heavenly supper of Christ, that he calls to, now after he is ascended, that will not hear his voice, nor open the door by his grace, light, spirit, and truth, but their dark spirit leads them to live in weak elements, outward things which perish with the using, and which keep them in bondage. Gal. iv. 9. Col. ii. 22.

And the angel said unto John, 'Blessed are they which are called to the marriage supper of the lamb. This is the spiritual marriage supper of the lamb, which the true christians were called to, after Christ was risen and ascended.' Rev. xix. 9. For they that are come to this marriage supper of the lamb, are married to Christ, the second Adam, the Lord from heaven. And these are they that hear his spiritual voice, and he is come into them, and suppeth with them, and they with him; and this is the marriage supper of the lamb, that taketh away the sins of the world, and they that come to it are blessed. For reprobates may take the outward elements of bread and wine in remembrance of Christ's death, till he comes, as they say; and yet he stands at the door of their hearts and souls, and knocks, after he is risen and ascended at the right hand of God, and they will not let him in, nor hear his voice; and the apostle tells them, in 2 Cor. xiii. 'they are reprobates if they know not Christ in them.'

And here you may see now, that Christ called his followers to this marriage supper, after he was risen and ascended into heaven, at the right hand of God; and is not this the last supper that Christ called his people to, after he was ascended, namely, the marriage supper of the lamb; yea, such that had taken the elements of bread and wine with Christ at his last supper, the same night that he was betrayed, before he was crucified, in remembrance of his death till he come. And John, who was one that took it in remembrance of his death till he came, said, in his first epistle, chap. v. 20. after Christ was risen and

ascended, 'We know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ, (mark, in him,) and this is the true God, and eternal life.' And this John spake after Christ was risen and ascended. He that hath an ear to hear, let him hear.

And Jesus Christ said, 'If any man love me, he will keep my words and sayings; and he that hath my commandments, and keepeth them, it is he that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. I go to my Father, but ye shall see me; and because I live, you shall live also. Ye shall know that I am in my Father, and you in me, and I in you; and he that keepeth my words, my Father will love him, and we will come unto him, and make our abode with him.' John xiv.

And the apostle saith to the Colossians, 'God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son.' Mark, into the kingdom of his dear son. And this he said while they were upon the earth, and after Christ was risen and ascended. And John said, 'that he was in the kingdom and patience of Jesus Christ, while he was upon the earth.' Rev. i. 9. Col. i. 13.

And the Colossians were not converted, when he took bread and wine, and gave to his disciples at his last supper, the same night he was betrayed. And were not they that were translated into the kingdom of Christ Jesus, come to the marriage supper of the Lamb? And Christ supped with them, and they with him; and sat together in the heavenly places in Christ Jesus, as in Ephes. ii. 6.

Here you may see a distinction betwixt the last supper the same night that Christ was betrayed, before he was crucified, and the heavenly marriage supper of the Lamb, that Christ calleth people to. after he was ascended into heaven at the right hand of God.

And John saw an angel standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of them that sit on horses, and the flesh of all men, both free and bond, both small and great.' Rev. xix. 17, 18, 19, 20, 21.

Now, all you that will not open the door of your souls and hearts, at which door Christ stands and knocks, nor hear his spiritual voice, to let him in, that he might sup with you, and you with him, the blessed marriage supper of the lamb, slain from the foundation of the world; I say to you all, take heed, both great and small, high and low, free and bond, lest Christ do not make of you a supper for the fowls to eat your flesh, and be filled with it, as in Rev. xix.; for they are not blessed that

the fowls make a supper of, but they are blessed that are called, and come to the marriage supper of the lambs. And they that are a supper for the fowls, do not eat the flesh of Christ, nor drink his blood, the bread from heaven; and such have no life in them, and so will not come to Christ that they may have life, but live in outward elements. John v. 40. But whosoever eateth the flesh of Christ, and drinketh his blood, which is the living bread that cometh down from heaven, hath everlasting life. And again, Christ saith, 'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' And these are they that are blessed, and come to the marriage supper of the lamb, and Christ sups with them, and they with him, since his resurrection and ascension into heaven at the right hand of God, the heavenly and spiritual supper of the lamb, and come to be members of his body, of his flesh, and of his bone. John vi. Ephes. v. 30.

Now concerning them that say, 'The bread and the wine that Christ took and gave his disciples, and said, as often as ye do eat this bread, and drink this cup, do it in remembrance of me, showing forth the Lord's death till he come,' as in Matthew, Mark, Luke, 1 Cor. &c. they that say that this outward bread, and the wine, the fruit of the vine, is the very body and blood of the Lord Jesus Christ, and whosoever receiveth and eateth it, receiveth and eateth the Lord Jesus Christ, after the priest have consecrated it; in this they may see their error that do say so, and hold this doctrine; for the apostle saith, 'Ye that do eat this bread, and drink this cup, ye do show forth the Lord Jesus Christ's death, till he come.' Then it is clear, the bread and the cup is not the Lord Jesus Christ; and the Lord Jesus Christ is not come when they eat this bread, and drink this cup; for while they are eating the bread, and drinking of the cup, they are showing forth the Lord's death till he come. Then he is not come; for they take the bread and cup 'in remembrance of the Lord's death, and to show forth his death till he come.' So it is clear, the cup and the bread is not the Lord Jesus Christ, as in 1 Cor. xi. 24. 26.

And again, the apostle saith, 'In the same night that Christ Jesus was betrayed, he took bread and brake it, and said, do it in remembrance of me, and likewise the cup.' So Christ's body was whole, and was not crucified, when he brake that outward bread; for that which they were to take in remembrance of Christ, and in a show of his death till he came, it was not the Lord Jesus Christ, but outward bread and wine in an outward cup. And Christ was nowhere called a cup, it is said, 'Christ took the cup when he had supped.' Then he did not take his own blood and give unto them, but he called it, 'the fruit of the vine.' Matt. xxvi. 29. And Christ 'took the cup and gave his disciples, and said, drink ye all of it; and took the bread, and brake it, and gave

it to his disciples also.' And in Mark xvi. 22. 'They all drank of the cup, and he brake the bread and gave it to his disciples,' (namely, the twelve,) as in Luke xxii. And after he had broken it, and given it them, and given them the cup, and called it 'the fruit of the vine,' after Christ had given them this, he said, 'Drink ye all of this.' Matt. xxvi. 25. Luke xxii. 21. 'Behold,' saith Christ, 'the hand of him that betrayeth me, is with me on the table.' So it seems here that Judas did eat of the bread, and drink of the fruit of the vine in the cup, and he did partake of these outward elements in the same night that Christ was betrayed, which elements were taken in a show and remembrance of the Lord's death till he came. But Judas did not stay till he came, for he betrayed him. Now if this outward bread and outward wine had been Christ, the living bread that came down from heaven, and his blood, which if any man did eat of that bread, and drink his blood, he shall live for ever, and not die, as Christ saith, 'Whoso eateth my flesh, and drinketh my blood, hath eternal life, and dwelleth in me, and I in him; and he that eateth me, shall even live by me; and he that eateth this bread that comes down from heaven, shall live for ever.' See John vi. 50 to 59.

Now here you may see, it is clear, that the cup and bread that Judas did eat and drink of at the last supper, was not the flesh of Christ, or bread of life that came down from heaven, nor his blood that giveth life everlasting; for Judas had not eternal life, nor did not live for ever by eating that outward bread, and drinking of that outward cup, the fruit of the vine.

And so, Judas did not eat Christ and live by him, and live for ever, though he drank of the outward cup, the fruit of the vine, and eat of the outward bread that Christ brake at his last supper, the same night that he betrayed him; and that Judas might do, and not eat the bread from heaven, the flesh of the son of man, and drink his blood, for such have not life eternal in them, as Christ saith, that 'do not eat his flesh and drink his blood;' for Christ said, 'Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.' John vi. 53. And the Jews murmured at Christ, when he said, 'I am the bread that came down from heaven;' and 'except ye eat my flesh and drink my blood, ye have no life in you.' And 'he that eateth my flesh, and drinketh my blood, hath eternal life.'

So here is a great difference betwixt the flesh and the blood of Christ, or the bread which came down from heaven, which giveth life eternal, and the elements of bread and wine, which reprobates and Judas's may take and eat, that have not life eternal, nor Christ in them, as the apostle saith, 'If Christ be not in you, ye are reprobates.'

And here you may see a distinction betwixt the baptism of John,

with his element of water, which must decrease, a forerunner of Christ's baptism, which doth increase; who came after John, who baptizeth with fire, and with the holy ghost; who cometh with his fan, and thoroughly purgeth the floor of the heart from sin and corruption, and burneth up the chaff with unquenchable fire. And this fire that is unquenchable, is above the natural fire that may be quenched. And Christ gathereth his wheat into his garner, into which garner the devil with his foul spirit, nor none of his vermin, his followers, can come to hurt God's seed or wheat.

And all men and women must come to this baptism of Christ, who baptizeth with unquenchable fire and the holy ghost, before ever they know the wheat or the seed of God come into God's garner; for John who said, he must decrease, his baptism with outward elementary water, doth not bring the wheat, the seed of God, into God's garner.

And the apostle said, 'he thanked God that he had baptized none of the Corinthians but Crispus and Gaius,' &c. for he said, 'Christ sent him not to baptize, but to preach the gospel, (1 Cor. i. 14. 17.) not with the wisdom of words, lest the cross of Christ should be made of none effect.'

And John the Baptist was prophesied of by Isaiah, before his coming, Isaiah xl. 3. 'I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoe latchet I am not worthy to unloose; he shall baptize you with the holy ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire.' Matt. iii. 11, 12. Mark i. 9. Luke iii. 21. And John said, 'He that hath the bride, is the bridegroom; he must increase, but I must decrease.' And John further speaketh of Christ, and saith, 'He that is from above, is above all.' And again, 'He that cometh from heaven, is above all.' John iii. 29, 30, 31. So John confesseth Christ was greater that he, and came after him, who must increase, and was mightier than he, and preferred before him, for he was before him. And indeed Christ is preferred before John in his birth, in his miracles, in his offices, and in his death, who 'by the grace of God tasted death for every man,' and was mightier than John in his birth, who was conceived by the holy ghost, and in his power, who hath 'all power in heaven and earth given unto him.' So he was preferred before John; for he was before him, for all things were made and created by Jesus Christ, whose name is called the 'word of God.' John i.

And when Christ came to be baptized of John, John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus said unto him, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness;' then he suffered him. Matt. iii. 13, 14,

15. So here, John knew that himself must be baptized with Christ's baptism, with fire, and with the holy ghost, before the seed of God, the wheat, be gathered into God's garner. And John answered the Pharisees, when they questioned him, and said, 'I baptize you with water; but there standeth one amongst you, whom you know not, he it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.' And John seeing Christ come unto him, said, 'Behold the lamb of God which taketh away the sins of the world.' This is he of whom John said, 'After me cometh a man which is preferred before me, for he was before me; and that he should be made manifest to Israel; therefore came I baptizing with water.' John i. 27 to 31.

Here you may see, John clearly declareth for what end he was sent to baptize with water, namely, that Christ might be made manifest to Israel, the Jews, that had the figures and shadows of Christ; for John doth not say, he came baptizing with water, that Christ might be made manifest to the Gentiles or heathen, but to Israel. For the apostle Paul said to the Corinthians, 'he was not sent to baptize, (namely, with the element of water,) but to preach the gospel:' for the apostle thanks God that he baptized none of the Corinthians, but two or three, that he mentions in 1 Cor. i. And he tells the Corinthians, (which were the Gentiles,) 'By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.' 1 Cor. xii. 13.

So this was the spiritual baptism of Christ that the apostle brought both Jews and Gentiles into. Then surely the apostle Paul must see the decreasing of John's baptism with elementary water, who brought them to the spiritual baptism.

And the apostle Paul writeth to the Ephesians, and exhorts them, 'to keep the unity of the spirit in the bond of peace:' and saith 'There is one body, and one spirit, &c. and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through you all, and in you all.' Ephes. iv. 3, 4, 5, 6.

So God was in them all, and through them all, by his spirit; and this was the one Lord, and one faith, and one baptism, that the apostle brought the church of Christ the Ephesians to, which was not John's baptism, with elementary water, but Christ's baptism with the holy ghost, which burned up the chaff, by which God's wheat, or seed was gathered into his garner. Surely these Ephesians had their wheat, or seed, gathered into God's garner; for the apostle saith, 'they sat together in heavenly places in Christ Jesus.' Ephes. ii. 6. And these were not Jews, but Gentiles. And if John's decreasing baptism, with elementary water, had been Christ's baptism, then the apostle would

not have thanked God he baptized none but these few; nor have said, that Christ did not send him to baptize with water, but to preach the gospel, as in 1 Cor. xiv. 16, 17. but it is clear, the apostle did bring the church of Christ to the one spiritual baptism of Christ Jesus.

And the apostle saith in Acts, how John first preached before the coming of Christ, the baptism of repentance to all the people of Israel; he doth not say, to all the Gentiles. And as John had fulfilled his course, (mark, his course,) of baptism, he said, 'Behold there cometh one after me, whose shoes of his feet I am not worthy to unloose.' Acts xiii. 24, 25.

Now, mark, as John had fulfilled his course of elementary water baptism, John saith of himself, that 'he must decrease.' Then Christ's baptism came in with the holy ghost, and with fire, which doth increase; by which holy ghost and fire, the sin and corruption, which is chaff, is burned up, and God's wheat and seed is gathered into his garner. And also, Christ is the true and heavenly baptizer, with his heavenly unquenchable fire and holy spirit.

And Christ commanded his disciples, 'that they should not depart from Jerusalem, but wait for the promise of the Father.' And further said, 'For John truly baptized with water, but ye shall be baptized with the holy ghost not many days hence, (mark, not many days hence,) and ye shall receive power after that the holy ghost is come upon you, and ye shall be witnesses unto me, (namely, Christ, who baptizeth with fire, and with the holy ghost,) both in Jerusalem, and Judea, and in Samaria, and unto the uttermost parts of the earth.' Acts i. 4 to 8. And in Acts ii. the apostles being met together at Jerusalem, they were all filled with the holy ghost. Here Christ's words were fulfilled in them, and upon them, who said, that 'John baptized with water, but ye shall be baptized with the holy ghost not many days hence;' which came to pass, (Acts ii.) and they were witnesses of Christ, both in Judea and Samaria, and to the Gentiles, &c.

And the apostle came to Ephesus, and finding certain disciples, he said unto them, 'Have ye received the holy ghost since ye believed? And they said unto him, we have not so much as heard whether there be any holy ghost.' And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him; (that is, on Christ Jesus, &c.) and when Paul had laid his hand on them, the holy ghost came upon them.' Acts xix.

Here you may see the baptism of John, with his elementary water, was not the baptism of Christ with the holy ghost; for they that baptized with John's baptism, said, 'We have not so much as heard

whether there be any holy ghost.' Then they were not like to know the baptism of Christ with the holy ghost. But when the apostle Paul laid his hands upon them, the holy ghost came upon them, then they were baptized with the holy ghost.

And while Peter spoke to Cornelius's family, the holy ghost fell upon them which heard the word that he preached. Acts x. 44. So the holy ghost was given through the preaching of the word Christ, and the holy ghost doth baptize them; through which baptism the wheat or seed of God is gathered into God's garner.

And Saul, who had been a persecutor of God's people, and was struck blind, and Ananias went to him, and laid his hands upon him, and said, 'The Lord Jesus sent me to thee, that thou might receive thy sight, and be filled with the holy ghost.' Acts ix. 11 to 18. which came to pass unto Paul, who did receive his sight. And was not he baptized by the holy ghost, who was filled with it? And then after, did not he bring others to the same spiritual baptism, and called Jesus Lord by the holy ghost, and bore witness to Christ, both among Jews and Gentiles? And the apostles laid their hands upon the Samaritans that believed in Christ; and through the laying on of the apostle's hands, the holy ghost was given to the Samaritans, when they had prayed that they might receive the holy ghost. And Simon Magus proffered the apostles money to buy their gift; but they sharply rebuked him, and said, 'Thy money perish with thee,' because he thought the gift of God might be purchased with money; and told him, 'that he was in the gall of bitterness, and in the bond of iniquity, and bid him repent,' &c. Acts x. 15 to 24.

Now were not these Samaritans, that received the holy ghost by the apostles' laying hands on them, baptized by the holy ghost? And the holy ghost said, 'Separate me Barnabas and Paul, for the work whereunto I have called them.' So they being sent forth by the holy ghost, departed and preached the word of God. Acts xiii. 2. 4.

Here you may see, it was the holy ghost that fitted Paul and Barnabas for the work whereto they were called, and sent them forth to preach Christ Jesus.

And Stephen said to the outward professing high priests and Jews, their council, 'Ye stiff-necked, and uncircumcised in hearts and ears! ye always resist the holy ghost; as your forefathers did, so do ye.' Acts vi. 15. chap. vii. 1. 51. And may not the same be said of many that are called christians, that live in an outward profession of the letter of the scripture, and some outward elements of bread, wine, and water, and outward shows and signs? And how can such as resist the holy ghost, as their forefathers did, come to be baptized by the holy ghost, *and by* unquenchable fire, (which is the baptism of Christ,) and have

their sins and corruptions burned up, that chaff, and their wheat gathed into God's garner?

And some came unto John, and said, 'He to whom thou bearest witness, behold, the same baptizeth, and all men come to him.' And 'the Pharisees heard that Jesus made and baptized more disciples than John, though Christ himself baptized not' with water; for Christ baptized with the holy ghost, and with unquenchable fire, as John bore witness of his baptism, John iii. 26. chap. iv. 1, 2. And from that time John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, the kingdom of God is at hand, repent ye, and believe the gospel.' Mark i. 14, 15. Matt. iv. 12. 17. So here you may see, Christ preaches a higher doctrine than John, and cometh with a greater baptism after John.

And the apostle saith to the Romans, 'that so many of us as were baptized into Jesus Christ, were baptized into his death.' Mark, they were baptized into Christ Jesus and his death. Then that must be by the holy ghost; and therefore the apostle saith, 'We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.' So they that come out of this death by baptism, walk in newness of life; and this baptism into Christ and his death, is not the baptism of John, with his outward elementary water. The apostle saith, 'If we have been planted together in the likeness of Christ's death, we shall also be planted in the likeness of his resurrection.' Rom. vi. 3, 4, 5. And the apostle saith, 1 Cor. x. 12. 'that all our father's were under the cloud, and all past through the sea, and were all baptized unto Moses in the cloud, and in the sea.' Mark, unto Moses in the cloud, and in the sea, they were all baptized. Exod. xiii. 21. and chap. xiv. 21. 'The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand, and on their left.' Here you may see, though it is said they were baptized in the cloud, and in the sea unto Moses, yet they went upon dry land, or ground, and the waters did not touch them.

But the apostle brings the same Corinthians to the baptism of the spirit, and saith, 'We are all baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit.' This is Christ's spiritual baptism, which is beyond John's with the element of water, which was to decrease. And the apostle saith, 'he was not sent to baptize, but to preach the gospel.' And the apostle saith, 'For as many as have been baptized into Christ, have

put on Christ. There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus.' Gal. iii. 27, 28. Mark, they that have been baptized into Christ, are all one in him, and have put on Christ. And this baptism is not into outward elementary water; for the spiritual baptism brings to put on Christ, the heavenly man, and makes all one in him. Heb. vi. So it is clear, the apostle brought people off the doctrine of many baptisms, to the one faith, and one spiritual baptism, as in Ephes. iv. 5. And by this one spirit were all to be baptized into one body, and so to drink all into one spirit, and in that they have unity and fellowship with the Father, and with his son Jesus Christ, and one with another. 1 Cor. xii. 13. 1 John i. 3. The Lord bring all people into this spiritual baptism, and into this fellowship. Amen. G. F.

POSTSCRIPT.

CHRIST saith, 'It is written, behold I send my messenger before thy face, which shall prepare thy way before thee.' And Christ saith, 'Verily I say unto you, amongst those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than John: for all the prophets and the law prophesied until John. Since that time, the kingdom of God is preached, and every man presses into it. This is that Elias which was to come, (namely, John,) he that hath an ear to hear let him hear.' Matt. xi. 10 to 15. Luke vii. 17 to 28. chap. xvi. 16. And Christ said unto his disciples, 'But Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer by them,' (namely, the Jews, &c.) And Christ's disciples understood that this Elias that was come already, was John Baptist, whom the Jews and Herod had done unto whatever they listed. Matt. xvii. 12. So you may see here, the least in the kingdom of God, is greater than John. And since the time of John, the kingdom of God hath been preached, and men press into it, and the least in the kingdom of heaven is greater than John. And the apostle said, 'God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son.' Col. i. 13. And Rev. i. 9, 'I, John, who am your brother, and in the kingdom and patience of Jesus Christ.' So those that were in the kingdom and patience of Jesus Christ, were greater than John the Baptist.

And all those that do grieve and vex the spirit of God, and err from *it, and rebel* against it, are such as do resist the holy ghost, whether

they be Jews, or Gentiles, or Christians, or bond, or free; though they may make a profession of the letter of the scripture, and some outward shows and signs of some outward elementary things, they are not like to be baptized with the holy ghost, that do resist the holy ghost, and therefore the wheat or seed of God is not like to be gathered into God's garner; 'for none can call Jesus Lord,' as the apostle saith, 'but by the holy ghost.' And by that holy ghost, and the unquenchable fire, (which is above the natural fire that may be quenched,) are all they, who have their wheat gathered into God's garner, baptized; and all such have communion and fellowship in the holy ghost. G. F.

Concerning Christ, the resurrection of the just and unjust.

Christ saith to Martha, 'Thy brother Lazarus shall rise again.' Martha said unto Jesus, 'I know he shall rise in the resurrection at the last day.' Jesus said unto Martha, 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.' Mark, though he were dead, yet shall he live, that believeth in Christ; he shall live for ever, he hath eternal life, as in John xi. 23, 24, 25, 26. And again, Jesus saith, 'Whosoever liveth and believeth in me, shall never die.' Christ said, 'Believest thou this, Martha? She said unto him, 'Yea, Lord.' Mark, who liveth and believeth in Christ, shall never die, but have eternal life, and are grafted into Christ, them that live and believe; and though we were dead, he that believeth in Christ, yet shall he live. And Christ said, 'As I live by the Father, so he that eateth me shall live by me.' John vi. 57. And Jesus said, 'Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but hath past from death unto life.' Mark, such believers as these are passed from the death in Adam, to the life in Christ, and have everlasting life in him. And again, Jesus said, 'Verily, verily, I say unto you, (namely, the Jews,) the hour is coming, and now is, (mark, and now is,) when the dead shall hear the voice of the son of God, and they that hear shall live.' Mark, they that hear shall live. 'Marvel not at this, for the hour is coming, in which all that are in the grave shall hear the voice, (mark, the voice,) of the son of God, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

So here you may see, the resurrection of them that have done good, to life, them that have done evil, to damnation. John v. 25. 29. and

Matt. xxv. 46, 'The wicked shall go into everlasting punishment, but the righteous into life eternal.' Christ saith, 'the Father hath given him authority to execute judgment, because he is the son of man. The Father hath committed all judgment unto the son, and all power in heaven and earth is given unto him; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained,' to wit, Christ Jesus. Acts xvii. 31. Rev. xxii. 12. John v. Matt. xxviii. And here you may see, Christ saith, he is the resurrection and the life; 'for as the Father raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will.' John v. 21. And Christ who is the image of the invisible God, 'by him are all things created that are in heaven, and that are in the earth, &c. All things were created by him, and for him.' Col. i. 16. 17. 'He is before all things, and by him all things consist, and having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in heaven, or things in the earth.' For by Christ God made the world, 'who is the brightness of his glory, and the express image of his substance, and upholdeth all things by the word of his power.' Heb. i. 2, 3. John i. 'All things were made by Christ, the word, and without him was not any thing made that was made.' Christ Jesus, the first born of every creature, the first begotten from the dead, by him were all things created that are in heaven, and that are in the earth. And the apostle saith, 'that the gospel of Christ was preached to every creature under heaven.' Col. i. 15, 16, 18. 23. 'And that in the fulness of time Christ might gather in one all things in himself, both which are in heaven, and which are on the earth, even in him.' Ephes. i. 10. And therefore the apostle saith, he was to 'let all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.' Ephes. iii. 9. Here you may see, all things were made and created by Jesus Christ: and man being fallen from God into sin and death, from the life, Christ saith, 'I am the resurrection and the life;' and saith, 'he that believeth on him shall not perish, but have everlasting life.' And moreover, saith he, 'He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.' And Christ saith to the Jews, 'If any man keep my sayings, he shall never taste of death.' And again, Christ saith unto the Jews, 'Verily, verily, I say unto you, if any man keep my sayings, he shall never taste of death.' John viii. 51, 52. 'The Father loveth the son, and hath given all things into his hand: and he that believeth on the son, hath everlasting life, (mark, hath it, and is not condemned,) but he that believeth not the son, is condemned, and *shall not* see life, but the wrath of God abideth on him.' John iii. 18. 36.

The Sadducees asked Christ, and said, 'There were seven brethren took one woman to wife, one after another;' and they asked Christ, 'whose wife she shall be in the resurrection?' And Christ said unto the Sadducees, 'that they did err, and knew not the scriptures, neither the power of God; for when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven; neither can they die any more.' Luke xx. 36. And 'as touching the resurrection of the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. (Luke xx. 38.) He is not the God of the dead, but the God of the living, for all live to him.' And Christ said unto the Sadducees, 'Ye do greatly err,' &c. Mark xii. 13. 20. 27. Matt. xxii. 23. 28. 30, 31. 'For he that believeth shall not perish, but have everlasting life.' John iii. 15.

And you may see how the apostles were witnesses of the resurrection of Christ from the dead, and that his soul was not left in hell, neither did his flesh see corruption. Acts ii. 30, 31. and iv. 33. But the preaching the resurrection of Christ to the philosophers, Epicureans, and Stoics, they called it babbling, and so mocked at it; as in Acts xvii. 18. 22. And there see how they opposed the apostle, when he preached Christ the resurrection from the dead, Acts xxiii. 6. And the apostle said, 'that there shall be a resurrection of the dead, both of the just and unjust;' and for preaching the resurrection of the dead, (namely, Christ Jesus,) he was called in question. Acts xxiv. 15. 21. For all men being dead in Adam, Christ by the grace of God hath tasted death for every man, and is risen for their justification; he is the quickening spirit, and is the resurrection and the life, and the first born from the dead, and is become the first fruits of them that sleep.

Now concerning the son of God, Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the son of God, with his power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 3, 4. 'And like as Christ was raised up from the dead, by the glory of the Father, &c. for if we have been planted together in the likeness of his death, we shall be also planted together in the likeness of his resurrection.' Rom. vi. 5. And the apostle said, 'That I may know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain unto the resurrection of the dead, (namely, the Lord Jesus Christ,) who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. Phil. iii. 10, 11 to 21. Mark, change your vile body, and fashion it like unto his glorious body in the resurrection. So the

vile body must be changed if it be made like unto his glorious body in the resurrection.' 2 Tim. ii. 17, 18. But Hymeneus and Philetus concerning the truth erred, who said that the resurrection was past already. Such overthrew people from the faith that stand in Christ, who is the resurrection and the life, through which faith they attained to the resurrection, and had their vile bodies changed, and made like unto his glorious body. And the apostle said, 'Blessed be God, the Father of our Lord Jesus Christ, who according to his abundant mercies hath begotten us again to a lively hope, by the resurrection of Jesus Christ, from the dead.' 1 Pet. iii. 21. And through their faith in Christ Jesus, who is the resurrection and the life, did many suffer, as in Heb. xi. 35.

And John said, 'Blessed and holy is he that hath part in the first resurrection, on such the second death shall have no power, but they shall be priests of God and Christ,' &c. Rev. xx. 6.

Now these are the true believers in Christ Jesus, that shall not perish, 'but are passed from death to life, and shall have life everlasting; and they that have done evil, their resurrection is unto damnation; but the righteous, and they that have done good, their resurrection is unto everlasting life.' John v. 29. Matt. xxv. 46. So, they that come to the resurrection of condemnation, who have lived in the death of Adam, and would not believe in Christ the life, they are cast into the lake of fire, with hell and death, which is the second death; but they are blessed that have part in the first resurrection, (namely,) Christ, who is the resurrection and the life, on such the second death hath no power. Rev. xx. 6. 14, 15. For Christ, who is the resurrection, and the life, destroyeth the devil and his works, who through death destroyeth death, yea, the devil, the power of death, and bruiseth the serpent's head, and casts the devil, the old serpent, and the dragon, and the beast, and the false prophet into the lake of fire. Rev. xviiii. 20. and xx. 10.

Now Christ, who is the beginning and ending, the first and the last, all that believe in him, and are grafted into him, and put him on, and walk in him, who is the resurrection and the life, such neither the first death nor the second death hath power over, but they live and walk in Christ, who hath power over death, and destroyeth death and the devil, the power of it, who is the resurrection and the life, who brings people out of the first death in Adam, and gives them power over the second death and hell, which is cast into the lake of fire, with all them that are not written in the Lamb's book of life, from the foundation of the world. So in Christ the resurrection and the life, all are blessed and happy eternally.

And the apostle Paul explains very fully the resurrection, 1 Cor.

xv. and saith, 'Now if Christ be preached, that he rose from the dead, how say some amongst you, (namely, the Corinthians,) that there is no resurrection from the dead? And if Christ be not risen, then our preaching is vain, and we are false witnesses, because we have testified of God, that he raised up Christ from the dead. And if Christ be not raised up from the dead, then is your faith vain, and you are yet in your sins; for if the dead rise not, then is not Christ raised.' So here you may see, here were some amongst the Corinthians, that said, there was no resurrection of the dead. 1 Cor. xv. 12. And therefore the apostle thus reasoned with them, 'If Christ was not risen, then there was no resurrection from the dead;' then their preaching was vain, and their faith was vain, and they were yet in their sins; and 'if in this life only we have hope in Christ, we are of all men most miserable;' but now 'Christ is risen from the dead,' as Col. i. 18. And Rev. i. 5, 'The first begotten from the dead, and the prince of the kings of the earth.' And Christ saith, 'I am he that liveth, and was dead; and behold, I live for ever more.' Rev. i. 18. For by man, (namely, Adam,) came death; and by man, (namely, Christ,) came also the resurrection from the dead; for as in Adam all died, even so in Christ shall all be made alive. But some will say, 'How are the dead raised? and with what bodies do they come?' But the apostle answereth, and saith to such, 'Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain, but God giveth it a body as it pleaseth him, and to every seed its own body.' In the marginal note it is said, that 'Paul sendeth such fools that seem to be witty and wise, to be instructed of the poor rude husbandmen.' 1 Cor. xv. 35. As in the first Adam we are all born natural, so in Christ, the second Adam, we are all born spiritual.

Here you may see how the apostle teacheth these fools by the seedsman that soweth his wheat, or some other grain; and the natural seed that is sown in the creation, preacheth the resurrection of the dead, and may teach such fools the resurrection of the dead, that say, with what body do they come, when the dead are raised up? 'Thou fool, that which thou sowest is not quickened, except it die, and that which thou sowest, thou sowest not that body that shall be, but God giveth it a body as it pleaseth him,' &c. For the husbandman that soweth his wheat or barley, doth he sow that body that shall be?

And Christ saith, 'Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.' John xii. 24. So, what the husbandman soweth, whether wheat, or other seed, he soweth, (mark, he soweth) not that body that shall be, but God giveth it a body as it pleaseth him, and to

every seed its own body. And there are heavenly bodies, and there are earthly bodies. The glory of the heavenly is one, and the glory of the earthly is another.' So here is a distinction of glories to each body, so also is the resurrection from the dead; it is sown in corruption, it is raised in incorruption; (mark, in incorruption;) it is sown a natural body, it is raised a spiritual, (mark,) raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the second man Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth earthly, the second man is the Lord from heaven. And as is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.' Mark, as we have borne the image of the earthly, we shall also bear the image of the heavenly in the resurrection, as the apostle saith.

'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.' (Mark, corruption doth not inherit incorruption.) 'Behold, I show you a mystery, we shall not all sleep, but we shall all be changed,' (mark, all.) So here is a changing from corruption to incorruption, and from mortality to immortality, and from an earthly image to a heavenly, and from a vile body, unto Christ's glorious body in the resurrection, whose flesh saw no corruption, and to be flesh of his flesh, and bone of his bone.

And further, the apostle saith, 'In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Mark, the dead shall be raised incorruptible, and mark, we shall be changed. And is not this a heavenly trumpet? for this corruptible 'must put on incorruption, and this mortality must put on immortality.' 1 Cor. xv. 1 Thess. iv. 16. So when the corruptible hath put on incorruption, and this mortal shall have put on immortality, mark, put on immortality and incorruption, 'then shall be brought to pass this saying that is written, Death is swallowed up in victory. O death! where is thy sting! O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us (mark, us,) the victory, through our Lord Jesus Christ.' 1 Cor. xv. Isa. xxv. 8. Hos. xiii. 14.

POSTSCRIPT.

PETER saith to the church, 'I will not be negligent to put you always in mind,' (namely, of the things that he had declared unto them, though they knew them, and were established in the truth;) 'as long as I am in this tabernacle, to stir you up; knowing that shortly I must put off this my tabernacle, as our Lord Jesus Christ hath showed me.' 1 Pet. i. 12, 13, 14. And the apostle Paul saith, 'For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this, (namely, earthly house,) we groan earnestly, desiring to be clothed upon with our house that is from heaven.'

So God's people have a house, and a clothing from heaven, when they put off the earthly tabernacle; 'for we that are in this earthly tabernacle do groan, being burthened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' 2 Cor. v. 1. 3, 4.

Here you may see what the spiritual groaning was for, 'for a house and clothing from heaven, and that mortality might be swallowed up of life,' and so to be ever with the Lord. And here you may see how Christ is the resurrection and the life; and in the resurrection, the vile body is changed like unto his glorious body; and in the resurrection they are spiritual, 'and mortal puts on immortality, and corruptible puts on incorruption.' And so as we have borne the image of the earthly, we shall also bear the image of the heavenly; as the apostle saith, 'There are earthly bodies, and there are heavenly bodies; the glory of the earthly is one, and the glory of the heavenly is another; there is a natural body, and there is a spiritual body.' The natural body may be seen with the natural eye, but the spiritual body must be seen with the spiritual eye.

Concerning the stone that smote the image; and concerning Christ the vine, and the Jews, how that God planted them a noble vine, but they degenerated, and destroyed the Lord's servants and son, that came to look for fruits.

DANIEL saith, 'The stone that was cut out of the mountain without hands, which brake to pieces the great image of iron, clay, brass, silver, and gold, and broke them to pieces, that the image became like the chaff of the summer threshing floor, and the wind carried them away,

that no place was found for them; and this stone that smote the image became a great mountain, and filled the whole earth.'

Now this image of gold, silver, brass, iron, and clay, was the four monarchies which the stone brake to pieces; and in the days of these kings, (namely, the four monarchies,) shall the God of heaven set up a kingdom that shall never be destroyed, and the kingdom 'shall not be left to other people, but it shall break to pieces all those kingdoms, and it shall stand for ever.'

Now here you may see, this stone, which is Christ, breaks to pieces those great Goliahs, and their kingdoms; the great image of gold, was the Babylonian monarchy, and of silver, was the Medes and Persians' monarchy, and of brass, was the Grecians' monarchy, and of iron and clay was the Roman monarchy; and in the days of the Roman monarchy Christ came, who said, 'All power in heaven and earth is given unto me, and his kingdom was not of this world.' And so in the days of these four monarchies, which were called the great image, Christ's kingdom was set up, which stands for ever. So Christ is the stone, that breaks this great image to pieces, 'and became a great mountain, and filled the whole earth.' Dan. ii. 35 to 45. Mark, this mountain became so great, that it filled the whole earth, and if it filled the whole earth, then all the people of the earth may see it.

What! can people in Asia, Europe, Africa, and America, see this great mountain? Yes, it filleth the whole earth; and if it fill Europe, Asia, Africa, and America, then all the people in these places may see it, namely, in Europe, Asia, Africa, and America. And Isaiah and Micah saith, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many nations shall come, and say, let us go up to the mountain of the Lord's house, &c. and he will teach us of his ways, and we will walk in his paths.' Isa. ii. 2, 3. Mic. iv. 2. Is not this mountain which is established on the top of all mountains, and exalted above all the hills, Christ Jesus, the mountain that fills the whole earth, to whom all nations must flow, to be taught God's ways, and walk in his paths? And doth not Christ, this holy mountain, by whom all things were made, that filleth the whole earth, enlighten every man that cometh into the world, that with this light, which is the life in Christ, (I say, that with this true light,) they might all see Christ, the holy and great mountain, that filleth the whole earth? Yea, I say, all the men that come into the world, in Europe, Asia, Africa, and America, Christ enlighteneth every one of them that cometh into the world, that with his light they might see him, the great mountain that fills the whole earth, exalted above

all the hills and mountains in the earth; for Christ, the great mountain, filleth the whole earth, as is said before.

And the apostle Paul saith, 'God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.' John i. 9. 2 Cor. iv. 6.

So here you may see it is the light of Christ that shineth in the heart, which Christ enlighteneth every man that cometh into the world withal, that giveth the knowledge of the glory of God in the face of Christ Jesus, who is the great mountain, that filleth the whole earth. So that every man that cometh into the world, in what part soever it be, with the light may see Christ, the mountain that filleth the whole earth. 'And they shall not hurt nor destroy in all my holy mountain,' saith the Lord; which holy mountain is Christ, and none doth hurt nor destroy in Christ Jesus; for in him they have life, peace, and rest, who is the holy mountain that filleth the whole earth; for Christ destroyeth the devil, the destroyer, which hurts people, and his works; 'and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. xi. 9. And that which giveth the knowledge of the Lord and Christ Jesus, to all people, it is the light of Christ Jesus that he hath enlightened them withal, which shines in their hearts, by which light they may know the Lord, and see Christ the holy mountain.

And the apostle saith to the church of Christ, the Hebrews, 'Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem.' Heb. xii. 22. And is not this the Mount Sion, in which Christ is laid, who is elect and precious, the chief corner stone. 1 Pet. ii. 21. And is not this the stone that becomes a great mountain, and filleth the whole earth? And the apostle saith, 'There shall come out of Sion a deliverer, and shall turn away ungodliness from Jacob.' Rom. xi. 26. Isa. lix. 20. This is not that outward hill Sion, that mountain at outward Jerusalem; for Christ was born in Bethlehem, some miles from Jerusalem. So this was heavenly Sion, in which Christ was laid, and the church of the Hebrews, in the new covenant and new testament, came unto.

And David saith, 'Oh! that the salvation of Israel was come out of Sion! When the Lord bringeth back the captivity of Israel, Jacob shall rejoice, and Israel shall be glad.' Psalm xiv. 7. Here you may see, Christ the salvation comes out of Sion. And David saith, 'The Lord is greatly to be praised in the city of our God, in the mountain of his holiness; beautiful for situation, the joy of the whole earth, is Mount Sion.' Psalm xlviii. 1, 2.

So here you may see, Mount Sion is the joy of the whole earth; is not this the mountain of God's holiness, which fills the whole earth,

which is the joy of the whole earth? 'Out of Sion, the perfection of beauty hath God shined.' Psalm l. 2. So that with his divine light of Christ they might see, and come to this Mount Sion, the joy of the whole earth. And David saith, 'The Lord sends help from his sanctuary, and strength out of Sion.' Psalm xx. 2. And Jeremiah saith, 'The Lord will bless thee, O habitation of justice, and mountain of holiness.' Jer. xxxi. 23. Is not this the mountain of holiness that is established above all mountains, and exalted above all the hills, and filleth the whole earth? And so with the light of Christ you may know the Lord your God dwelleth in Sion, his holy mountain, and saith, 'Blow ye the trumpet in Sion, and sound an alarm in my holy mountain.' Joel ii. 1. and chap. iii. 17. 20. Here you may see where God dwelleth, and where the trumpet is to be blown, and alarm is to be sounded, namely, in Sion, God's holy mountain.

'Upon Mount Sion shall be deliverance; and there shall be holiness, and saviours shall come upon Mount Sion to judge the mountain of Esau, and the kingdom shall be the Lord's.' Is not this Mount Sion a great mountain, and the watch tower that fills and looks over the whole earth, and is the joy of the whole earth? And is not this the Mount Sion that the apostle said, the Hebrews were come to in the new testament, and heavenly Jerusalem, the city of the living God, and an innumerable company of angels in the city, and the spirits of just men made perfect. Which outward Jerusalem, and the outward Mount Sion, was a type of the heavenly Jerusalem, and the heavenly hill Mount Sion. And upon that outward hill Mount Sion, a man might see a great way in the land of Canaan, but upon heavenly Mount Sion in heavenly Jerusalem, the spiritual men may see over the whole world or earth; for it is the joy of the whole earth.

And John said, 'I looked, and lo a lamb stood upon Mount Sion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads.' And was not this heavenly Mount Sion, and heavenly Jerusalem? as in Rev. xxi. chap. xiv. 1. 'And the glory of God doth light it, and the lamb is the light thereof.' And they whose names are written in the lamb's book of life, enter into this heavenly Jerusalem, and heavenly Mount Sion. And David saith, 'Give unto the Lord the honour and the glory due unto his name; worship the Lord in the mountain of holiness.' Psalm xxviii. 2.

And Christ saith, 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, and not at the mountain of Samaria, nor at Jerusalem; for God is a spirit, and they that worship him, must worship him in spirit and in truth.' Is not the worship in the spirit and in the truth above all the worships in the world, above the dragons, devils, beasts, and will-worshippers, and the

mountain at Samaria, and Jerusalem's worshippers. They that worship the Lord in spirit and truth, do they not worship him in the beauty of holiness? Psalm xxix. 2. John iv. 20, 21. 23, 24. And the Lord saith, 'For out of Sion shall go forth the law, and the word of the Lord from Jerusalem.' Isa. ii. 3. Mic. iv. 2. And is not this heavenly Jerusalem and heavenly Sion, the joy of the whole earth, which the word of the Lord goeth forth from, and the law of life, love, and faith in the new covenant and new testament. For the law of works in the old covenant and old testament, was it not received from Mount Sinai, and observed by the Jews in outward Jerusalem, where the outward hill Mount Sion was, but the children of the new covenant and new testament, the apostle saith, 'were come to heavenly Jerusalem, the city of the living God,' and so to Christ Jesus, the elect and precious stone laid in Sion.

And is not Christ the mountain of myrrh and hill of frankincense spoken of in Canticles, yea, the mountain that fills the whole earth? Cant. iv. 6. Dan. ii. 35. And John saith, 'We know that the son of God is come, and hath given us an understanding, and we know him that is true, even his son Jesus Christ.' Now John, who was a witness of Christ, both in the days of his flesh, and after his resurrection and ascension, was not he come to this heavenly Jerusalem and Mount Sion, the joy of the whole earth? And John saith to the saints, 'That ye may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ. And if we walk in the light as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.' 1 John i. 3. 7.

And Christ's blood is called the blood of the everlasting covenant and testament. Heb. xiii. 20. And Jesus Christ, 'who hath loved us, and washed us from our sins by his own blood,' Rev. i. 5. 'who hath redeemed us to God by his blood, out of every kindred, tongue, people, and nation, and made us unto our God kings and priests, and we shall reign upon the earth.' Rev. v. 9, 10. These are they that sing a new song, and are come to Mount Sion, and to heavenly Jerusalem, and to Christ, the mountain that filleth the whole earth. This is established above all the mountains, and exalted above all the hills. And 'they overcame with the blood of the lamb, and by the word of their testimony, and they loved not their lives unto death.'

So these were the weapons by which the saints overcame, namely, by the blood of the Lamb, the life of Jesus, they overcame death, and the devil, the power of death; and by the word of their testimony, the testimony of Jesus, the spirit of Jesus, or spirit of prophecy, and the word by which all things were made, which liveth, abideth, and endureth for ever; by which God's people are born again of the immortal

seed, by the word of God, who feed upon the milk of the word, which liveth and abideth for ever.

And Christ said to his disciples, 'I am the true vine, my Father is the husbandman: abide in me, and I in you; as the branch cannot bring forth fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If any man abideth not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.' John xv. 1 to 6. Here you may see, that none can bring forth fruit, except they abide in Christ the vine; for from him every branch receives its sap and nourishment, viz. from Christ, the vine tree, as they abide in him. And Micah saith, 'They shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord hath spoken it.' Mic. iv. 4.

And in Zech. iii. 10. 'In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig tree.' And is not this the day of Christ and his gospel of salvation, preached to every creature under heaven, to bring them into and under Christ the vine, so that they might bring forth fruit in him; for without him they cannot bring forth fruit? Now Christ is the great vine tree, who with his grace, truth, and light enlighteneth all that come into the world: so all that do abide in his light, grace, and truth, they are branches of Christ Jesus, and abide in Christ the great and flourishing vine, and in him they bring forth fruit; but if they do not abide in the light, spirit of grace and truth, that cometh from the vine, they cannot abide in Christ the vine, and then they are withered branches to be cast into the fire. So here you may see, Christ is the great vine that spreads over all the earth, and all are the true christians and the living branches that abide in him, and bring forth righteous holy fruit to the praise and glory of God.

And David saith, 'Thou hast brought forth a vine out of Egypt, and thou hast cast out the heathen, and planted it with thy right hand.' Psalm lxxx. 8. 15. And were not they the children of Israel, that God had planted with his right hand, (after he had thrown out the heathen, the rubbish,) whom he called the vine; and in Isa. v. he called the Jews 'his vineyard, and he planted them a choice vine, and fenced it, and built a tower in the midst of it, and he looked for grapes, but it brought forth wild grapes;' and the Lord said, 'this vine and vineyard was the house of Israel, and the men of Judah, that he had planted, that went into wickedness,' as you may see Isa. v. from ver. 1 to 10. And again, the Lord said, 'I had planted thee, (namely, the Jews,) a

noble vine, wholly of a right seed, how art thou returned into a degenerate plant of a strange vine unto me?' Jer. ii. 21. Psalm xliv. 2. Ezek. xvii. 5. Here while the Jews kept to the good spirit of God, and to the Lord and his law, they kept within the hedge that fenced the vine, and 'sat every one under his vine, and under his fig tree' in safety. 1 King. iv. 25. And then their vines gave a good smell to the Lord, as in Cant. ii. 13. And when the vines do flourish, which are compared to the church, and the tender grapes appear, such come to bring forth fruit to the Lord, as in Cant. vii. 11.

And Solomon saith, 'They made me keeper of the vineyard, but my own vineyard I have not kept.' Cant. xvi. And they that do not keep their own vineyard, they are not like to keep others. And Christ 'speaketh a parable to the Jews, of a certain householder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, &c. And when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it; and the husbandmen took the servants and beat one, and killed another, and stoned another. And again, he sent other servants, more than the first, and they did unto them likewise; and at last he sent his son, saying, surely they will reverence my son; but when the husbandmen saw the son, they said among themselves, come let us kill him, and let us seize of the inheritance, and it shall be ours; and they caught the son, and cast him out of the vineyard, and slew him. And Christ asked the 'Jews, when the Lord therefore of the vineyard cometh, what will he do with the husbandmen? And the Jews answered Christ, and said unto him, he will miserably destroy these husbandmen, and let the vineyard unto other husbandmen, which will render him the fruits in due season.' Matt. xxi. 33, to the end. Mark xii. 1. Luke xx. 9. Jer. ii. 21. Isa. v. 1. For the chief priests, Pharisees, and the Jews perceived that Christ spake this parable of them, and they had given judgment against themselves, and were so angry, they sought to lay hands on Christ, but they feared the multitude, which took him for a prophet.

And here all the persecutors in Christendom may see in this parable the persecuting Jews, which beat, and stoned, and killed the servants of God, and at last killed the heir that came to look for heavenly fruits amongst them, and at last God sent his son, and they killed him. And this parable may serve for all the persecuting Jews and Christians in the world, who make an outward profession of the new and old testament, and beat, persecute, and kill God's servants, that he sends to seek for spiritual heavenly fruits amongst them.

And will not the Jews' judgment that they gave against themselves, come upon such Christians, that the Lord will miserably destroy these

wicked husbandmen, and let out the vineyard to other husbandmen, that will render him the fruits in their season. This was the Jews' judgment upon themselves, who had beat, killed, and stoned God's servants, and at last killed the heir which came to look for heavenly spiritual fruits amongst them. And therefore let all the beaters, killers, and persecutors of God's servants concerning religion, see which way they can escape the judgment and sentence upon themselves, or get off that judgment before mentioned, as in Matt. xxi. 41.

Again it is said in Deut. xxxiii. 'Moses commanded us a law for an inheritance of the congregation of Jacob.' So the law which Moses received from God in Mount Sinai, was an inheritance for the congregation of Jacob in the old covenant and old testament, which had served till Christ the seed came, who is the end of the law, and the end of that inheritance. For the apostle saith, 'Christ is the end of the law for righteousness' sake, to every one that believeth.' So he is the end of that inheritance. And as the apostle saith, 'Christ hath redeemed us from under the law.' And so Christ redeems from under and out of that inheritance, namely, the law that came by Moses, and is the end of that inheritance. For the apostle saith, 'While Moses is read, the vail is over the heart.' But that vail is done away in Christ; for Moses had a vail over his face, &c. when he brought the law to the children of Jacob for an inheritance, in the old testament.

And so, while Moses was read, and the old testament vail was over the Jews' hearts, yet when it is turned to the Lord, the vail shall be done away by Christ, who is the end of the law for righteousness' sake to every one that believeth; and he that believeth is entered into Christ, his eternal rest.

So now, if the law was given for an inheritance of the children of Jacob in the old testament and old covenant, which served till Christ the seed came in his new covenant and new testament; then is the law of the spirit of life, which is in Christ Jesus, that which makes people free from the law of sin and death, and to all the children of the new covenant and new testament, the inheritance, in which inheritance they serve God in the newness of life, and in the new and living way. And so, is not the law of life, love, and faith an inheritance for all the children of light in the new covenant and new testament, for them to inherit, possess, enjoy, and walk in? For all God's saints are in his hand, and he loveth them, and they are humbled at his feet, to receive his words.' Deut. xxxiii. 23. 4.

'The ministration of death or condemnation, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was done away by Christ.' So that outward glory which Moses with a

vail covered and hid, in the old covenant and testament, was done away by Christ; for we all, (in the new covenant and testament,) 'with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the spirit of the Lord.' So in the new covenant and new testament this is a spiritual image and glory, and an inward glory, which is not to be done away, but remains, and all who profess christianity are to mind that, that they may enjoy it.

G. F.

To all Kings, Princes, Rulers, Governors, Bishops, and Clergy, that profess christianity in Christendom.

Being a distinction between the laws, commandments, and ordinances of the higher powers, for the punishment of evil doers, and for the praise of them that do well.

And the ordinances, doctrines and commands of men, concerning religion and worship, which are not to be touched, tasted nor handled. And the hand writing of ordinances among the Jews, which Christ hath blotted out. By G. F.

You all owning one God, the Father, the creator of all, and one Lord Jesus Christ, by whom all things were created; and you all do profess that you own one God, and Christ Jesus, and believe in him. And Christ said to them that believe in him, 'A new commandment I give unto you, that YOU LOVE ONE ANOTHER, AS I HAVE LOVED YOU; by this shall all men know that ye are my disciples, if you have love one to another.' John xiii. 34, 35.

Now let all that profess christianity in christendom, and that say, they believe in Christ, see how they have obeyed this command of Christ; for Christ saith, 'If any man loves me, he will keep my word and sayings; and it is he that loveth me that hath my commandments, and keepeth them.' John xiv. 11. 21. 23. Here you may see how Christ's disciples are known to be true christians, by loving one another. And again, Christ saith, 'LOVE YOUR ENEMIES, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.' Matt. v. 44. Luke vi. 27. So here you may see that christians which are the disciples of Christ, and learners, and followers of him: First, they are to love one another, by which they are known to be the disciples of Christ. Secondly, they are to love their enemies; yea them that be enemies of Christ, and enemies of christianity; and if such enemies of Christ and christianity should

curse the christians, yet they are to bless and not curse them again. 'But bless them that curse you, and pray for them that persecute you; bless and curse not.' Rom. xii. 14. Matt. v. 44. So christians are not to curse one another; no, they are forbidden to curse their persecutors, or to curse them again that curse them, but bless and curse not. These are the commands of Christ and the apostles, to be obeyed by them that profess Christ, and believe in him; and they that love Christ, will keep his commandments.

And Christ saith, 'that Christians should do good to them that hate them, and pray for them which despitefully use them, and persecute them.' So it is clear that all christians that believe in Christ Jesus, should not persecute one another, nor curse one another, nor despitefully use one another, but love one another; for they should not curse, hate, despitefully use nor persecute their enemies, but love them, bless them that do curse them, and do good to them that hate them, and pray for them that persecute them. And these are the commands of Christ; and they that love Christ, will keep his commands; 'and he that loveth him not, keepeth not his commands nor sayings.' John xiv. 24.

Now here you may see that christians are to love one another, and to love enemies; so they are not to curse, hate, and despitefully use one another, no, not their enemies; but to love them, do good to them, and pray for them, and bless them, though they do curse, hate, despitefully use, and persecute christians. So here is the spirit of persecution quite shut out (which is got up since the apostles' days) from among christians, by the power and spirit of Christ Jesus; that christians should neither curse, hate, despitefully use nor persecute one another; for they are not to persecute enemies, but to do good to them, and love them. And christians are to bless them that curse them, and are not to curse again; and they are not to hate, despitefully use or persecute enemies, but to love them and pray for them. Here you may see the virtue and nobility of true christianity is clear of the spirit of persecution, both from among themselves, and to enemies; and all will confess to this that have the spirit of Christ; and they 'that have not are none of his.' Rom. viii. 9. And then you may see, how hath this persecuting spirit risen in that which is called Christendom since the apostles' days. Now every sect in Christendom when they have gotten the magistrates' power to maintain their sect with outward laws and carnal weapons, then they will say, 'Let every soul be subject to the higher powers,' &c. Rom. xiii. and 'submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.' 1 Pet. ii. 13, 14. And

rulers are not a terror to good works, but to the evil. Rom. xiii. 3. And the apostle tells you what these evil works are, and 'evil doers, ungodly sinners, unholy, profane, murderers of fathers, and murderers of mothers, man-slayers, whoremongers, lawless, disobedient, and them that defile themselves with mankind, men-stealers, liars, perjured persons,' &c. 1 Tim. i. 9, 10. Such as these the law was made against, and was not made for a righteous man, but against such sinners and evil doers. And the christians in the primitive times in the apostles' days were to submit themselves to every ordinance of man for the Lord's sake, and to the higher powers for the punishment of such evil doers. And such rulers are not a terror to good works, but to such evil doers, and were a praise to them that do well. And they that do well, are not afraid of that power to punish evil doers, for they have the praise of the same; for the higher powers, and every ordinance of man, that punisheth such evil doers before mentioned is for the praise of them that do well. Rom. xiii. 3. 1 Pet. ii. 14.

And now here you may clearly see, that the christians in the primitive times, whose souls were to be subject to the higher powers, to every ordinance of man for the Lord's sake, for the punishment of such evil doers as the apostle speaketh of in Timothy, and a terror to such evil workers, but a praise to them that did and do well.

Now the apostle doth not say, let every soul be subject to the higher powers, and every ordinance of man for the Lord's sake, for the punishment of such as meet together to wait upon God and to pray unto him, and do obey, serve, and worship the living God that made them; and the apostle saith, that the law of the higher powers is not a terror to good works, neither was the law made for the righteous, but for such like sinners as he hath before mentioned. So it is clear that the christians in the primitive times, whom the apostle doth teach that their souls were to be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers as he speaketh of 1 Tim. i. which all true christians now, their souls are subject to every such high power, and every such ordinance of man, for the punishment of such evil doers, that are lawless, and disobedient, and ungodly, and that murder their fathers and mothers, and are unholy and profane; and are men-slayers, and are whoremongers, and defile themselves with mankind, and are men-stealers, and liars, and perjured persons, and such like ungodly sinners; every true christian's soul is to be subject to every ordinance of man for the punishment of such, which is for the praise of them that do well, and no terror to good works, but a terror and a discourager of such evil workers and works before mentioned.

Now here you may see it is clear, the apostles do not say that every soul should be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of people concerning their faith, religion, and for worshipping, obeying, and serving of God Almighty for their tender consciences, no not so much as such weak consciences as observed days, and made scruple of eating of meats, or herbs; but the apostle left such as were weak in the faith, that every one of them were to be fully persuaded in their own minds, and they were not to judge one another, much less to persecute one another, as in Rom. xiv.

Where do we ever read in the New Testament that Christ or the apostles gave forth a law and commandment, or ordinance, to punish any that were of a contrary opinion, or religion and worship, to Christ and his apostles, and would not receive the doctrine of Christ and the apostles, and their spiritual way, religion, worship, and faith, that Christ and the apostles preached? Where ever can ye prove this in the New Testament? And when Christ sent two of his disciples into a village of the Samaritans to make ready for him, and when his disciples, James and John saw this, that they would not receive Christ, they said, 'Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?' But Christ turned, and rebuked James and John, and said, 'Ye know not what manner of spirit you are of. For the son of man is not come to destroy men's lives, but to save them.' Luke ix. 52, 53, 54, 55, 56.

Now here you may see what a zeal was in these disciples, that would have had fire to come down from heaven to consume them that would not receive Christ; but Christ rebuked them, and their blind zeal without knowledge, and told them, they did not know what manner of spirit they were of; for Christ came not to destroy men's lives, but to save them.

Now have all these in Christendom, that have destroyed men's lives, by burning, hanging, and imprisonment, or otherwise, and have spoiled people's goods, and ruined them in their estates, because they would not be of their opinions, nor of their church, faith, religion, way and worship; are not they of such as have not known what manner of spirit they were of? And have they not been in a blind zeal without the knowledge of Christ, who 'came not to destroy men's lives, but to save them.'

And therefore, all they that have destroyed men's lives about religion, their worship, faith, and church, and their opinions, ruined and spoiled the goods of people, or banished them, or imprisoned them, had they the mind of Christ, or the spirit of Christ Jesus? as in Rom. viii. 9. and 1 Cor. ii. 16. where the apostle saith, 'But we have the mind of

Christ.' And again the apostle saith, 'If any man have not the spirit of Christ, he is none of his.' And therefore, what spirit hath this been that hath led people in Christendom to destroy men, both in their lives and estates, such as would not receive their ways, worships, and opinions? This is not, neither hath it been the mind and spirit of Christ Jesus since the apostles' days, that hath thus destroyed people in their lives and estates, for not receiving their opinions, ways, religions, and worships; for the mind, the spirit of Christ, declares and tells you plainly, that Christ 'came not to destroy men's lives, but to save them.' And so they that destroyed men in their lives and estates, because they would not receive their opinions in their ways, religions, and worships, they have not known what manner of spirit they have been of. So they have all done it in a blind zeal, without true knowledge of their own spirits, or knowledge of the mind and spirit of Christ; and therefore all such spirits in their blind zeal, without the knowledge of their own spirits, or without the knowledge of the mind and spirit of Christ, are come under the rebuke of Christ, who is come to 'save men's lives,' and doth not destroy them. And Christ is 'the same to-day as yesterday, and so for ever.' And they that have destroyed men in their lives and estates, because they would not receive their religion, opinion, way, and worship, are not come from Christ, neither hath he sent them to do any such work, neither have their opinions, ways, religions, and worships been of Christ's setting up. And therefore let all Christendom consider, since they have gone out from the spirit and power of Christ, which was in the apostles, what spirit they have been of, that have destroyed so many men in their lives and estates, because they would not receive their opinions of religions, ways, and worships.

And now consider, when and how this destroying spirit got first into christians. You may read in 2 Pet. ii. what a loose company got up, that forsook the right way, and went astray, and followed the ways of Balaam, who loved the wages of unrighteousness, and went into the way of Cain, and gainsaying Corah; and these were spots in their feasts of charity amongst the christians, though they fed themselves without fear; and were clouds without water, carried about with winds, trees whose fruits withered, and so without fruit, twice dead, and plucked up by the roots, raging waves of the sea, foaming out their own shame, wandering stars, as in Jude.

Now here you may see these forsook the right way, which is Christ, and became wandering stars from the firmament of God's power, and so having the form of godliness or christianity, but denying the power thereof; from such the true christians did, and do turn away; for these were dead, and made alive by Christ, and dead again, and then plucked up by the roots; then they were not like to grow nor bear fruit

to God. And these were they that went in the gainsaying way of Corah; and Corah gainsayed the law and Moses in the old testament; so these gainsay the gospel and law of life.

And these ran greedily after the error of Balaam, who loved the wages of unrighteousness, who forsook the right way, and from it went astray. And these are they who through covetousness and feigned words have made merchandise of people, as in 2 Pet. ii. 3. 15. And these were they that forsook the commands and charge of Christ to his ministers, 'Freely ye have received, freely give;' but these gainsay the doctrine, command, and charge of Christ, and gainsay it like Corah. And these are they that have made such havoc of people's estates because they would not put into their mouths, nor give them maintainance, since the apostles' days. And these are they that have forsaken Christ, the new and living way, 'who cometh to save men's lives,' and have gone in the way of Cain since the apostles' days, which have killed, and slain, and destroyed in their lives and estates so many men and women about their sacrifices and opinions of religions, ways, and worships. And this hath been the way of Cain, who was of the wicked one, 'and slew his brother;' and wherefore slew he him, but because Cain's own works were evil, and his brother Abel's works righteous. And now let all you and them that have slain their brethren, concerning their offerings, religion, and worship, consider whether or not your works have not been evil; and you of the wicked one like Cain your brother, and them that you have slain their works righteous, and of more godly lives and conversations than they that persecuted and slew them; let scripture, and history, and the wise in heart judge.

And now is it not clear, that all that have destroyed and slain people about their opinions, religions, and worships, and their offerings and sacrifices, gone in Balaam's way for wages, Corah's gainsaying way, Cain's slaying way, who was of the wicked one, and his works evil? And therefore have not all their works been evil, and of the wicked one, that have killed, slain, and destroyed their brethren concerning their opinions of religion, worship, offerings, and sacrifices, since the apostles' days; and have been out of the mind and spirit of Christ, who 'came to save men's lives, and not to destroy them?' And are they not all of them of the birth of the flesh, that persecute them that are born of the spirit? For where did you ever read that the birth of the spirit in the new testament did persecute any for religion or worship? and how they have gone from Christ, and what they have gone in, and so followed the way of the wicked one, and forsaken Christ the way to God.

Though Cain, whose works were evil, and was of the wicked one, slew and murdered his brother Abel about his religion, offering, and

sacrifice; and you that have slain and murdered your brethren concerning religion, and their worships, and offerings; have not you been slayers and murderers like your old brother Cain, and not like Abel, nor Christ and his apostles, who 'came to save men's lives, and not destroy them?' And the apostle tells you, 'that no murderer hath eternal life abiding in him.' So, have these that have murdered and slain people since the apostles' days, for religion, worship, offerings, and sacrifice, eternal life abiding in them? And if they have not eternal life abiding in them, they are not Christ's believers nor sheep; for they that do believe in him are his sheep, and have eternal life. John x. 28.

Here you may see how such man-slayers, and destroyers about religion, have got up since the apostles' days; and have not such built up Christendom with blood and iniquity? And is not this the cause that Christendom is so all on heaps, and so barren of the heavenly fruit, being erred from the spirit and power of Christ that the apostles were in, and so erred from the spiritual weapons and armour that the apostle warred withal in the primitive days; who said, that their weapons were spiritual, and not carnal, and they did not wrestle with flesh and blood? But how hath Christendom been filled with carnal arms and armour, with which they wrestled with flesh and blood, and destroyed men in their lives and estates, because they would not be of their opinion in their religions, ways, and worships, and misapplied the scriptures the apostle speaketh of, which saith, 'Let every soul be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of evil doers,' as the apostle speaks of in 1 Tim. i. So by this means have they persecuted people, and destroyed men's lives for their opinions about their religions and their worships; though we know that the law is good in its place, if a man use it lawfully against such as the apostle saith it was made for, to wit, murderers of fathers and mothers, and man-slayers, and whoremongers, and defilers of themselves with mankind, and men-stealers, and liars, and perjured persons. The law was not made for a righteous man, but for such lawless, disobedient, and profane persons; and Christ and the apostles did never say, let every soul be subject to the higher power, and to obey every ordinance of man for the Lord's sake, for to punish people for their several opinions about religion and worship. Nay, Christ and his apostles, did not give forth any laws or commands to punish and destroy men in their lives and estates, because they would not be of Christ's religion, faith, way, and worship. For Christ saith on the contrary, 'he came not to destroy men's lives, but to save them;' and Christ saith, 'Let the tares and the wheat grow together until the harvest, which is the end of the world, and then his angels should be the reapers, and sever the wheat from the tares.' And if they went into ever-

lasting punishment that did not visit Christ nor his members in prison. then what will become of them that say they are christians, and yet cast his members in prison? And Christ said to Saul, 'Why persecutest thou me,' that is, Christ in his members? But when he was converted, then he was persecuted himself: but the apostle declares the weapons of his warfare, not carnal, but spiritual. And Christ tells his disciples and believers that they should be killed, and crucified, and persecuted, and scourged in their synagogues, and hated of all nations for his name-sake; but Christ gave no such commands to his believers, his disciples, the true christians, that they should hate, persecute, scourge, kill, or crucify any that would not receive Christ nor his doctrine; for he saith, he 'came not to destroy men's lives, but to save them. And them that would not receive the doctrine of Christ and his apostles, they were to shake off the dust of their feet as a witness, which should be a testimony against them in the day of judgment,' and that was punishment enough. How have all them in Christendom, who have destroyed men's lives about their opinions in religious ways and worships, fulfilled the royal law of God, to love their neighbours as themselves, and to do unto all as they would have others do unto them? Let all destroyers and persecutors about religion consider this, and how short they have been of the practice of the law of God, and the nobility of true christianity; and let them all go learn this lesson what the Lord saith, 'I will have mercy, and not sacrifice.' But they that have killed and destroyed men in their lives and estates about their sacrifice of religion and worship, since the apostles' days, have not they wanted the spirit of mercy, and have not learned of God what this means, I will have mercy, and not sacrifice? And have not all you that profess christianity, that are persecutors and destroyers of men's lives, said the Lord's prayer, 'Forgive us our trespasses, as we forgive them that trespass against us?' And Christ saith, 'If you forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.' Matt. vi. 12. 14, 15.

I pray consider how short of the practice of this prayer of Christ you have been, that have destroyed men in their lives and estates, because they would not be of your opinion in their religion and worship; whether you in this have done unto others, as you would have others do unto you? if not, you cannot but confess you have acted contrary to the royal law of God, and the gospel of salvation.

And the apostle bids Titus put the christians in mind to be subject to principalities and powers, and to obey magistrates, and to be ready in every good work. Tit. iii. 1.

And this is according to the scripture, in Rom. xiii. where the apostle

saith, 'Let every soul be subject to the higher powers;' and 1 Pet. ii. 13, 14, 'Submit yourselves to every ordinance of man for the Lord's sake, for the punishment of evil doers, which is for the praise of them that do well.' Mark. This was for the punishment of such evil doers as the apostle speaks of, 1 Tim. i. but he doth not say that they were to be subject to every ordinance of man for to punish people for matters of faith, religion, and worship; for the apostle clears that, and makes a distinction, when he saith to the church of Christ, the Colossians, 'that if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men.'

So you may see here, ordinances, and doctrines, and commandments of men concerning men's religions, ways, and worships, which ordinances, doctrines, and commandments of men, christians in the primitive time were not to taste, touch, nor handle; and therefore they suffered by the Jews' outward worshippers, because they could not join with them in the traditions of their fathers, and testified that Christ was come, and was made a priest not after the law of a carnal commandment, but after the power of an endless life.' And the Jews' first covenant had ordinances of divine service, and a worldly sanctuary, and their priests, with their outward offerings, sanctuaries, and sacrifices; but that priesthood 'was changed, and the law by which it was made.' Heb. vii. 12. ix. 1. And the apostle saith, 'Christ hath abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, (namely, Jews and Gentiles,) one new man, so making peace, that he might reconcile both unto God in one body.'

So here you may see these commandments and ordinances among the Jews in the old testament, when Christ was come in his new testament, he abolished them; and therefore the believing christians, that followed Christ Jesus, suffered by the unbelieving Jews, because they would not follow the Jews' law and commandments, and their ordinances and services, and their priests; which law and priesthood Christ hath changed, and abolished the law of commandments and ordinances, as in Heb. vii. 12. and Ephes. ii. 15, 16.

And likewise the laws, ordinances, and commandments of Diana's worshippers, and the Romans, and other heathens, they were not to be subject to, nor touch, nor taste, nor handle after the commandments and doctrines of men. The christians, though they lived in the world, yet they were not to be subject to the rudiments of the world, nor the commandments nor doctrines. Nay, they were not to taste them,

nor handle them, that were dead, with Christ from them. Col. ii. 20, 21, 22.

So here you may see the apostles made a clear distinction between the ordinances of men, and the higher power which is for the punishment of such evil doers as the apostle speaketh of, and the praise of them that do well; which was not to punish people for matters of faith, and serving and worshipping God, but for such evil doers as the apostle speaketh of 1 Tim. i. And likewise such ordinances and commandments, and doctrines of men, yea, of the Jews and Gentiles, concerning men's religions and worships, which the christians were not to touch, taste nor handle; and happy had all Christendom been if they had kept in the spirit of Christ the apostles were in, and that they might have made the same distinction as the apostles did.

And now if you do say; who have destroyed men in their lives and estates for not obeying your doctrine, ordinances and commandments, concerning your opinions of your religion and worships, that they are not of men, and that they have not been set up since the apostles' days, neither by such as have erred from the spirit of Christ Jesus, 'who came to save men's lives, and not to destroy them,' then you are to prove by the scriptures of the new testament, where ever did Christ and the apostles give forth any such ordinances, doctrines, and commandments, to persecute, or imprison, or kill, or destroy such as would not be of their way, faith, religion, and worship, prove this by the scripture of the new testament from Christ and his apostles if you can; or else confess that your doctrines, ordinances and commandments are of men, and are of men's inventing, by which you have destroyed people in their lives and estates, for matters of religion and worship, not to be from the spirit of Christ and his apostles, and that you have not had the spirit of Christ to lead you into this destroying work. For Christ saith, 'he came not to destroy men's lives, but to save them.' And we know that the prophets, Christ, and the apostles, they that did persecute them, and put them to death in their blind zeal without knowledge, not knowing what spirit they were of themselves, they did not persecute Christ and his apostles and prophets as true men, but as deceivers; so hath this spirit done in Christendom since the apostles' days. 'But God will reward every one according to their works.' But where did ever Christ and his apostles in the New Testament give forth any such ordinances, doctrines, or commandments, to punish, imprison, or destroy heretics, schismatics, blasphemers, or seducers, or Jews or Gentiles, that would not receive him? Prove this if you can out of the New Testament, or else acknowledge such to have been heretics, schismatics, blasphemers, and seducers, that have not had the spirit of Christ, which have punished, imprisoned, and destroyed men in their lives and

estates, which have been the servants, and lambs, and sheep of Christ, for following him, and not obeying your ordinances, and commandments, and doctrines, which you never had from the spirit of Christ nor his apostles, 'who came to save men's lives, and not to destroy them.'

Hath not christendom in many places been like a slaughterhouse, imprisoning, beating, banishing, hanging, killing, and destroying, and burning, about their opinions of their religions and worships, and acted not like the royal law of God, 'to do unto others as they would have others do unto them;' and not in the nobility of true christianity, in the spirit of Christ Jesus, 'who came to save men's lives, and not to destroy them;' but more like the god of the world, who abode not in the truth, who is called a destroyer.

And if Peter and Paul, and the rest of the apostles, who said, 'Let every soul be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers,' as the apostle speaketh of, had intended for the punishment of people for religion; I say again, if the apostles did mean that every soul should be subject to the higher power, and to every ordinance of man, concerning the doctrine and commandments of men in matters of religion and worships; then why did the apostles and christians suffer by the Jews, Gentiles, or heathens, and by Cæsar, and in the ten persecutions? You may say, why were not their souls subject to the higher powers among the Jews, and to Cæsar; and why did not they obey every ordinance of man, to follow their doctrines and commandments, concerning worshipping and religion? If that the apostle meant when he said, 'Let every soul be subject to the higher powers, and to every ordinance of man,' concerning their doctrines, and commandments, and religions, and worship, and their ordinances; then you may say, that the apostles Paul and Peter had forgot themselves, for to write in their epistles, that other christians' souls should be subject to the higher power, and to every ordinance of man, and they themselves were not subject to the Jews, Gentiles, nor heathen, nor Cæsar's doctrines, nor commandments, nor ordinances, concerning religion and worship? But the apostles declared to the heathen or Gentiles, and against the shadows among the Jews, and preached Christ the substance was come, and their shadows fly away; and so the apostles made a distinction between every ordinance of man, for the punishment of such evil doers, as they speak of, and the doctrines, and ordinances, and commandments of men, concerning religion and worship, which were not to be touched, tasted, nor handled.

So have not all you that have brought these scriptures, that 'every soul must be subject to the higher powers, and to obey every ordinance of man for the punishment of evil doers,' misapplied them, and turned them to punish people, and lay them upon people that differ from you

in your opinions of religions and worships? which the apostles never did, nor intended any such thing; for the apostles warred and wrestled with the Jews and Gentiles, concerning their religions, doctrines, and worships, with spiritual armour, and spiritual weapons, and so did not wrestle with flesh and blood with carnal weapons, and destroy men's lives about religions and worships, as others have done since their days. And if that you do say, that 'every soul must be subject to every higher power, and to every ordinance of man,' concerning religion and worship, and their doctrines and commandments, then you must be subject and conform to all religions, worships, and doctrines in the world, and to the Jews, Turks, and heathen, and all the sects in the world that will plead to be subject to their ordinances, commandments, and doctrines; and if the apostle had meant so, then had they never suffered, nor been imprisoned, nor put to death.

But the apostles made a distinction of being 'subject to the higher powers, and to every ordinance of man for the punishment of such evil doers,' as he speaks of, and the doctrines, and commandments, and ordinances of men, concerning religion and worship, which was not to be touched, tasted, nor handled; and therefore the apostle doth not say, that any should be punished for not obeying such commandments and doctrines of men, concerning religion.

And also the apostle doth not say, that the christians should be punished for not being subject, and their not obeying the Jews' law, and commandments, and ordinances, that commanded their altars, sanctuaries, temples, offerings, sacrifices, and priests, and their divine services and worships; for they knew that Christ was come, and had changed the law and priesthood by which it was made, and had abolished the law, and commandments, and ordinances, and offerings of the Jews' ceremonies and traditions, for Christ was offered up once for all. And so as the apostle rightly and truly saith, we know that the law is good in its place, if a man use it lawfully, which was not made for the righteous, but for 'the punishment of evil doers, unholy, profane, murderers of fathers and of mothers, and men-slayers, and whoremongers, and them that defile themselves with mankind, men-stealers, liars, perjured persons.' And such lawless, disobedient, ungodly sinners the law was made against; and the christians their souls were to be subject 'to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers,' and the praise of them that do well.

And so the apostle doth not say, that the soul should be subject to every higher power, and to every ordinance of man for the Lord's sake for the punishment of people that disobey the doctrines, commandments, and ordinances of men, concerning religion and worship.

But the apostle in this made a clear distinction betwixt the ordinances of men for the punishment of evil doers, and the doctrines, commandments, and ordinances of men concerning religion and worship, which were not to be touched, tasted, nor handled. And the apostle saith, 'Christ by the grace of God tasted death for every man.' Heb. ii. 10. And again the apostle saith, 'Christ is a propitiation for our sins, and not for our sins only, but for the sins of the whole world.' 1 John ii. 2.

And also the apostle saith in 1 Tim. ii. 1 to the 8th, 'I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our saviour. Who would have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator betwixt God and men, the man Christ Jesus. Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not,) a teacher of the Gentiles in faith and verity.'

Now, here you may see what a good and general doctrine the apostle preached in the primitive times, that prayers and intercessions be made for all men, yea for kings and them that be in authority, and this is good and acceptable in the sight of God our saviour, 'who would have all men to be saved, and come to the knowledge of the truth.' Now you that do destroy men's lives about their opinions, religions, and worships, you have not patience to pray for all men, &c. that they may repent and be saved, and come to the knowledge of the truth; therefore your practice cannot be acceptable in the sight of God the saviour, that destroy men's lives about religion and worship, whereas ye should pray to God for all men, who would have all men to be saved and come to the knowledge of the truth; for there is one God, and one mediator betwixt God and man, the man Christ Jesus, 'who gave himself a ransom for all, to be testified in due time.'

Now if Christ hath given himself a ransom for all, to be testified in due time, and this doctrine Christ had ordained the apostle to preach, and said, 'he spake the truth in Christ and lied not,' what spirit is that which hath led people to destroy men and women about religion and worship? Whereas God would have all men to be prayed for, and to be saved; and Christ hath given himself a ransom for all, 'to be testified in due time,' and he 'came not to destroy men's lives, but to save them.'

And therefore, what spirit is this that hath destroyed men's lives about religion and worship since the apostles' days, seeing Christ hath

given himself a ransom for all? Surely it is not the spirit of God nor Christ? For he would have all men to be saved, 'and would have all men to be prayed for,' and all to come to the knowledge of the truth; and Christ that 'gave himself a ransom for all,' is the 'one mediator betwixt God and man.'

And that impatient spirit, that hath destroyed men's lives, concerning religion and worship, and hath preached up persecution in their blind zeal, without true knowledge, was not like to wait in patience, nor to pray for all men, that all men might be saved; that Christ who gave himself a ransom for all, 'might be testified in due time;' and therefore that spirit that destroyed them in their own time, hath not been the spirit of Christ, 'who gave himself a ransom for all, to be testified in due time.' And Christ, 'who by the grace of God tasted death for every man, and hath given himself a ransom for all, and is a propitiation for the sins of the whole world.' So hath not he then purchased all mankind by his death, and ransomed them, and would have all men to be saved, 'who came not to destroy men's lives, but to save them?' And, therefore, what spirit hath that been in Christendom, and from whom, that hath destroyed so many men and women, concerning their religions, and opinions, and worships, in Christendom, since the apostles' days? And have they not destroyed such as Christ hath purchased, ransomed, and died for, and is a propitiation for; seeing that Christ 'gave himself a ransom for all, and tasted death for every man, and is a propitiation for the sins of the whole world,' and 'came not to destroy men's lives, but to save them?' And so let the spirit of Christ be judge in this matter. From him that is a lover of God, and Christ, and all men, that desire liberty and eternal happiness in Christ Jesus. Amen.

It is said, 'Judah and Israel dwelt safely, every man under his vine, and under his fig tree, from Dan even to Beersheba, all the days of Solomon.' 1 Kings iv. 25. And what a rich and glorious kingdom had Solomon in his days, when every man sat under his vine and fig tree in his kingdom? And in Micah iv. 4. 'Every man shall sit under his vine, and under his fig tree, and none shall make them afraid; the mouth of the Lord of hosts hath spoken it.' And Zech. iii. 10. 'In that day, saith the Lord of hosts, shall ye call every man his neighbour, under the vine, and under the fig tree.' And is not this the day of Christ? For doth not Christ say, 'I am the vine, and ye are the branches.' John xv. and Solomon saith, 'My mother's children, &c. they made me keeper of the vineyards, but mine own vineyard have I not kept.' Cant. i. 6.

Now all ye that are made keepers of vineyards, see that your own vine and vineyard is kept and enclosed with God's power, and instead of keeping others' vineyards, ye do not destroy them and your own. And let all that profess God and the Lord Jesus Christ, who is the vine, sit under him their vine, peaceably and safely in this gospel day of

Christ, who is the new and living way to God; Heb. x. 20. and to serve God through Christ in newness of spirit; and also to walk in newness of life; Rom. vi. 4. chap. vii. 6. and to sit under their vine and fig tree, and none to be made afraid or terrified by persecutions, imprisonments, or spoil of their goods, by laws or ordinances, which were made 'for the punishment of evil doers, murderers of fathers and mothers, and man-slayers,' &c. such as the apostle speaks of, the law was made against. 1 Tim. i.

For Christ Jesus never made or gave any law, commandment, or ordinance to imprison, or spoil the goods of any for not believing in him, much less against those that did believe in him, and sat under him, and abode in him the vine, who hath enlightened all mankind, that they might believe in him, and sit under him, and abide in him the vine. And they that do not abide in him, nor sit under him in his light and grace, but hate his light, and turn his grace into wantonness, such by the light are condemned, and that will be punishment enough upon them. John viii. 19. And Christ saith, 'He will reward every man according to his works and deeds.' And is not this in matters of religion, who serves God through him, and who serves him not? And, therefore, 'Let the tares and the wheat grow together, till the harvest, which is the end of the world,' as Christ saith. Matt. xiii. 30 to 43. For he did not give any ordinance or command to any to be 'pluckers up of tares' in the field, which is the world; but on the contrary, he gave a command to stop them that would have been plucking up. And his heavenly wisdom and care was, 'Lest while ye gather up the tares, ye root up also the wheat with the tares.'

And Christ hath enlightened all mankind, and his grace has appeared to all men, to teach them, and to bring their salvation, and his gospel is preached to every creature under heaven. Now if they do not abide in the light, grace, and gospel of Christ, who is the vine, he will reward every man according to his works.

And the apostle saith, Rom. viii. 26, 27, 'The spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the spirit itself makes intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God.'

So here you may see the apostle did not tie up the church of Christ to only one outward form of prayer, but left them to the spirit of God, 'which helpeth our infirmities, and makes intercession,' &c. teaches us to pray as we ought, 'with sighs and groans that cannot be uttered.'

And acts ii. 17. Joel. ii. 28. 'God poureth out his spirit upon all flesh,' namely, men and women: that all in the spirit of God might pray to

him, and serve, fear, and worship him in his spirit and truth; and not to grieve, rebel against, vex, or quench the motions of the spirit of God; for if they do, they go into bondage, and bring God's judgments upon them. But they that are led by the spirit of God, are his sons and daughters; and where the spirit of the Lord is walked in, and they are led by it, there is liberty, and the fruits of the holy spirit of God will show themselves forth, which are, 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, righteousness and truth, proving what is acceptable unto the Lord;' against such there is no law. Gal. v. 22, 23. Ephes. v. 9. G. F.

London, the 30th of the 3d month, 1685.

Thus speaketh the Lord of hosts, 'Execute true judgment, and show mercy and compassion, every man to his brother.' Zech. vii. 9.

And the Lord, saith, 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.' Micah vi. 8.

And the Lord saith, 'I desire mercy, and not sacrifice; and the knowledge of God, more than burnt offerings.' Hosea vi. 6.

And Christ saith unto the Jews, 'Go ye and learn what that meaneth, I will have mercy and not sacrifice.' Matt. ix. 13.

And Christ saith, 'Blessed are the merciful, for they shall obtain mercy.' Matt. v. 7.

And again Christ saith, 'Be ye merciful, as your heavenly Father is merciful.' Luke vi. 36.

POSTSCRIPT.

After Cyrus, king of Persia, had made a proclamation throughout all his kingdom in writing, saying, 'Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house in Jerusalem, which is in Judah.' And this proclamation was, that all the Jews in all his kingdoms, and wheresoever they sojourned, that had been in captivity, should have their liberty to go into the land of Judah, and build Jerusalem, as in Ezra i.

Now when the adversaries of the Jews that had been in captivity, saw that the Jews did begin to build, they hired counsellors against them, to frustrate their purpose of building, &c. all the days of Cyrus, until the second year of the reign of Darius, king of Persia, and in the beginning of the reign of Ahashuerus, these accusers of the Jews wrote

unto him accusations against the inhabitants of Judah and Jerusalem. And they wrote to Artaxerxes, king of Persia, against the Jews, namely, Rehum the chancellor, and Shimshai the scribe, and their companions the Dinaites, the Apharsachites, the Tarpelites, the Apharsites, the Archetites, the Babylonians, the Susunchites, the Dehatites, and the Elumites, and the rest of the nations, &c. Ezra iv.

The copy of the letter these sent to Artaxerxes: 'Be it known unto the king, that the Jews which came up from thee to us, are come to Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations, &c. Now, because we have maintainance from the king's palace, it was not meet for us to see the king dishonoured; therefore have we sent and certified the king that search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records and know, that this city is a rebellious city, and hurtful unto kings and provinces. And that they have moved sedition within the same of old time, for which cause was this city destroyed, namely Jerusalem.' And these enemies of the Jews, (heathens,) which were pensioners, and had maintainance from the king's palace, which writ to the king Artaxerxes, and the king upon these enemies, pensioners, and informers, sent a letter to them that they should stop the Jews from building Jerusalem; and they did stop the Jews from building Jerusalem until the second year of Darius king of Persia.

Now here you may see what kind of pensioners and informers these heathens were against the Jews, who had been long in captivity by the Babylonians, and the Assyrians, though Cyrus before had opened the two leaved gates, both of the Assyrians, and the Caldeans, for the Jews to go out of captivity, as in 2 Chron. xxxvi. 22. Jer. xxv. 12. and xxix. 10. Isa. xliv. 28. and xlv. 13.

And now is it not a shame that any that do profess christianity should take a text from these heathen pensioners, informers, that had maintainance from that heathen king's palace Artaxerxes, that were the informers against the Jews which had been so long in captivity; and also to inform the king so contrary to Cyrus's proclamation and command, which were for the Jews to build Jerusalem, &c. And now for any one that professes christianity, to make a text of these pensioners and informers words, and apply it to christians, to destroy men in their lives and estates, about religion and worship, which is quite contrary to the command of Christ, who saith, 'he came not to destroy men's lives, but to save them.' And so through the means of those pensioners, (heathen,) informers, they hindered Jerusalem from being builded till the second year of Darius, and then the Jews began again to build Jerusalem, and the temple. And then Tatnai the governor, and Shet-

harboznai, and their companions, the Apharsachites, the pensioners, the old enemies of the Jews that had risen against them in Artaxerxes's time, they said unto the Jews in Darius's time, 'Who commanded you to build Jerusalem, and make up the walls?' And they asked the elders of the Jews their names, that they might certify them to the king Darius? But the Jews answered and said unto them, 'that they were servants of the God of heaven and earth.' So these enemies of the Jews wrote a letter to Darius, concerning them against the building of Jerusalem and the temple; and Darius caused search to be made in the records of Babylon, and he found the proclamation and decree of Cyrus, which he gave unto the Jews to build Jerusalem. Ezra v. 6.

And then Darius made a decree, and sent it to Tatnai the governor, and to Shetharboznai, and their companions the Apharsachites, who had been the enemies of the Jews, and bade them, 'let the house of God alone, let the governors of the Jews and elders build a house in its place.' And so this Darius made a decree, 'that of the king's goods, and even of the tribute, they should assist the Jews, and not hinder them in their building; and whosoever did alter this decree or word, let the timber be plucked down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this.' And Artaxerxes said, 'I make a decree, that all they of the people of Israel, &c. in my realm, they should go up to Jerusalem with Ezra;' and said, 'Whosoever will not obey the law of thy God, and the law of the king, let judgment be executed speedily upon him; whether it be unto death, or banishment, or confiscation of goods, or to imprisonment.' Ezra vii. 13. 26.

So according to the commandment of Cyrus, Darius, and Artaxerxes, kings of Persia, the Jews finished Jerusalem, and the house, in the sixth year of Darius. Ezra vi. 14, 15. Now here you may see what strict laws and decrees these kings made against these heathen informers, pensioners, and their company, who would have hindered the Jews, when they went out of captivity, from building Jerusalem and the temple, contrary to Cyrus's command. Ezra i.

But you may see here that these kings stopped the Jews' enemies and evil doers, that would have destroyed the Jews; and these decrees, laws and ordinances were for the praise of them that do well. But these informers and pensioners said to the king Artaxerxes, 'Jerusalem was a rebellious city, and was hurtful to kings and provinces, and that they had moved sedition.' In Ezra iv. from the 8th to the 19th. And though these enemies of the Jews, and heathen pensioners and informers, whose wicked words did prevail with Artaxerxes for a time, yet you see that king Artaxerxes gave a strict commandment, with these punishments, *against them that* should hinder the Jews; as in Ezra vii. 12, 13. 26.

And likewise Darius, in chap. vi. 11. So that according to the command of Cyrus, Darius, and Artaxerxes, kings of Persia, Jerusalem and the temple were built. Ezra vi. 14.

So you may see, though Artaxerxes had made a decree, which did stop the Jews from building until the second year of Darius, upon the information of those heathen pensioners, who called Jerusalem 'a bad rebellious and seditious city, and hurtful to kings,' as in Ezra iv. 12. 15; yet in Ezra vii, Artaxerxes makes a decree for the encouragement of the Jews to go up to Jerusalem and build the temple; 'and whosoever disobeyed the law of God, and the law of the king, judgment was to be executed speedily upon them, whether unto death, or banishment, or confiscating of goods, or imprisonment.' So this was a torment to those pensioners the informers, who had not their wills upon the Jews, who had formerly got a decree of the king against the Jews to hinder them from building; the same king makes another decree, 'for them to assist the Jews; that whosoever would not do the law of God, and the law of the king, judgment was speedily to be executed upon them, whether it be unto death, banishment, confiscation of goods, or imprisonment,' as it is said before. Now here, as the apostle saith, 'the law was good in its place, for the punishment of evil doers, and for the praise of them that do well;' as in 1 Tim. i. 8, 9. and 1 Pet. ii. 13, 14.

So here you may see none of these laws were made *against religious people for meeting together to serve and worship the living God*, that made them; for the law of God and the king were for the punishment of evil doers, that would have destroyed God's people; for God nor Christ never made a law for punishing people for serving and worshipping him; but God's law was to protect his people from murderers and man-slayers, &c. (and the punishment of such evil doers,) which was for the praise of them that do well; and serve God, and worship him in spirit and truth. Yea, Cyrus, Darius, and Artaxerxes' decrees stopped those heathen informers, and pensioners, and enemies to the Jews, that wrote to the king against the Jews, to hinder them from building the city. So the law is good in its place, if it be used lawfully; and they that use it lawfully, put a difference between the precious and the vile, and them that serve God, and them that do not, which law is for the punishment of such evil doers as the apostle speaketh of, 1 Tim. i. 1 Pet. ii.

But the apostle doth not say, it is for punishing people concerning religion, and for serving and worshipping God in the spirit and truth; for Christ and the apostles have given forth no law, nor ordinance, nor decree, to punish people, or to banish people, or to imprison people, or pluck down the timber of their houses, to set up gallows to hang peo-

ple, and put them to death, and make a dunghill of their house, or spoil their goods, and make confiscations of their goods. No, Christ nor the apostles never gave forth such a law or ordinance, for the punishing of people for serving and worshipping of God that made them, or to punish such that differed from them in faith and matters of religion. For Christ said, he 'came not to *destroy men's lives*, but to *save them*.' So he is an example of meekness and patience.

The king of Assyria, the Lord did not suffer him to carry away the ten tribes into captivity, for the account of *religion*, or the *not conforming to his religion;* for the ten tribes of the Jews they had left all the commands of the Lord their God, and did not regard God, nor his law, nor his prophets. 2 Kings xvii.

And the two tribes of the Jews, the king of Babylon did not carry them out of Canaan into captivity, because they were *not subject to his religion*, though they had forsaken the Lord, and his law and religion, that he had taught them, and regarded neither the Lord nor his prophets.

And the informers they did not inform Artaxerxes against the Jews, upon the account of not being of their religion.

And those decrees or laws that Darius and Artaxerxes made, were not against those informers, and pensioners, and such like heathens, because they would not be of *their religion;* but that they and others would have hindered the Jews from building their city, &c. when they went out of captivity.

And therefore all you consider, that have or do punish, or persecute people about religion, faith, worship, and serving the living God, what became and was the end of all them that persecuted the prophets, Christ, and his apostles, and all the martyrs since the apostles' days. And what do ye read is the end of the beast, whore, and dragon, that killed and drank the blood of the martyrs, prophets, and saints, spoken of in the Revelations?

And therefore, let all that profess christianity, learn of Christ, who teacheth you to *love one another*, and *love enemies*, and commands you 'to let the wheat and the tares grow together until the harvest, which is the end of the world, and then he will send his angels, which will separate the wheat from the tares.' Matt. xiii. 30 to 41.

G. F.

A distinction between true liberty and false. By G. F.

God pouring out of his spirit on all flesh, both on sons and daughters, handmaids and servants, &c. all are to walk in the liberty of this holy, pure, peaceable, gentle spirit of God, that keeps in humility, and in tenderness and kindness, and leads into righteousness, godliness, and holiness, and into modesty, sobriety, virtue, and chastity, and into things that be of a good report. In this holy spirit of God is the pure holy liberty, the fruits of which, are love and peace, &c. And this holy pure spirit of God leads out of strife, contention, hatred, malice, and envy, and all unrighteousness, and ungodliness, and false liberty of the will and the flesh, and the inordinate and loose affections that are below. And if the will and the flesh and inordinate affections have their loose liberty, they set the whole course of nature on fire with the unruly will and tongue, which is to be limited, kept down, and mortified with the holy spirit of God; in which spirit is the unity kept, which is the bond of peace, in the church of Christ among all true christians, that are called the 'household of faith,' and 'of the son of God,' who is over his house.

And the holy, divine, pure, and precious faith, which is the victory, and purifies the heart, Christ is the author and finisher of; and the mystery of this faith is held in a pure conscience; by which faith all the faithful have access to God, and in it do please God. And in this faith all the household of God have unity and liberty, who are called 'the household of faith.' Now this pure holy spirit of God he pours upon all flesh, and the holy divine faith cannot admit nor join to any loose or false liberty, to the will of the flesh, or inordinate affections, or to that which is immodest, or not virtuous, or unchaste, or uncivil, or of an evil report; or to any thing that is unreasonable, or unjust, or ungodly; for such things are to be mortified by the holy spirit of God, which the unity and liberty are in. And the holy divine faith purifies God's people from such things, and gives victory over them, which faith works by love; and the pure conscience hath its liberty, which it is held in, and in it all the faithful are in unity, in which they know they please God. And this is the faith of God's elect, by which the just do live, which gives them victory over the devil and his works, and that which is unjust and unrighteous, and purifies the hearts of such as be defiled by it, from that which defiles it. And Christ Jesus enlightens every man that comes into the world, which light is the life in Christ the word, by whom all things were made. And the grace of God, which brings salvation hath appeared to all men. Now in this light and life of Christ, and in this grace of God, which brings salvation, is the true

liberty, and brings to stand fast in the true liberty in Christ the light and life, who makes them free, from all bondages and false liberties; for all liberties out of the spirit of grace, and light, and life of Christ, are bondages; for light cannot have unity with the spirit of darkness, the works of darkness. And the light of Christ gives both understanding and knowledge of all false liberties out of Christ Jesus, and cannot join with them in those liberties which are out of the light and grace of Christ, no more now than the apostles and church in the primitive times could with such in their days.

The Jews who opposed Moses and the prophets in their ages, and spake against them, who were great professors of the scriptures, did not come into the unity and liberty of the holy ghost the prophets were in. The holy prophets of God were subject one to another in the spirit of God; but the professing Jews that erred from the spirit, and rebelled against it, were not subject to the spirit of the prophets, and so were neither in the liberty nor unity in the spirit of God. And when Christ came, who was conceived by the holy ghost, &c. and holy men of God who spake forth scriptures, as moved by the holy ghost; the Jews who professed all these scriptures, that were given forth from the holy ghost, opposed Christ and the holy men, and resisted the holy ghost: these did not come into the liberty of Christ Jesus, and the liberty or communion of the holy ghost. And all those in the apostles' days, that made an outward profession of christianity, which the apostles and the churches were troubled withal, and some of the seven churches were troubled with also, which were as raging waves of the sea, which foamed out their own shame, and casting up their mire and dirt, in Cain's way of envy, Corah's way of gainsaying, and in the error of Balaam, from the spirit of God; wells without the water of life, trees without holy fruit, twice dead, dead in Adam, and made alive, dead again, and plucked up by the roots; that cannot grow in the life of Christ, and are become synagogues of satan; puffed up with high swelling words of vanity, and have fair words and good speeches, but wandering stars, from the firmament of God's power, not fit for the innocent to steer by to the heavenly Jerusalem, no more than the outward mariners to steer their course by the outward wandering stars to an outward port. And such as the apostle calls fierce despisers of them that are good, incontinent, covenant breakers, having a form of godliness, but deny the power thereof, which were and are to be turned away from.

Though such as these before mentioned, in the apostles' days, and now, may profess liberty for a cloak, to cloak their evil spirit, and its fruits; yet all such actions are not according to Christ, and the grace of God; for the grace of God has no union with fierce despisers of them that are

good, nor with such as are puffed up with high swelling words of vanity. And though they have good words and fair speeches, and an outward form of godliness, yet deny the power thereof, and so deny the free liberty in the power of God, and so the liberty in Christ Jesus, and so the liberty in his grace and light, which is a gracious liberty, that brings people into favour with God. And the apostles of the true churches, did withstand all loose and false spirits, and had no unity nor fellowship with them of Cain's, Corah's, Balaam's; trees without fruit, wandering stars, wells without water, raging waves of the sea, casting up mire and dirt, as they do now against the righteous. Such as bear these fruits their liberty is not in the spirit of grace, nor in the light and life of Christ. And such the church of Christ in the apostles' days, and now have not unity with, neither can they join with them in unity and liberty, that are not in the spirit of grace, light, and life in Christ Jesus, in which all true liberty is, in Christ the truth that makes them free.

And that spirit that leavens people into malice, hatred, envy, evil surmising, false jealousies, and into rage, and the root of bitterness, and into disputings and janglings, and whose words eat like a canker, and they who make a profession in words of the truth, and live not peaceable, and walk not in Christ, but are puffed up with many idle notions and vain conceits; such fruits are not from the spirit of grace, light and life of Christ, nor in true faith, which works by love, in which true unity is, and liberty, and love that bears all things, love that doth not envy, and is not puffed up. For they that profess knowledge and faith, and want this love of God, they were called as tinkling cymbals, and sounding brass, in the apostles' days, and so they are now. And God's people cannot set up a tinkling cymbal and sounding brass for the life of righteousness and truth; though a tinkling cymbal and sounding brass may deceive the simple, and such may devour them. But it is love that unites all the members of Christ together, to him the head; in which love they are built up together a spiritual household. And the wisdom that is pure and peaceable, gentle and easy to be entreated, this is from above. But the wisdom that is from below is earthly, sensual and devilish; and men that are in this wisdom, and pretend knowledge and faith, without the love of God, and are incontinent, fierce, despisers of those that are good, with their fair words and good speeches, and puffed up with high swelling words of vanity, vain disputers, janglers, 'in a form of godliness, but out of the power,' with such the church of Christ had never unity. And that liberty and those fruits are not in the spirit of grace, and light and life of Christ; and by their fruits such were and are known to them, whose liberty and unity is in the light and grace which is in Christ Jesus; and in the grace of God that hath ap-

peared to all men, and in his spirit which he hath poured on all flesh, the light, which is the life in Christ, which enlightens every man that comes into the world, all men and women are to have their liberty in Christ Jesus, in which they all have unity, and an everlasting liberty and unity, and fellowship in the everlasting son of God, in Christ the head; and in Christ the head they are joined together by his light, life, and spirit of grace. And all that walk contrary to the light, life, and spirit of grace, let them profess what they will, they are not in the true liberty and true freedom, nor in the true fellowship with the Father and the son, and his people; for the true liberty and unity are in the spirit, light, and life of Christ, to which all men and women, from the first have been directed, that in it they may all live and walk in the true freedom, liberty and unity, and fellowship with the Father and the son, and one with another. And the true freedom and liberty are in the gospel, 'in the glorious gospel of life, peace and salvation;' which gospel is the 'power of God, preached to, and in every creature under heaven.' And every one's conversation must be according to this glorious gospel of life, peace and salvation. For they who order their conversation aright by the gospel, do see and receive this gospel of peace, life, and salvation. And in this gospel, the power of God, is the true, glorious, peaceable freedom and liberty in the life and salvation in Christ Jesus. And all that do profess the gospel of Christ, the power of God, in words, and do not live and walk in the gospel the power of God, they are in bondage under the power of darkness, and are out of the peaceable free liberty of the glorious gospel of life and salvation, like the raging waves of the sea, casting up mire and dirt, as I said before; and in their vain janglings and disputings, and false jealousies, murmurings and complainings, revilings, railings, defamings, unstablished, and to every good work and service of God reprobate. And from such spirits and leaven God Almighty keep and preserve his people in his light, truth, and spirit of grace and holy faith in Christ Jesus, who is the holy and heavenly rock and foundation; in him they have life and peace with God, and are in the holy liberty and freedom. And in him, namely, in Christ Jesus, my desire is, that all his true and faithful followers may stand fast, in their holy and pure liberty, in him who is holy and pure, who was first, and is last, and now is the rest of his people, the Amen. G. F.

London, the 12th of the 8th month, 1685.

How the unchangeable God is, and how all people may know him, and in what he is worshipped and served. By G. F.

THE Lord 'hath measured the waters in the hollow of his hand.' So the Lord, the incomparable God knoweth the measures of the waters in the seas, brooks, rivers, wells, and ponds, for he hath measured them; so they are measured in the hollow of his infinite hand, and the incomparable God with his infinite hand, 'hath meeted out heaven with his span,' (mark, he hath meeted it out,) so he knoweth the breadth and the compass of it with his infinite span of his great hand, and the Lord hath comprehended 'the dust of the earth in a measure.' So the incomparable God knoweth the measure of the dust of the earth, and the Lord 'hath weighed the mountains in scales, and the hills in a balance.' So the Lord who hath weighed them, knoweth the weight both of the hills and mountains. 'Behold, the nations are but as the drop of a bucket, and are counted as the small dust of the earth. Behold, he taketh up the isles as a very little thing. To whom then will ye liken God, or what likeness will ye compare him to,' who is the infinite incomparable God, as in Isa. xl. 'In the Lord's hand is the soul of every living thing, and the breath of all mankind.' Job xii. 10.

So here you may see and feel the Lord's hand is nigh unto all men and women in the whole world, and in them, if their soul and breath be in his hand. Here you may see the eternal, infinite hand of the incomparable God, in whose hand is 'the soul of every living thing, and the breath of all mankind' in the whole world; for 'God breathed into man the breath of life, and he became a living soul.' God, who is immortal, hath the breath of all (and all immortal souls) in his hand, and none can fall out of his eternal hand.

'The spirit of God hath made me, and the breath of the Almighty hath given me life.' Job xxxiii. 4. And Daniel told Belshazer the king how that he lifted up himself against the Lord God of heaven, 'in whose hand is thy breath.' Dan. v. 23.

And the apostle saith, 'God that made the world and all things therein, (he is Lord of heaven and earth,) dwelleth not in temples made with hands, neither is he worshipped with the works of men's hands, as though he needed any thing; and hath made of one blood all nations of men for to dwell upon the face of the earth, and he giveth to all life and breath, and all things, &c. that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being.' Acts xvii. 24 to 28.

Here again you may see how God gives life and breath unto all, who

hath it in his hand, and he would have all to know him and serve him, and that he is nigh unto them all, who hath their breath and soul in his hand; so then he is nigh unto all that they might know that they live, move, and have their being in the Lord, who 'poureth out of his spirit upon all flesh, that all flesh might see his glory. and see the salvation of God.' Isa. xliii. Luke iii. 6. Acts ii. 17. For the Lord poureth out of his spirit upon all flesh, that in his spirit and in truth all might know God, and serve him, and worship him in his spirit and truth, for such spiritual worshippers God, who is an infinite holy spirit, seeks to worship him. Now it is and hath been often said by the priests that are bred up at schools and colleges, that 'the priest's lips should preserve people's knowledge, and they should seek the law at his mouth.' I answer, that these were the Jews' priests that were made by the law of a carnal commandment in the old testament and old covenant; but 'Christ was made a priest after the power of an endless life' in the new testament and new covenant, who came of Judah, and is called the lion of the tribe of Judah, and not after the order of Aaron, who offered rams, and lambs, and bullocks, and other creatures, but after the order of Melchisadeck, from *Melech* a king, *Tsedech*, just or righteous, so a just and righteous king. Of whom we do not read that he offered up outward creatures as Aaron's priests did, though he offered up praises to God when he met Abraham.

But Christ hath changed the priesthood of Aaron, and the law by which they were made, and disannulled the commandment which gave him tithes; as you may see in Heb. vii.

Now you that do say the Jews' priests that are made by the law, their 'lips are to preserve people's knowledge, and they are to receive the law at their mouth,' this law served until Christ the seed came, (Gal. iii. 10.) 'who is the end of the law for righteousness to every one that believes.' Rom. x. 4. And in the old testament and covenant God gave the Jews a law in tables of stone, but in the new testament and new covenant, God saith, 'I will put my law in their minds, and write it in their hearts, and I will be their God, and they shall be my people, and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord, for they all shall know me from the least to the greatest, saith the Lord.' Heb. vii. 10, 11.

So you may see here is no need of the Jews' priests lips, &c. to preserve people's knowledge, and to receive the law at their mouths, and to give them tithes for receiving the law, for Christ hath changed the priesthood and the law by which it was made, and disannulled the commandment that gave them their tithes, and saith in his new testament to his ministers, 'Freely ye have received, freely give.' And in the new covenant and new testament the Lord puts it in their minds, and writes

it in their hearts, that they shall not need to teach every man his neighbour, and every man his brother, saying, know the Lord, and Christ Jesus the treasure of wisdom and knowledge, 'for all shall know me, from the least to the greatest, saith the Lord.' So this law that God writes in their hearts and puts in their minds gives them knowledge to know the Lord; so this law they receive from the Lord, and not from the college priests, and the Jews' priests in the old testament.

And the Lord poured his spirit upon the house of Israel and the house of Judah in the old testament, but it is said in Joel ii. 'that God would pour his spirit upon all flesh,' &c. And after Christ was risen, the disciples and the believers were met together, and the Jews came gazing upon them, and 'others mocked and said they were full of new wine;' and Peter and the eleven told them 'that they were not drunk as they supposed, seeing it was but the third hour of the day; but this is that which was spoken by Joel the prophet, It shall come to pass in the last days, saith the Lord, that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaids, I will pour out of my spirit in those days, and they shall prophesy.' Acts ii. 13 to the 18th.

Here you may see the spirit that God poureth upon all flesh, gives people knowledge of prophecies, and of dreams, and of visions; so the spirit of God, that God poureth upon all flesh in the new testament and new covenant gives them knowledge, that they need not the priests' lips in the old testament to preserve their knowledge, and people will not perish for lack of visions, if they mind the spirit of God that he hath poured upon them, and 'the spirit of truth will lead them into all truth.' But if sons, and daughters, and handmaids, and servants, and old men, do rebel against the spirit of God, that he poureth upon them in the new testament, as the Jews did in the old testament; for God gave them his good spirit, but they rebelled against it; then those go from the key of knowledge, both Jews and christians, and all flesh. And the Jews' priests when they went from the spirit of God, they neither preserved the people's knowledge nor their own, and became deaf and blind, and turned against the prophets, Christ, and the apostles, though they might make an outward painting of the sepulchres of the righteous, in an outward profession of words, and turn against the righteous.

So now all flesh, Jews and Gentiles, and all Christendom whom God hath poured out of his spirit upon, if they rebel against God's good spirit, and err from it, and quench it, and vex it, they are gone a whoreing from God and Christ, and his spirit, and have neither true visions, nor true prophecies, nor true dreams, and are as Babylon, all in heaps and confusion, and cannot worship the eternal God in his spirit, and in

his truth, and are out of the unity and the fellowship in the spirit, which is the bond of peace; and so 'have not fellowship with the Father and the son, nor fellowship one with another,' but are broken into sects and heaps one against another, whereas the spiritual, that walk in the spirit, are in the spirit, the bond of peace, and are in fellowship with the Father and the son, and one with another, and worship and serve the living God in his spirit and truth. G. F.

A true account of the sensible, thankful, and holy state of God's people; and of his speaking to them, both in the Old and New Covenant. By G. F.

HERE you may see that all God's people were a living and a sensible people, and did always, for all things, give thanks to God the Father, in the name of Jesus Christ.

And such as were unholy, past feeling, and insensible, having a form of godliness, but denying the power thereof, were unthankful, and to be turned away from, and that such went in Cain's, Corah's and Balaam's way, who did feed themselves without the fear of God, and were like the idolatrous Jews who forgot God, and eat and drank, and rose up to play; and how God destroyed such who were unthankful and insensible of his temporal and spiritual mercies.

The Lord said unto his people that were acquainted with him, and knew him, 'that when they gathered together their corn and their wine, &c. they should eat it and drink it in the court of my holiness, and praise the Lord.' Isa. lxii. 8, 9.

So here you may see, they that gathered together that which the Lord gave the increase of, they were to eat it and drink it in the court of the Lord's holiness, and praise him; and they that gather the increase of the Lord's fruits, and do eat them, they should be sensible of the holiness of his courts, who filleth heaven and earth, who is worthy of all praise and glory for all his mercies. And they that eat and drink that which the Lord, who hath made them, hath provided, are to be sensible in his spirit that he is worthy of all thanks and praises, and so are not to be like the idolatrous Jews, who forgot the Lord and his great power and mercies, who had done such great things for them, both in Egypt, and in delivering them out of Egypt, who after 'sat down to eat and drink, and rose up to play.' 1 Cor. x. 7. Numb. xxv. 9.

And there you may see what became of all those who did not eat and drink in the courts of God's holiness, and praise the Lord: and they that did, and do forsake the right way of the Lord, and do go into the

way of Cain, Corah, and Balaam, are they that do feed themselves without the fear of God. Such are as the wandering stars from the firmament of God's power, and are trees that do not bear fruit to God, and are as clouds, (for people to stare at,) without water, and raging waves of the sea foaming out their own shame, as in Jude xii. 13. And such were not, nor are not like to praise God in the court of his holiness, for his daily mercies they receive from him. Such look not after their way, whether it be the way of the Lord, or the way of Cain; and they which be in the way of Cain, Corah, and Balaam, eat the bread of idleness, and are in the destroying spirit; but they that be in the way of the Lord, praise him for his blessings, riches, and mercies, that he daily giveth to them.

And you may see how the christians, when they were converted unto Christ, 'did eat their meat with gladness and singleness of heart, praising God.' Acts ii. 46, 47.

And the apostle saith to the church of Christ, 'Whatsoever ye do, do it heartily as to the Lord. And again the apostle saith, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;' (mark, in the name of the Lord Jesus! then ye must live in his grace, which giveth a sense of the Lord Jesus;) 'giving thanks to God the Father by him.' Col. iii. 17. 23.

So here you may see there is nothing to be done in word or deed, but all is to be done in the name of the Lord Jesus, and to give thanks to God the Father by him.

And again the apostle saith to the church of Christ, 'Whether ye do eat or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. x. 31.

Now, all that profess themselves christians and members of the church of Christ, consider this, whether ye eat or drink, or whatsoever else ye do, that ye do all to the glory of God. So you are neither to eat nor drink, nor do any other thing, but to the glory of God, so that he may have the thanks, glory, and praise through Jesus Christ, who created all things for his glory by Jesus Christ.

For the apostle saith, 'the unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, having a form of godliness, but denying the power thereof:' from such the apostle commands the church of Christ to turn away. 2 Tim. iii. So the members of Christ have no unity with such unthankful, unholy, and truce breakers.

And the apostle saith, 'Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ.' Ephes. v. 20.

So always, in all things, to give thanks to God the Father, in the name of our Lord Jesus Christ, showing forth, that you are a feeling

and a sensible people of the mercies of the Lord, through Christ Jesus, who is worthy of all thanks, glory, honour, and praise, for ever. Amen.

G. F.

How the Lord spake unto Moses in the outward Tabernacle in the Old Testament, and God speaks now by his Son in the New Testament, in the Tabernacle and hearts of his people.

The Lord said unto Moses, when he and the Jews were to make the tabernacle, 'Thou shalt put the mercy-seat above the ark, and in the ark thou shall put the testimony that I shall give thee, and there I will meet with thee, and I will commune with thee from the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I shall give thee in commandment unto the children of Israel.' Exod. xxv. 21, 22.

'And when Moses was gone into the tabernacle, &c. to speak with the Lord, then he heard the voice of God speaking unto him from the mercy-seat, which was upon the ark of the testimony.' And here the Lord spake to Moses in the tabernacle, as in Numb. vii. 89.

'And when the cloud did abide upon the tabernacle, the children of Israel abode in their tents; and when the cloud was taken off the tabernacle, then the children of Israel journeyed; so at the commandment of the Lord they journeyed, and kept their tents.' Numb. ix. 20. 'And the glory of the Lord filled the tabernacle.' Exod. xl. 34, 35.

Here you may see the Lord spake to Moses in the tabernacle, and communed with him there, and what the Lord did speak to him in the tabernacle, he was to speak it to the children of Israel, and the testimony which the Lord gave to Moses was in the tabernacle; and was not the candlestick put in the tabernacle which Moses was to make in the old testament? And the Jews were not to go on their journey into the land of Canaan, but at the commandment of God; and the Lord said to Moses, 'I will meet with you in the tabernacle.' Numb. xvii. 4. 'And the stranger that cometh nigh the tabernacle shall be put to death.'

And the Lord bid Nathan go tell David, 'that since the time that I brought the children out of Egypt, even unto this day, that he had walked in a tent, and in a tabernacle.' 2 Sam. vii. 6. And Solomon built an outward temple. 2 Chron. iii. In which temple the Lord appeared unto the Jews, in all those outward things which the Lord did command Moses and his servants to make; the Lord did appear in them in the old covenant and old testament, (which were figures and shadows

of Christ the substance, and of his spiritual house and church in the new testament,) and were commanded in the law, and served till Christ the great prophet came in the new covenant and new testament, who is to be heard in all things; and he the substance putteth an end to all those figures and shadows in the law and old testament, as namely, the outward tabernacle, ark, sanctuary, and temple, which were outward, and made with hands, where the Lord had formerly spoke to the Jews in the old testament and old covenant; and in the new testament God speaketh to his believers by his son, as in Heb. i. And Christ Jesus enlighteneth every man and woman that cometh into the world, that is, he enlighteneth the spirit of man and woman, which is the candle of the Lord in every man's and woman's tabernacle, that there they might hear God speaking to them by his son, by his light, grace, and spirit from heaven, at his mercy-seat; and whatever any man or woman receiveth from God through Christ, they receive it in their tabernacle, and there is a witness and a sense of it in their tabernacle or temple, where the glory of the Lord appeareth. And Christ Jesus doth rule in their hearts, in their tabernacle, and the Lord pouring out of his spirit upon all flesh, men and women, all that have received the spirit of God, they are sensible of it, and its motions in their tabernacle. And they that are led by the spirit of God, they are sensible of God's spirit leading to the land of the living, and in this every one knows the voice and command of God, from the stranger and his voice, that must not come into the tabernacle, but that must be mortified and killed by the spirit of God. And every one that receiveth the grace of God which bringeth salvation, and hath appeared unto all men, they are sensible of this grace and favour of God in their tabernacle, and of their growing in grace, and receiving more grace from the throne of grace. And Christ being the author and finisher of the holy, divine, precious faith in man and woman, every one that receiveth it are sensible of it in their tabernacle, and of Christ the author and finisher of that faith, and every one that believeth in the light which Christ enlightens their spirits withal, which is the candle of the Lord in their tabernacle, and so become children of the light, and in Christ's light they see more light, and it shineth more and more until the perfect day. And of this every child of light is sensible, and hath a testimony or witness of this in their temple or tabernacle, in the new testament, and do know that their bodies are the temples of the holy ghost, and of God, and Christ. And the gospel being preached to, or in every creature under heaven, every man and woman that receiveth this gospel of life and salvation are sensible, and have a testimony or witness of it in their temple or tabernacle; and all that receive God's mercies and blessings from above, and tenderness, and kindness, and gifts from God and Christ, that ascended

on high, and of the love of God shed in their hearts, they have a sensible witness or testimony of these things in their tabernacle and temple, and there is ascending praises to God on high from their spirit of God in their tabernacle and temple, from whom they do receive infinite mercies and blessings. So if they do pray in spirit, and sing in the spirit to God, who is a spirit, it is in the tabernacle and temple where the spirit of God and Christ is within. And the word of faith, life, and patience is in the heart and mouth to obey it, and do it; and the anointing is within to teach God's people, and they need no man to teach, but as it teacheth, and this teacher of God's people is within the temple and tabernacle, in the new testament and covenant; so that they need not run to the old covenant and testament, and to outward sanctuaries and temples made with hands, and to those outward teachers that may be removed into a corner. And the holy ghost that proceeds from the Father and son, that leadeth the true believers into all truth, this leader is in the tabernacle and temple. And in the new covenant and testament, God writeth his law in the hearts of people, and puts it in their minds, whereby all may know the Lord, that they need not teach every man his neighbour, saying, know the Lord, for all from the greatest to the least shall know the Lord; and this knowledge of the Lord is known in every man's temple and tabernacle, in the new covenant; for there is no man nor woman, from the highest to the lowest, that hath any sense, or understanding, or knowledge of the mercies and goodness of the Lord, but it is by his light and spirit in their tabernacle or temple. All who are sensible of the heavenly dew, and the small rain, and the showers of the mercies of the Lord, they are sensible of them in their tabernacle or temple, to his praise. And all those who are ministers of Christ, and none can be ministers of Christ, or preachers of Christ, and of his word, faith, and gospel, or word of life, or of the grace of God, or be made ministers of the spirit, except they have received these things from God and Christ by his spirit in their tabernacle and temple. I say, from God and Christ in their tabernacle and temple, then they can declare what spiritual things they have received from the Lord in their tabernacle and temple; then such are ministers of the spirit, and sowers to the spirit in others, in their tabernacle, which can apprehend the things of God, and discern them. So as every one hath received freely the gift from the Lord in their tabernacle and temple by his spirit, let them minister it freely to others; and if they have not received it from the Lord into their tabernacle and temple by his spirit, and have not testimony and witness of it in their tabernacles, they are not ministers of Christ nor God, but are ministers of the letter, which others have spoken forth from the spirit of God in their temple or tabernacle, who *were the* voice and mouth of God, as God spake by the mouth of all

his holy men and women in their tabernacle; such were and are the true ministers of God and Christ in all ages and generations.

And Christ who doth enlighten every man and woman that cometh into the world; that is, he doth enlighten every man and woman's spirit, which is the candle of the Lord in their temple or tabernacle. And how often do the wicked, by turning from the light of Christ, which enlightens their candles, by their hating the light of Christ, and going away from it into evil deeds and works, and loving the darkness more than the light, put out their candle, their spirit, which Christ hath enlightened? And when the candle is put out, their houses are houses of darkness, full of darkness, spiritual Egypt, and do oppress and persecute the Jew inward; and such whose candle is put out, they are gone from the light, and they seek to bring all others from the light, and put out their candles, in drawing their minds and spirits from the light of Christ that doth enlighten them, and call the light of Christ, which enlightens their spirits, (which are the candle of the Lord, in their temple and tabernacle,) a natural, created and made light, or a natural conscience, which light is the life in Christ, by which all things were made and created. And thus they go about in their error of darkness, who have put out their own candles, and seek to put out the candles of others, who seek to shut up the kingdom of heaven from men, who are shut out of the kingdom of heaven themselves, and hate the light, the kingdom of God and Christ, and the light of the heavenly Jerusalem, and love the darkness, and the kingdom of darkness more than the light and kingdom of Christ; and all those teachers, or preachers, or professors, or profane, that call the light, (which is the life in Christ the word, by which all things were made and created,) a natural light, and a created light, and a made light, or a natural conscience, or a Jack in the Wisp, or a dark lantern, they have put out their candle which Christ hath lighted in their tabernacle, and they seek to put out the candles of others in their tabernacles, in drawing them from the light, which is the life in Christ, which enlightened their candle, the spirit of man in their tabernacle; for it is the light of Christ that shineth in their heart, which enlighteneth the spirit of man, the candle of the Lord in their tabernacle, that giveth the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv.

And the Lord said to Abraham, 'I will bless them that bless thee, and curse them that curse thee; and in thee and thy seed shall all the nations, or all the families of the earth be blessed.' Gen. xii. 3. and xviii. 18.

So here the world shall recover by the seed, which is Christ, the blessings which they lost in fallen Adam; for Christ who bruises the serpent's head, who destroyeth the devil and his works, who makings

peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in the earth, or things in heaven. Col. i. 20.

'And Christ by the grace of God tasted death for every man.' Heb. ii. 9.

'For as all men died in Adam, even so in Christ shall all be made alive; and so by man came death, (namely, Adam,) and by man came also the resurrection of the dead,' (namely, Christ.) 1 Cor. xv. 21, 22.

So here you may see all died in Adam, then they are dead from eternal life; but Christ by the grace and favour of God to mankind, (that are dead in Adam,) tasted death for every man; so he hath ransomed them, and purchased them by his death, out of the death of Adam in the fall, into the life that man and woman were in before they fell, and into himself that never fell. And Christ doth enlighten every man that cometh into the world, with his divine heavenly light, which is the life in Christ the word, by whom all things were made, that with his light in their hearts, all men and women may know Christ Jesus that hath redeemed them, and died for them, and their sins and trespasses, and is risen for their justification.

And God having poured out of his spirit of grace upon all flesh, that by his spirit they might know and see the things of God, and his glory, and with the spirit of grace they might see God's love and favour to them in Christ Jesus, and how that they are dead in fallen Adam, and how that they are made alive again by Christ Jesus the second Adam, the Lord from heaven, and how that Christ is their resurrection from the dead, into the life everlasting in him, and how Christ doth awaken them out of the sleep of sin and death in Adam, and bringeth them into his everlasting righteousness, that they may praise God through Jesus Christ.

And in the old covenant and old testament, for the sins and transgressions of man and woman, the clean beasts and other creatures were put to death, and their blood was shed, and they were offered as a sacrifice for the sins and transgressions of the people; and their blood was sprinkled upon the people and the tabernacle; and almost all things were by the law purged with blood, and without shedding of blood is no remission of sin. So here the blood of the clean creatures was shed, and they offered up as a sacrifice for man and woman's sins and transgressions; the lambs, goats, rams, heifers, pigeons, doves, &c. these were put to death, and their blood shed and offered up for man and woman; which were types of Christ Jesus the lamb of God, in the new covenant and new testament, who through the eternal spirit offered up himself without spot to God, and purgeth our consciences from *dead works*, to serve the living God; who said, I come, in the volume

of the book that is written of me to do the will of God; namely, the volume of the book of prophecies, promises, types, figures, and shadows, and that he might take away the first covenant and testament, and establish the second covenant and testament; by the which will of God we are sanctified through the offering of the body of Jesus Christ once for all: for by one offering he hath perfected for ever them that are sanctified. Heb. ix. x. chap.

Here all may see Christ the lamb of God, (who is the offering, and offered up his body by the eternal spirit of God once for all,) endeth all the offerings and sacrifices amongst the Jews. He the holy lamb tasted death for every man that is dead in Adam, in their sins and transgressions; so he that tasted death for every man, hath shed his blood for all men, and so his blood is sprinkled upon all men, that they might drink it, and have life through the sanctification of the spirit, and obedience, and sprinkling of the blood of Jesus. Heb. xii. 24. 1 Pet. i. 2.

So now all in the new testament and new covenant are to look to be cleansed and purged by the blood of the everlasting covenant, Christ Jesus, which sprinkleth their consciences and tabernacle, and in it to have life, and to know Christ that was crucified, and died for their sins, and so by the grace and favour of God hath tasted death for every man: so he is the offering for the sins of the whole world, which offering or sacrifice God doth well accept; who is the lamb of God that taketh away the sins of the world, so maketh an end of sin, and finisheth transgressions, and destroyeth the devil and his works, and bringeth in everlasting righteousness, that all might walk in his light and spirit of grace, in the truth, and in his everlasting righteousness, to the praise and glory of God through Christ Jesus, who is a propitiation for our sins, and not for our sins only, but for the sins of the whole world, and is the 'one mediator betwixt God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified of in due time.' 1 Tim. ii. 5, 6. 1 Pet. i. 18. So we are redeemed, not with corruptible things, as silver and gold, from the outward figures and traditions of the Jews, and from our vain conversation, but with the precious blood of Christ, as a lamb slain without blemish, and without spot; who was ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God through Christ, as in 1 Pet. i. 21.

Christ being offered and sacrificed for sins and transgressions of men and women, he endeth all the offerings and sacrifices of the beasts and other creatures in the old testament.

And Christ being slain and put to death, and his blood shed for the sins and transgressions of men and women, he also made an end of put-

ting to death, and killing, and slaying, and shedding the blood of rams, lambs, heifers, goats, and other creatures, for the sins and transgressions of men and women in the old testament and covenant. So the offering, sacrificing, putting to death, and shedding the blood of Christ (I say,) putteth an end to that priesthood that slew and put to death, and shed the blood, and offered, and sacrificed the outward dumb clean creatures, for the sins and transgressions of men and women in the old testament. For the old testament and covenant was established by the blood of the outward clean creatures, but the new covenant and new testament is established by the blood of Christ, the blood of the everlasting covenant, by whose blood we are washed, and cleansed, and sanctified, and made clean, and presented to God.

So the clean beasts were killed and slain, and put to death in the old covenant, for the sins of men and women.

But Christ in his new covenant, is the lamb without blemish, and was killed, slain, and put to death for the sins of the whole world, in the new covenant. G. F.

To all Magistrates in Christendom that do profess Christianity. Concerning Christian gospel-liberty, against persecution, and one Christian, forcing, persecuting, imprisoning, and spoiling the goods of another, because they will not be of their faith, worship, or religion. By G. F.

Christ saith, 'Let the tares and the wheat grow together till the harvest, which is the end of the world;' and then Christ's angels shall separate the tares from the wheat. And are not angels spirits, and not men? For Christ commands christian men to 'love one another, and love their enemies;' so not to persecute them. And those enemies may be changed by repentance and conversion, from tares to wheat. But if men imprison them, and spoil and destroy them, they do not give them time to repent. So it is clear it is the angels' work to burn the tares, and not men's. Christian men must 'love one another,' and their enemies. And Christ rebuked his disciples, that would have had fire to have come down from heaven, to have destroyed them that would not receive him; and told them, 'He came not to destroy men's lives, but to save them.' And Christ is the true light, that doth 'enlighten every one that comes into the world;' and saith, 'Believe in the light, that ye may become children of the light.' And God pours out his spirit upon all flesh; namely, his sons and daughters, servants, and *hand maids*, young men and old men. And so the manifestation of the

spirit of God is given to every one to profit withal; so that in the spirit they may serve and worship the living God that made them. And none are to grieve, nor vex, nor quench the motions of the spirit of God; but to walk in it, and to be led by it, that they may be the sons and daughters of God. And the 'grace and truth is come by Jesus;' and this grace of God, which brings salvation, hath appeared to all men; which will teach them to deny ungodliness, and to 'live righteously and soberly.' So all men that do know their salvation, and come into favour with God, it is by his grace. And this grace and truth is in men and women's hearts, to establish them upon Christ, who is full of grace and truth. And God would have all men to come to the knowledge of the truth, and be saved. And so he would not have men to be destroyed, nor gave any such command, that men should destroy one another about religion. And Christ sent his apostles and disciples to preach the gospel of life and salvation to all nations, and every creature under heaven. He did not say they should imprison, and spoil the goods, and destroy such as would not receive their gospel, nor believe it; but they should 'shake off the dust of their feet;' which should be a sufficient witness against them.

'And Christ, by the grace of God, tasted death for all men; and Christ gave himself a ransom for all men, to be testified of in due time. So, hath not Christ in this purchased all, and bought all mankind with a price, namely, with his blood, in 'tasting death for them all, and giving himself a ransom for all?' And therefore, are not all men to 'love one another, and forgive one another,' in this his gospel-day? For Christ saith, 'Judge not, that ye be not judged; and, with what measure ye meet, it shall be measured to you again.' Matt. vii. 1, 2.

And the Christians were not to judge nor despise one another about eating of meats, nor observing of days; but 'let every man be fully persuaded in his own mind.' Rom. xiv. to the end. Col. ii. 16. And the apostle Paul saith to the church of Christ, 'Not that we have dominion over your faith; but we are helpers of your joy. For by faith ye stand.' 2 Cor i. 24.

So faith being the gift of God, which Christ is the author and finisher of, the apostles did not claim a dominion over the faith, which is the gift of God in people's consciences. And the apostle saith, 'God hath dealt to every man a proportion of faith,' as in Rom. xii. 3. And this faith, the apostle saith, 'works by love.' Gal. v. 6. 22. And again, the apostle saith, 'Whatsoever is not of faith, is sin.' Rom. xxiv. 13. And the righteousness of faith saith, 'The word is in the heart, and in the mouth, to obey it, and to do it.'

And the apostle said, 'they were not to speak evil one of another,

or condemn one another; for he that did, spoke evil of the law, and condemned the law, and did not do it.' James iv. 11. For the law of God commands people to love one another, and not to persecute one another; yea, to love enemies. And the apostle saith, 'Love doth no ill to his neighbour.' And the apostle Peter saith, 'Honour all men, &c. and love the brotherhood.' So if they have honoured all men, then they have them all in esteem, as they are the creatures of God, whom Christ hath died for, and gave himself a ransom. And the apostle saith to the church of Christ, 'Though we walk in the flesh, yet we do not war after the flesh; for the weapons of our warfare are not carnal,' &c. 2 Cor. x. 3, 4. For 'we wrestle not with flesh and blood,' saith the apostle.' Ephes. vi. 12. And in this chapter you may see the saints' spiritual armour, and spiritual weapons. And so it is clear, the christians, in the apostles' days, did not use carnal weapons, and wrestle with flesh and blood; and their warfare was not carnal, in matters of faith and religion, in the church of Christ, and serving and worshipping of God.

And the apostle Peter saith, 'the elders were not to be lord's over God's heritage;' but that they might be examples in good life and conversation, and good doctrine; 'not by constraint for filthy lucre; but willingly, and of a ready mind.' 1 Pet. v. 1, 2.

And the apostle Peter saith, 'Of a truth I perceive, that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted with him.' And this the apostle Peter said, when he went among the Gentiles, he by nature being a Jew. So if God doth accept, in every nation, all them that fear him and work righteousness, therefore, ought not all that have the mind of Christ, and profess true christianity, to be tender to such as fear God, and work righteousness? And are not all christians, that love Christ, to keep the command of Christ, 'to love one another, and to love enemies?' Then they cannot persecute, and spoil the goods, and imprison any, concerning church, faith, religion, and the worship of God.

And God reproves and judges such as build up Sion with blood; for the Lord saith, 'that Sion, that is built up with blood, shall be ploughed up as a field, that is turned upside down.' Micah iii. 10. 12. Therefore you may see, such as build with blood and persecution, their work doth not prosper. For the body, or church of Christ, is edified, knit, and united, and built up together with the love of God. Ephesians iv. 16. Colossians ii. 19.

POSTSCRIPT.

Do not all christians that profess christianity, say these words in the Lord's prayer, 'forgive us our trespasses, as we forgive our trespassers?' And doth not Christ say, 'If ye forgive men their trespasses, your heavenly Father will also forgive you your trespasses; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.' Matt. vi. 12. 14, 15. So here you may see, all christians in Christendom pray to God conditionally, to be forgiven of God their trespasses against him, as they do forgive men their trespasses against them. And therefore, it behooves all christian people to be serious, and consider what they do, when they pray to God, that they do forgive others, as they would have God to forgive them. And if they do forgive, they will not hate nor persecute, but love.

G. F.

How God's people are not to take the names of the heathen gods in their mouths, nor follow their customs, nor learn their ways. By G. F.

THUS saith the Lord to the house of Israel, 'Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them, for the customs of the people are vain, &c. for they are altogether brutish and foolish. Their stock is a doctrine of vanities. Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.' Jer. x. 2.

'Pour out thy fury upon the heathen, that know thee not, and upon the families that call not upon thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.' Jer. x. 10. 25.

Here you may see they that did follow the vain customs of the heathen, and learn their ways, and follow the doctrine of their vanities, are foolish and brutish, and such worship the gods that are made with hands, which made not the heavens and the earth, and all such gods the Lord saith shall perish from the earth, and from under these heavens. As you may see these that learned the way of the heathen, and followed their vain customs and doctrines of vanities, and were

foolish and brutish, and were dismayed at the signs of heaven; and these are such that eat up Jacob, the second birth, and seek to devour him, and consume him, and to make his habitation desolate. So the Jews, the children of Israel, were not to learn the ways of the heathen, nor their vain customs, nor to follow their doctrine of vanities, for they were foolish and brutish that did so. And the portion of Jacob, the second birth, is not like them, for the Lord is his portion. The Lord said to the children of Israel in the old testament, and old covenant, 'In all things that I have said unto you be circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth.' Exod. xxiii. 13.

Now here you may see God's people were to make no mention of the names of other gods, namely, the gods of the heathen that were made with hands, neither were they to be heard out of their mouths; for he saith, 'The gods that made not the heavens and the earth, even they shall perish from off the earth, and from under these heavens.' Jer. x. 11. And God's people were not to learn the way of the heathen, nor follow the vain customs of the people; for they are altogether brutish and foolish, and their stock is a doctrine of vanities. And therefore God's people in the old testament, were wholly forbidden such things; but they were to serve and to fear the Lord God.

The old pagan Saxons, in their idolatry, brought in the names of the days after their gods; and these called christians have retained them to this day; and yet they say the scripture is their rule, for their faith and practice, and yet their practice is quite contrary to the scripture, and the command of God. The first day of the week, the idolatrous Saxons worshipped the idol of the sun, from whence came Sun's-day or Sunday. The second day of the week they worshipped the moon, from whence came Monday or Moon's-day. The third day they worshipped the idol of the planet, which they called Tuisco, from whence came Tuesday. And from their idol Woden, came Woden's-day, called Wednesday. And from their idol Thor, came Thursday. And from their idol Friga, came Friday. And from their idol Satur, came Saturday. And the heathen called Mars the god of battle, and from thence they called the first month March. And Venus they called the goddess of love and beauty, and from thence they called the second month April. And Maja a heathen goddess, called Flora and Chloris, were called the goddesses of flowers; unto Maja the heathen idolaters used a sacrifice, from thence was the third month called May; and upon the first day of May they used to keep Flora's feast to the two goddesses of flowers, to wit, Flora and Chloris. Flora was a strumpet *in Rome,* that used on the first day of May to set up a may-pole at the

door to entice her lovers; from whence came may-poles to be first observed. And from the heathen goddess Juno, is the fourth month called June. And in honour to Julius Cæsar, a Roman emperor, they called the fifth month July. And the sixth took its name August, in honour to Augustus Cæsar. And September, October, November, and December, are called from the Latines. And one Janus, a king of Italy, was for his wisdom pictured with two faces, and whom they honoured as a god, and from this name Janus was the eleventh month, called January. And Saturnus, Pluto, Februs, were called the gods of hell, whom the heathens said had the rule of the evil spirits there; and from Pluto, Februs was the twelfth month called February.

Now here you may see how the christians call the days, and many of the months, after the heathen gods and goddesses, and not after the scriptures, which in the beginning called them the first, second, third, fourth, &c. and called the months, first, second, third, &c. to the twelfth.

And the Lord commanded the Jews, his people, as is said before, 'In all things I have said unto you be ye circumspect, and make no mention of the names of the other gods; neither let it be heard out of thy mouth.'

Now all you that profess christianity, how do you obey the Lord, and are circumspect, who make mention of the names of other gods and goddesses, and are so often heard out of the mouths of you and your children; and to keep them up in the memory, both in your mouths, and children's mouths, ye put them in your Almanacs, lest ye should forget them; and yet you say the scripture is your rule, and yet disobey both the command of God, and the holy scriptures of truth, and are often angry with, and deride the people of God, whom you in scorn call Quakers, because they do not call the months and days after the heathens' gods and goddesses, but do call them according as the holy men of God in the scripture of truth have first called them, and cannot call them after the idolatrous heathens' gods and goddesses, nor mention their gods' and goddesses' names, as you do, without the breach of the command of God, as in Exod. xxiii. 13. and the scriptures of truth.

The Lord saith, 'I will cut off the names of the idols out of the land, and they shall no more be remembered.' Zach. xiii. 2. And the Lord saith, 'I will take away the names of Baalim, out of her mouth, and they shall no more be remembered by their name.' Hos. ii. 17.

G. F.

A testimony for God's truth: First, concerning new and heavenly Jerusalem, and Jerusalem from below.

Secondly, concerning Christ, the great mountain that fills the whole earth.

Thirdly, how man and woman was created in the image of God, and to be meet-helps one to another.

Fourthly, how every one ought to improve the talent God gives them, to his glory, and their eternal happiness. By G. F.

The apostle writes to the church of Christ, and saith, 'Jerusalem which is above is free, which is the mother of us all. All Jerusalem's children are born of the spirit, and led by the spirit of God. 'And as many as receive Christ, he gives them power to become the sons of God; even to them that believe in his name. And whosoever believes that Jesus is the Christ, is born of God; and they that believe in the light, the life in Christ, do become the children of light, as in John i. 12. and xii. 36. and 1 John v. 1.

And now in this heavenly light, power, and spirit, they come to be heavenly Jerusalem's children, that is from above. For such as hate the light, and do evil, are condemned by it, and they that have not the spirit of Christ are none of his; but all the true christians, in the new covenant, and new testament, in Christ Jesus, to whom Christ hath given his life, which is his light and his power, them that believe in it, and receive him, do become the children of light, and the sons of God; so they are heavenly Jerusalem's children, born from above, of the spirit and the light.

The apostle saith to the converted Hebrews, 'Ye are come unto Mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which is written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant;' and hither Jerusalem's children were come then, while they were upon the earth.

The children of God, that were born of the spirit, and the children of the light, they were come hither in the apostles' days, they were come to that heavenly Mount Sion, that looks over the whole world. For natural Sion, the watchtower, looked over into Canaan; but this heavenly Sion, spoke of in the new testament, which is the joy of the whole earth, looks over all the earth, and in this joyful Sion, Christ the elect and precious was laid. 1 Pet. ii. 6. And Christ the deliverer comes out of this Sion. Rom. xi. 26. And the children of heavenly Jerusalem, which is the city of the living God, they see the innumera-

ble company of angels. And is not this the city that Abraham, Isaac, and Jacob sought for, which hath foundations, whose builder and maker is God; is not this heavenly Jerusalem, the city of the living God, that they sought for? And are not all heavenly Jerusalem's children written in heaven? seeing the apostle said, 'Jerusalem that is above, is the mother of us all' that believe in Christ, and receive him, and are born of the spirit, and they were come 'to the General Assembly, the church of the first born, written in heaven, and to God the judge of all, and to the spirits of just men made perfect.' All these were and are born of the spirit that come to heavenly Sion and Jerusalem, and to God and his son, and to the just men's spirits made perfect; for it is the spiritual birth, heavenly Jerusalem's children, that sees these things and knows them; that which is born of the flesh is flesh, and may know fleshly things, and that which is born of the spirit is spirit, and knows spiritual things.

And John in the Revelations, he saw the great holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband, having the glory of God; and her light was like unto a precious stone, and the city had no need of the sun, neither of the moon, nor of a candle, for the glory of God doth enlighten it, and the lamb is the light thereof. This heavenly Jerusalem is and was the mother of all them that receive Christ, who gives them power to become the sons of God, and they that believe in the light are the children of the light, and walk in the light of their mother, new Jerusalem.

And you may read how this new Jerusalem is garnished with pearls, figuratively, and there is written on the wall the names of the twelve tribes, and twelve apostles, and of the lamb; the gates of it shall not be shut at all by day, for there shall be no night there.

So here you may see there is no night here, but always day, in the holy city, new and heavenly Jerusalem, that is from above. All the children of the light, and that are born of the spirit from above, see it their mother; and the nations of them that are saved shall walk in the light of this city, new Jerusalem, that is from above. And all Jerusalem's children, that have overcome, have right to the tree of life, and drink of the water of life in this new and heavenly Jerusalem. And in this heavenly Jerusalem there shall be no more curse, and none that are defiled enter into it, but they that are written in the lamb's book of life. And he that overcomes saith Christ, 'I will make a pillar in the house of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which comes down out of heaven from my God; and I will write upon him my new name.'

Here you may see New Jerusalem's children, and the name of God, and the holy city, and the name of Christ written upon them, and their father's name written in their foreheads, that they may know that they are the children of New Jerusalem, and of God and Christ; and they shall see his face, and his name shall be in their foreheads. Rev. xxii. 4. and iii. 12. 'He that hath an ear, let him hear what the spirit saith to the churches,' heavenly Jerusalem's and Sion's children. And therefore all that are born of the spirit, the children of the light, that believe in Christ, and receive him, their mother is new and heavenly Jerusalem; and this spiritual birth cannot own any mother below this new and heavenly Jerusalem. And all heavenly Jerusalem's new born babes are nourished with the sincere milk of the word, and the bondwoman's children, that are born after the flesh, persecute new and heavenly Jerusalem's children, that are born after the spirit; the bondwoman's children are in bondage, but Jerusalem's children, which is from above, are free, who give glory to the Lord God over all for evermore.

So new and heavenly Jerusalem brings forth a new and heavenly generation, a spiritual household, heavenly and spiritual citizens, and a royal priesthood, that offer up living and spiritual sacrifices.

And in the apostles' days, before the apostacy, all the true believers and followers of Christ, had Jerusalem that was above for their mother, but since the apostles' days, in the apostacy the outward christians have gone into many sects, and they have got many mothers, and by law they force others to them; but they that are brought out of the night of apostacy, by the light, power, and spirit of Christ Jesus, they are come to new and heavenly Jerusalem, and can own none of their mothers, that they have set up since the apostles' days, that are below heavenly Jerusalem, that is from above, in whom there is neither sect nor schism, rent nor division, contest nor strife, for no unclean thing comes into it.

And the Lord said, 'Behold, I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind.' Isaiah saw this by prophecy. Isa. lvi. 17. And John said, 'I saw a new heaven and a new earth, and the first earth was passed away, and there was no more sea.' Rev. xxiv. 1. And the Lord said, 'Behold I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping and crying shall be heard no more in her.' Is not this heavenly Jerusalem that Isaiah prophesied of? Isa. lxv. 18, 19. And is not this the heavenly Jerusalem that John saw in Revelations? xxi. 2, 3, 4. This new and heavenly Jerusalem that is above, it shines over all the nations, for the nations of them that are saved walk in the light of it, where it is always day, and there is no night there, for the Lord God and the lamb *is the* light of it, in which light the nations of them that are saved walk.

Natural men may know natural sciences, and the natural tongues and languages, and the natural arts, and natural philosophy; for the natural Jews and Pilate could set their natural tongues, which began at Babel, over Christ, and yet crucify him. And the whore of Babylon and confusion, the mother of harlots, she hath power over the natural tongues, that is whored from the spirit of God, and so these natural men, with these natural things, that know nothing, but follow their own spirits, and see not the things of God, they are foolishness to them; but God is pouring his spirit upon all natural men, upon all flesh, that with his spirit they may know the things of God, and serve and worship him in spirit and truth, and know heavenly Jerusalem their mother, with the spirit that God pours upon them.

And John saw the mother of harlots drunk with the blood of the saints and martyrs of Jesus, and their blood was found in the mother of harlots, the mystery Babylon, the false church. And were not these saints, martyrs of Jesus, and prophets, of heavenly Jerusalem's children, whose blood was and is found in the mother of harlots, the false church, the mystery Babylon? Rev. xvii. 18.

He that was born after the flesh, persecuted him that was born after the spirit, even so it is now; and the children of new Jerusalem, that is above, and is your mother, they and their mother never persecuted any. But the mother of mystery Babylon, and of harlots, she and her harlots were and are the persecutors, in whom is found the blood of the righteous, viz. 'the free born children of Jerusalem from above.'

G. F.

How all nations may see with the light, the life in Christ, him the great mountain that fills the whole earth.

Concerning the stone cut out of the mountain without hands, spoken of in Daniel ii. which did dash to pieces the image whose head was fine gold, which was Nebuchadnezzar's and the Babylonian's monarchy, and should dash to pieces the breast and arms of silver, which was the Medes' and Persians' monarchy, and likewise it should dash to pieces the belly and thighs of brass, which was the Grecians' monarchy, and the legs of iron, and his feet part of iron and part of clay, which was the Roman's monarchy.

So all these four monarchies were but one image, the head was gold, and the breast and arms silver, and the belly and thighs brass, and his legs iron, and his feet part of iron and part of clay; and this same stone, cut out of the mountain, brake the image of iron, clay, silver,

brass, and gold to pieces, and they became like unto the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. So here was the end of these four monarchies, and the stone that smote the image became a great mountain, and filled the whole earth. 'And in the days of these kings, (or four monarchies,) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to others, but it shall consume and destroy all these kingdoms, and it shall stand for ever, and of his kingdom there shall be no end.' Dan. ii. and Luke i. 33.

Now is not this stone Christ, that becomes a great mountain, and fills the whole earth? And did not he come in the day of these four monarchies, who dashed them to pieces, and set up his kingdom? And did not Christ say, when he was come, 'My kingdom is not of this world?' and also did not he say, 'All power in heaven and earth is given unto me?'

Now Christ's kingdom is an everlasting kingdom that shall never be destroyed, but shall stand for ever, and his kingdom stands in righteousness, and power, and peace, and joy in the holy ghost; and Christ said to Nicodemus, 'Except a man be born again he cannot see the kingdom of God;' and again, he saith to him, 'Except a man be born again of water, and of the spirit, he cannot enter into the kingdom of God.' John iii. And also the apostle saith, 'that none that is defiled or unclean shall enter into the kingdom of God and Christ; and the natural man knows not the things of God, they are foolishness to him.'

So this everlasting kingdom of God, which was set up above sixteen hundred years ago, shall never have end, for no unclean or defiled person can enter into it, nor none can see it, nor enter into it, except they be born again of water and of the spirit; this everlasting kingdom stands and remains over all, and the unclean and defiled cannot enter into it, and they that are not born again cannot enter into it, nor see it, so they are not like to destroy this everlasting kingdom, it remains firm, and will never have an end; though the unclean and defiled, and them that are not born again do not see it; yet John saith in Rev. i. 9. he was 'in the kingdom and patience of Jesus Christ.'

And the apostles told the saints, 'That they were delivered from the power of darkness, and translated into the kingdom of his dear son.' And was not this while they were upon the earth? Col. i. 13. So these were born again; and Christ saith, 'The law and the prophets were until John,' and he was the greatest prophet born of a woman, 'but the least in the kingdom is greater than John;' and since John Baptist preached, men pressed into the kingdom, and those are they that are born again, and have the spiritual eye that see the end of the

prophets and John, that see Christ's everlasting spiritual kingdom, and press into it.

Now Christ is the stone that became the great mountain, and fills the whole earth, (mark, the whole earth,) 'and none shall hurt nor destroy in my holy mountain, saith the Lord.' Isa. lxv. 25. And this is the mountain of the house of the Lord, that is established on the top of all mountains, and exalted above the hills. Isa. ii. 2. Mich. iv. 1.

And now Christ this mountain, filling the whole earth, you may say, what, does it fill Asia, Africa, Europe, and America, and the east, west, north, and south? I say yes, Christ this mountain fills the whole earth, and he doth enlighten every one that comes into the whole world; 'for in him was life, and this life was the light of men.' This was the true light which enlightens every one that comes into the world, and that every one with this true light, the life in Christ, both in Asia, Europe, Africa, and America, both east, west, north, and south, that is come into the world; I say with this divine light, the life in Christ, they may see Christ, the mountain, in their own country, which fills the whole earth, for the light shines in their hearts, to give the knowledge of the glory of God in the face of Christ Jesus. John. i. 4. 9. 2 Cor. iv. 4. And Christ saith, 'Believe in the light, that ye may become children of the light.' John xii. 36. So the light, which is the life in Christ, gives the knowledge of him in all places, who is the mountain that fills the whole earth, for the light is the life in Christ, that great glorious mountain, and they that believe in the light, the life in Christ, and are become children of the light, they see this everlasting glorious kingdom, and enter into it, and so are the children of the kingdom of God and Christ.

The Lord saith, speaking of Christ, 'I have set my king upon my holy hill of Sion, or upon Sion, the hill of my holiness. Ask of me, and I will give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession: thou shalt break them with a rod of iron, and dash them to pieces like a potter's vessel. Be wise therefore now, O ye kings! be ye instructed ye judges of the earth! serve the Lord with fear, and rejoice with trembling; kiss the son least he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.'

How can the kings be wise, and the judges instructed, and kiss the son, and keep in his way, and trust in him, but by believing in his divine light, which is the life in Christ? Now Christ with his divine light, doth inherit the heathen, and possess the utmost parts of the earth who receive him; but the wrath of the lamb is turned against them that do evil, and hate the light, which is his life, then he dashes them to pieces, like a potter's vessel, and they perish from him the way;

and therefore all must believe in the light, which is the life in Christ, the great mountain that filleth the whole earth; and here, in this mountain the Lord will teach them his ways; and so the knowledge of the Lord shall cover the earth as the waters covers the sea. God's and Christ's everlasting kingdom is over all, and from generation to generation, and the sceptre of his kingdom, is a righteous sceptre, and he rules in the kingdoms of men; for by him kings rule, and princes decree justice; and his seed I will make endure for ever, and his throne as the days of heaven. G. F.

Here you may see how male and female were meet-helps in the government, when God made them in his image of righteousness and holiness, and how Christ restores man up into his image again, and how that male and female are all one in him, and of the increase of Christ's government and peace there is no end.

God said, 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over all the cattle, and over every living thing that moveth upon the earth: so God created man in his own image, in the likeness of God created he him, male and female created he them, and blessed them; and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over it,' &c. as before, as in Gen. i. ii. chap.

Here the female which was the meet-help for Adam, and they both male and female were meet-helps, joined in government, dominion, and rule, being in the likeness and image of God, and they were blessed in it; for God said unto them, (mark, them,) 'Be fruitful, and multiply, and replenish the earth, subdue it, and have dominion over it,' &c. And this was before man and woman fell from his image. So God who made man and woman in his own image, gave them an understanding to understand what he said to them.

And the apostle saith to the Colossians, 'Seeing ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge, after the image of God that created him, where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.' Col. iii. 9, 10, 11.

Now this old man, in Adam, in the fall, being put off, and this man in the image of God, that he made and created them in, put on in righteousness and holiness, in such Christ is all and in all, a ruler and a governor, so that he rules in the male and in the female; in the new

man, in the image of God, they know him to be a ruler and governor. Isaiah saith, 'Unto us a child is born, a son is given, the government shall be upon his shoulders, and his name shall be called the wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end,' &c. Isaiah ix. 6, 7.

And the Lord saith, 'Behold, a virgin shall conceive and bear a son, and shall call his name Emanuel, God with us.' Isaiah vii. 14.

And man was drove from God, for his sin and transgression, but Christ his son makes an end of sin, and finishes transgression; and Christ renews man and woman again up into the image of God, that God had created them in, and so the emanuel, God with us. And so Christ is a ruler and a governor in them that have put on the new man, that he hath renewed in the image of God, 'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.' Gal. vi. 16. For the apostle saith, 'As many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for they are all one in Christ Jesus.' Gal. iii. 27, 28.

So here all are one in Christ, that are baptized into the death of Christ, and have put him on; and such know his rule and government, the increase of which there is no end, &c.

The apostle saith to the Ephesians, 'For we are God's workmanship, created in Christ Jesus unto good works, which God hath prepared, or ordained, that we should walk in them, that Christ may dwell in your hearts by faith,' &c. Ephes. ii. 10. iii. 17.

So the new creation in Christ Jesus is God's workmanship in his image, in righteousness and holiness, as man was made in the beginning; and such know Christ to be ruler and governor in male and female, for Christ who is the brightness of God's glory, and in the express image of his substance, who destroys the devil and his work, renews man and woman up into the image of God again, as God made them in the beginning; and such know him to be a ruler, and a governor, and a counsellor, and a father. And the work of the apostles, who warned every man, and taught every man in all wisdom, that they might present every man perfect in Christ Jesus, for in Adam in the fall they were imperfect, and so to be members of his body, and the mystery which hath been hid from ages and generations, which is now made manifest to the saints, which is Christ in you the hope of glory. Col. i. 27, 28.

And Christ being in his people the hope of glory, which hope purifies them, even as he is pure; and is not Christ's government upon his

shoulders in his people, and a wonderful counsellor, and a prince of peace in them? as in Isaiah ix. 6.

And doth not the apostle say, God hath set some in the church, which is the body of Christ, to be helps in government, (to wit,) in the image of God, in righteousness and holiness, where Christ is governor and counsellor; and such have put on love and charity, which is the bond of perfectness, and the peace of God rules in their hearts, by which they are called into one body, which Christ is the holy head of, prince of peace, governor, and counsellor; but as there were such in the days of the apostles, that were self-willed, wells without water, and carried about with tempests, that speak great swelling words of vanity, promising themselves liberty, that were presumptuous, and despised government. And was not this the holy pure government of Christ in his male and female, his people, his church which they despised?

Now they that have come so far as a Cain and a Balaam, to hear God's voice, and Corah, Dathan, and Abiram that came out of Egypt, and never came so far as to be baptized into the death of Christ; and to put him on, nor ever came to be created anew in Christ Jesus, and to put off the old man of Adam in the fall, and to be renewed up again into the image of God, in righteousness and holiness, that God Almighty made them in. Therefore such Cains, Corahs, and Balaams never came to know the government of Christ in male and female; but presumptuously despised government, as Corah, Dathan, and Abiram did Moses, and as Balaam, who went forth with Balak to curse Israel; but God restrained him, and reproved him for his error, who was destroyed at last, as well as Corah, Dathan, and Abiram: so will all they come to naught that despise the holy government of Christ in his males and females; and do not you think that Corah, Dathan and Abiram, and Balaam could not speak high swelling words of vanity, though they were wells without water, and trees without fruit, and clouds that are carried about with a tempest, as in 2 Pet. ii. and Jude xi. 12, 13. Which such presumptuous ones as these now are known by the fruits, as it was in the apostles' days, which despise the righteous government of Christ in his male and female; but Christ the beloved seed, who bruises the serpent's head, in all his followers, and destroys the devil and his works, he will reign whose right it is, in them that are baptized into his death, and have put him on, and have put off the old man in Adam in the fall, and have put on the new man in the image of God, which he hath created in righteousness and holiness; in such Christ was and is a wonderful counsellor, and a governor, and a prince of peace, the same to-day as he was yesterday, and so for ever, in his church, throughout all ages; who destroys the devil and his works, that would hinder him: so he will reign, rule, and govern, and is a counsel-

lor in the hearts of his people, whose right it is. Blessed be the Lord for ever. Hallelujah to the Lord, and his Christ reigns.

God said, 'Let us make man in our image, after our likeness, and let them have dominion,' &c. Gen. i. 26.

Now the Lord saith, 'Let us,' and were not all things made and created by Jesus Christ, whose name is called the word of God? And doth not John say, 'There are three that bear witness or record in heaven, the Father, the word, and the holy ghost, and these three are one?' So there are three that bear witness and record in heaven, &c. 'And there are three that bear record or witness in earth, the spirit, the water, and the blood, and these three agree in one.' And is it not the spirit of God that mortifies the deeds of the flesh, and the water of the word that washes, and the blood of Christ that cleanseth? Are not these three that bear witness for God in the earth, for man or against man, are they not God's witnesses in the earth? And the Lord saith, 'Out of the mouth of two or three witnesses, (namely, men witnesses,) every word is established among men, but the witness of God is greater' than the witness of men. He that hath an ear, let him understand these things. 1 John iii. 7, 8.

Here you may see how every one is to improve his talent which Christ gives them, if not, it will be taken from them, and they cast into utter darkness.

Christ Jesus saith, 'The kingdom of heaven is as a man travelling into a far country to receive for himself a kingdom, and to return, who called his own servants, and delivered them his goods, and to one he gave five talents, and to another two, and to another one, and to every one according to his several ability,' &c. Matt. xxv. Luke xix. 20. 'And after a long time the Lord of those servants cometh, and reckoneth with them; and he that had five talents, had gained five more; and he that had two talents, had gained two more. And the Lord commended these servants, and said, well done good and faithful servants, enter into the joy of your Lord; but he that had received the one talent, went and digged in the earth, and hid his Lord's money: the Lord said, take it from him, and give it to him that hath ten, and cast the unprofitable servant into utter darkness, and there shall be weeping and gnashing of teeth.'

Now these talents that were given to the Lord's servants, and to every one according to their several abilities, was the Lord's heavenly treasure, and was not their own, but the Lord's, and they were, and

are to improve this heavenly treasure for the Lord, and to put it forth, and to gain with it for the Lord at his appearing to them, when he calls them to an account, that it may be said, 'Well done good and faithful servant, enter into the joy of the Lord.' But the wicked and slothful servant, (he is called a servant too,) hideth the Lord's talent in his earthly napkin, and did not improve the Lord's heavenly treasure; and he was cast into utter darkness. And therefore all are to consider, whom the Lord hath given more or less of his heavenly treasure to, how you do, and how you have put the Lord's heavenly treasure forth, and have improved it; I say, the heavenly treasure which you have from the Lord Jesus Christ, who spake this before he was crucified; and after he was risen, did not he go to the Father to receive a kingdom; who said, 'All power in heaven and earth is given to me?' Therefore the Lord's money or treasure of talents ought to be improved, and put to the exchangers, that he may receive it with usury and advantage. So here are exchangers of the heavenly talents or treasure of the Lord, the increasing of them to advantage for the Lord; as there is outward bankers and exchangers, and usuries, where they do put forth their outward money for gain and profit to themselves. But this is a parable that Christ speaks concerning improving of his heavenly treasure of talents, which every one is to improve, or increase that heavenly talent, or measure which they have received from the Lord, as good and faithful servants, and stewards, if that they do intend to enter into the joy of the Lord. G. F.

Kingston upon Thames, the 7th of the 10th month, 1687.

Concerning the apostate Christians, that think to do miracles by dead men's bones, &c. of praying to the saints that are dead, and asking counsel of the dead, and praying for the dead. Concerning purgatory, and making a God or Christ of the elements of bread and wine. Concerning the traditions the Jews taught, which made the word and commandment of God of none effect, and the traditions the apostate Christians teach people to follow, and set up above the scriptures of truth. How Christ is the true rock, and not Peter. And that he is the head of the true Church, and so to be held by his members. The antiquity of the cross of Christ, which was and is acknowledged to be the power of God by his true Church. By G. F.

The Lord saith, 'Whosoever toucheth the body of a man that is dead, or dieth in his tent, and purifieth not himself, he defileth the ta-

bernacle of the Lord, and that soul shall be cut off from Israel, because it purifieth not itself; and whosoever toucheth any that are slain with the sword in the open field, or a dead body, or the bone of a man, or a grave, shall be unclean seven days; and if he do not purify himself, he shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord.'[1] And this was the law of God, and a perpetual statute among the Jews, as you may see in Numb. xix.

And now, do you apostate christians imagine to do miracles with dead men's bones, or the dust of the graves, which defiled the Jews, and they were not to come into God's tabernacle or sanctuary, but to be cut off according to the statute and command of God, if they were not purified?

And now if you apostate christians do allege of the Jews burying a man, and casting him into the sepulchre of Elisha, 'and when the dead man touched the bones of Elisha, he revived and stood upon his feet.' 2 Kings xiii. 21. But where was ever such a miracle as this wrought by the apostate christians, by burying one in the grave of another? Let them produce one example if they can.

Let all the apostate christians produce one scripture where ever the saints got the bones of the saints to do miracles by.

Of praying to the saints that are dead, and asking counsel of the dead, and praying for the dead.

Let all the apostate christians produce one scripture for their vain tradition of praying for the dead, or to the dead, or asking counsel of the dead; but Saul when he had transgressed the command of God, and disobeyed him, he went to the witch of Endor, pretending to raise up Samuel, to ask counsel of the dead; but what was the end of Saul? You may see in 1 Sam. xxviii. and xxxi. chapters.

And David prayed to God while his child was living; but when the child was dead, he gave over praying to God for it, and fasting, and said, 'Now the child is dead, I cannot bring him back again; I shall go to him, but he shall not come to me.' 2 Sam. xii. 16 to ver. 23. 'The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth.' Isa. xxxviii. 18. 'The dead praise not the Lord.' Psalm cxv. 17.

And yet do not you pray to the dead, that cannot praise the Lord? And Solomon saith, 'The dead know not any thing.' Eccles. ix. 5.

[1] Num. xix. 11. 13. 16.

And yet do not you pray to them that know not any thing? Is not that madness?

Concerning the apostate christians' tradition of a purgatory, after they are dead.

Solomon saith, 'All turneth to dust again; and who knoweth the spirit of man that goeth upward;' and 'the spirit shall return unto God that gave it;' so then not into purgatory. Eccles. iii. 20, 21. xii. 7. And Elisha prayed for the Shunimite's child that was dead, and he was raised up to life; so he doth not say he prayed him out of purgatory.

And when Lazarus, that poor man, died, he was carried by angels into Abraham's bosom; and when 'the rich man died and was buried, in hell he lift up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom, he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would pass from thence.' Luke xvi. 22, 23, 24, 25, 26.

And now here you see, that when Lazarus died, he was carried by angels into Abraham's bosom, not into purgatory, who would have been glad of the rich hard hearted man's crumbs that fell from his table; and the rich man's dogs had more compassion of the poor man, (in licking his sores,) than he had. But when this rich man died and was carried into hell, neither Abraham nor Lazarus could go to him, nor help him out, nor he to them; so that neither Abraham nor Lazarus could relieve him there, not with so much water as would hang on the tip of his finger to cool his tongue.

And Christ said to the thief upon the cross that was crucified with him, 'Verily I say unto thee, to day shalt thou be with me in paradise.' Luke xxiii. 43. So he doth not say, he should go into purgatory, to be purged; but as Abraham said to the rich man that was in hell, 'If they will not hear Moses and the prophets, they will not be persuaded if one rose from the dead.' For these were the Jews to whom Christ spake this parable, who set up their traditions, and made the word of God and his command of none effect, so they were not like to hear Moses and the prophets, who like the apostate christians now, set up their

vain traditions above the holy scriptures of truth, and allow the ignorant people to read their traditions, and deny them the reading of the scriptures, contrary to the holy men of God that gave them forth, to be read, believed, fulfilled, and practised, as in 2. Tim. iii. 16. John vii. 38. Luke xxiv. 25. 1 Thessalonians v. 27.

'Give attendance to reading,' &c. 1 Tim. iv. 13. And Christ exhorts his hearers to ask in his name, 'And whatsoever ye shall ask the Father in my name, he shall give it you,' as in John xvi. 23. 25, 26. And again Christ teacheth his disciples to pray, and say, 'Our Father which art in heaven,' &c. So that Christ never taught his believers to pray either to his mother, the virgin Mary, in his name, or to any saint, or in the name of any saint after they were dead, nor his apostles after him. And the apostle James saith in his General Epistle to the church of Christ, 'If any of you lack wisdom, let him ask it of God, that giveth to all men liberally.' James i. 5. And John saith in his General Epistle to the church of Christ, 'If our hearts condemn us not, then we have confidence towards God; and whatever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.' John iii. 21, 22. And again John saith, 'This is the confidence that we have in God, that if we ask any thing according to his will, he heareth us.' 1 John v. 14, 15. And it is said, 'Saul died for his transgression which he committed against the Lord,' &c. And also 'for asking counsel of one that had a familiar spirit, (the witch of Endor,) and inquired not of the Lord, and therefore he slew him.' 1 Chron. xiii. 14. And you read of such that set the counsel of the Lord at naught, and would have none of his counsel, and what was their end? as in Prov. i. 25, 26. And the Lord said, 'My people ask counsel at the stocks,' &c. who were gone a whoring from God. Were not these the Jews that followed their own traditions, and made the commands of God of none effect, (Hos. iv. 12,) like the apostate christians that pretend to pray to saints that are dead, and for the dead, that set up so many images and kneel down before them; but hear what is said in Isa. xxx. 1. 'Wo to the rebellious children, saith the Lord, that take counsel, but not of me, and cover with a covering, but not of my spirit, that they may add sin to sin.'

So here you may see what is the portion of all such that cover with a covering, but not of God's spirit; and ask counsel, but not of him.

Concerning the apostate Christians' traditions, of making a God or Christ of bread and wine; and of their bowing to him, and worshipping him, and eating him when they have done. We never read that the heathens, nor the apostate Jews, when they had made gods and bowed to them, and worshipped them, eat them when they had done.

CHRIST's disciples said unto him, the day of unleavened bread, when the passover must be killed, 'Where wilt thou that we go and prepare, that thou mayst eat the passover?' Mark xiv. 12. Luke xxii. 7. Now Christ, though he is the christian passover, he did not eat himself.

And again the apostle saith, 'In the same night that Christ Jesus was betrayed, he took bread and brake it, and said, do it in remembrance of me,' and likewise the cup. So Christ's body was whole, and was not crucified when he brake that outward bread; for that which they were to take in remembrance of Christ, and in a show of his death until he came, it was not the Lord Jesus Christ, but outward bread, and wine in an outward cup, and Christ was nowhere called a cup. It is said, 'Christ took the cup when he had supped,' then he did not take his own blood and give it unto them, but he called it, 'the fruit of the vine." Matt. xxvi. 29. And Christ took the cup and gave his disciples and said, 'Drink ye all of it; and took the bread and brake it, and gave it to his disciples also.' And in Mark xvi. 22. 'they all drank of the cup, and he brake the bread, and gave it to his disciples,' (namely, the twelve,) as in Luke xxii. Then he did not brake his own body, for it was then whole; and after he had broken the bread and given it them, and given them the cup, and called it 'the fruit of the vine'—after Christ had given them this, he said, 'Drink ye all of this.' Matt. xxvi. 25. Luke xxii. 21. 'Behold, saith Christ, the hand of him that betrayeth me is with me on the table.' So it seems here, that Judas did eat of the bread, and drink of the fruit of the vine in the cup, and he did partake of these outward elements in the same night that Christ was betrayed, which elements were taken in a show and remembrance of the Lord's death till he came; but Judas did not stay till he came, for he betrayed him.

Now if this outward bread, had been Christ the living bread that came down from heaven, and his blood, which if any man eat of that bread, and drink his blood, he shall live for ever, and not die; as Christ saith, 'Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and dwelleth in me and I in him; and he that eateth me, shall

live by me; and he that eateth this bread that cometh down from heaven shall live for ever,' see John vi. 50 to 59.

Now here you see it is clear, that the cup and the bread that Judas did eat and drink of at Christ's last supper, was not the flesh of Christ, the bread of life that came down from heaven, nor his blood that giveth life everlasting; for Judas had not eternal life, nor did live for ever, by eating of that outward bread, and drinking of that outward cup, 'the fruit of the vine.' And so Judas did not eat Christ, and live by him, and live for ever, though he drank of the outward cup, 'the fruit of the vine,' and eat of the outward bread that Christ broke at his last supper, the same night that he betrayed him; and that Judas might do, and not eat the bread from heaven, the flesh of the son of man, and drink his blood; for such have not life eternal in them, as Christ saith, that do not eat his flesh, and drink his blood. For Christ said, 'Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.' John vi. 53. And the Jews murmured at Christ when he said, 'I am the bread that came down from heaven;' and 'except ye eat my flesh, and drink my blood, ye have no life in you;' and 'he that eateth my flesh, and drinketh my blood hath eternal life.'

So here is a great difference between the flesh and the blood of Christ, the bread which came down from heaven, which giveth life eternal, and the elements of bread and wine, which reprobates and Judas's may take and eat, that have not life eternal, nor know Christ to be in them, as the apostle saith. 'Where the tree falleth there it shall be.' Ecclesiastes xi. 3.

And after Esau had sold his birthright, he sought it carefully with tears, but he found no place of repentance; and therefore, how are any like to repent, and come out of the grave and purgatory, as you call it, after they are dead, when Esau could not find repentance upon the earth?

Concerning the traditions of the Jews, and apostate Christians.

Christ said to the Pharisees, 'Why do you transgress the command of God by your traditions? You hypocrites, well did Isaiah prophesy of you: This people draweth nigh me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do you worship me, teaching for doctrines the commandments of men.' Thus you have made the commandment of God of none effect by your traditions. Matt. xv. 3. 6, 7, 8, 9.

And again Christ said unto the scribes and Pharisees, 'Laying aside

the commandment of God, you hold the traditions of men, and of your elders;' and again he saith unto them, 'Full well you reject the commandment of God, that ye may keep your own traditions, making the word of God of none effect through your traditions which you have delivered.' Mark vii. 3. 8, 9. 13.

Now is not this the condition of the apostate christians that set up their traditions above the scriptures of truth, like the Jews, and forbid the reading of the scriptures of truth? Nay, are not they worse than the Jews, for they must read and pray in an unknown tongue; so are like barbarians, worse than the Jews who read and pray in their mother tongue?

And Paul saith to the church of Christ, 'Ye have heard of my conversation in times past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers; but when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him,' &c. Gal. i. 13. 14, 15, 16.

Now here you may see while Paul was zealous of the traditions of his forefathers, he was not separate from traditions, nor called by God's grace, nor the son of God was not revealed in him; therefore he was not like to preach him, but persecute him.

And now are all the apostate christians in their blind zeal of their forefathers, (like persecuting Saul,) separate from the Lord, and not so called by God's grace, as Paul was? And is the son of God revealed in them that have been such persecutors and wasters of God's people, the church of Christ, since the apostles' days? And if not, can they preach Christ in truth, but withstand him like the Jews in their traditions, and set traditions above the holy scriptures of truth that testify of Christ?

And after the apostle was converted, he bid the church of Christ 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ; if you be dead with Christ from the rudiments of the world, why, as living in the world, are ye subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men; which if you be risen with Christ seek those things which are above, where Christ sits at the right hand of God. Set your affection on things above, not on things on the earth.' Col. ii. 8. 20, 21, 22, and iii. 1, 2.

So you may see that the apostle brought the church of Christ off the *traditions*, and doctrines, and ordinances of men, and rudiments of the

world; and would not have them to be spoiled by any man, through philosophy and vain deceit, for such things as these were not after Christ. But the church of Christ was, and is to seek those things that are above, where Christ sits at the right hand of God, and not those things on the earth, which are below; they are not so much as to touch, taste, nor handle them, all which perish with the using; but the scriptures of truth they are to read, believe, and practice: for the church of Christ then, and now, know that they are not redeemed with corruptible things, as silver and gold, from their vain conversation, or by the traditions of their forefathers, but with the precious blood of Christ, as of a lamb without spot or blemish. Glory to God for ever, through the Lord Jesus Christ, who is the only one mediator between God and man, even the man Christ Jesus, who makes peace between us and God; the same to-day, yesterday, and for ever.

Christ is the rock and foundation which the heavenly Father revealed to Peter, on which he builds his church, and not on Peter, nor that which flesh and blood had revealed to Peter.

Jesus asked his disciples, 'Whom do men say that I the son of man am?' and the disciples answered and said, 'Some say thou art John Baptist, and some say Elias, and others Jeremiah, or one of the prophets.'

Here you may see there were divers judgments and opinions of Christ among people that knew him not. And Jesus said unto his disciples, 'But whom do you say that I am? And Simon Peter answered and said, Thou art Christ the son of the living God;' and Jesus answered and said, Blessed art thou Simon Bar-Jonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say unto thee that thou art Peter, and upon this rock will I build my church,' (mark, he saith upon this rock which flesh and blood had not revealed, he doth not say upon thee Peter,) 'and the gates of hell shall not prevail against it.' And Jesus showed unto his disciples how that he must go to Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed, and be raised again the third day. 'Then Peter took Christ, and began to rebuke him, saying, Be it far from thee Lord, this shall not be unto thee; then Christ turned and said unto Peter, Get thee behind me satan, for thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men.' Matt. xvi. 13, 14, 15, 16, 17, 18. 21, 22, 23.

Now here you may clearly see that Christ doth not build his church

upon Peter, as a man of flesh and blood, or that which flesh and blood reveals, but upon that rock which flesh and blood had not revealed unto Peter, but the Father which is in heaven. And so I say again, it is clear, that Christ doth not build his church upon Peter and his outward name, as a man of flesh and blood, nor upon that which flesh and blood may reveal, or did reveal unto Peter; but he builds his church upon that rock which the Father which is in heaven had revealed to Peter, which was, 'Thou art Christ the son of the living God.' This is the rock and foundation that the true church is built upon, Christ who bruises the serpent's head, and destroys the devil and his works; so that the gates of hell cannot, nor shall not prevail against Christ's church, and him the rock and foundation, which his church is built upon. And though Christ blessed Peter in Matt. xvi. 17. after his revelation, yet in the 23d verse, Christ said unto Peter, 'Get thee behind me satan, thou art an offence unto me, for thou savourest not the things which be of God, but those that be of men.' So here it is clear, Christ did not build his church upon Peter, nor his outward name Peter, as a man of flesh and blood, nor the revelation of flesh and blood, nor upon satan, for he bruises satan the serpent's head; so he was not like to build his church upon him. Therefore, they that do succeed Peter, it must be in that which the Father revealed from heaven, (to wit,) 'thou art Christ the son of the living God,' 'upon this rock will I build my church;' but when Peter rebuked Christ, saying, 'Be it far from thee Lord; this shall not be unto thee,' (namely, when Christ told him and the rest that he should suffer and be killed, and rise again the third day,) Christ called Peter satan, and bid him get him behind him, as before.

And Christ said unto Peter, he was 'an offence unto him, and savoured not those things that be of God, but those that be of men,' in that which he said to Christ. And what, are any so ignorant as to think that Christ built his church upon Peter, as he was in this condition? No, surely, they are mistaken that think so; and they that do succeed Peter in that condition, they savour not the things of God, but of men, and are an offence to Christ, whom Christ calleth satan, and bids get behind him; for he was not like to build his church upon that which was an offence unto him, and savoured not the things of God, but the things of men. And therefore they that build their church upon such, the gates of hell are like to prevail against them; and they that do succeed Peter in that spiritual revelation, which the Father revealed from heaven, namely, Christ, the son of the living God, upon which rock the true church is built, which the gates of hell shall not prevail against; this is above satan, and the revelation of flesh and blood, and that which offends Christ, and that which savours the things of men, *and not the* things of God, and that which flesh and blood may reveal;

Christ's church is not built upon such things, but the rock which is far above them, which the heavenly Father revealeth, and hath the glory of it, who is blessed for ever. Amen. G. F.

Now concerning whom the scripture saith is the true rock and foundation.

David saith, 'The Lord is my rock and my fortress, and my deliverer.' Psalm xviii. 2. And again, David saith, 'For who is God save the Lord, or who is a rock save our God.' Verse 31. And again, 'He (viz. God,) only is my rock and salvation, he is my defence, I shall not be moved. Psalm lxii. 2. 6. And David speaking of Israel, said, 'They remembered that God was their rock.' Psalm lxxviii. 35.

And Isaiah speaking of Christ, saith, that 'he shall be for a sanctuary, a stone of stumbling, and a rock of offence, to both the houses of Israel.' And Peter is so far off from looking upon himself to be the rock upon which Christ builds his church, that he tells the church of Christ, in his General Epistle, that Christ was 'a stone of stumbling, and a rock of offence to them which stumble at the word, being disobedient.' 1 Pet. ii. 8. For the apostle saith to the Romans, the church of Christ, speaking of Christ, 'Behold I lay in Sion a stone of stumbling and a rock of offence, and whosoever believes in him shall not be ashamed;' this was Christ, and not Peter. Rom. ix. 33. And the apostle tells the church of Christ, speaking of Israel, how that 'they did all drink the same spiritual drink, for they drank of the same spiritual rock that followed them, and that rock was Christ.' 1 Cor. x. 4. So he did not say it was Peter, nor any outward man.

And the wise man builds his house upon the rock Christ Jesus; if it be not, the rain and the floods will beat it down, as in Matt. vii. 25. And the apostle tells the church of Christ, 'No other foundation can any man lay than that which is already laid, which is Christ Jesus.' 1 Cor. iii. 11. And again he saith to the Ephesians, 'You are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;' so the rock and foundation of God stands sure, Christ Jesus, the same yesterday, and to-day, and so for ever.

The antiquity of our Cross.

THE apostle saith to the church of Christ, that 'the preaching of the cross is to them that perish foolishness; but unto us that are saved, it is the power of God.' 1 Cor. i. 18. And such as were and are enemies to the cross of Christ, were and are enemies to the power of God; so all your stone, wooden, brass, silver or gold crosses you have invented and set up since the apostles' days, are not the cross of Christ the power of God.

And the apostle saith, 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Gal. vi. 14. So it was the power of God, the cross of Christ, that the apostle gloried in, by whom the world was crucified unto him, and he unto the world; and this is our cross which was set up above one thousand six hundred years ago; and it is not likely that it was a cross made of wood, stone, iron, brass, silver or gold that the apostle or the church of Christ gloried in, or that such outward temporal and worldly crosses as men make and invent, should crucify people to the world! That which crucifies people to the world, and the world to them, is the cross of Christ, the power of God, which power of God all are to bow down to; and they are foolish and dark that think a cross of stone, wood, iron, silver, or gold, which man hath made, is the cross of Christ, the power of God; and to bow to such worldly temporal things, and call them the cross of Christ, is contrary to the scriptures that the apostles taught to the church of Christ, in their day; and this was the church of Christ's cross in their days, and is the church of Christ's cross now, but they could not, nor can we bow to any temporal, outward, worldly cross that men have made with their hands, and bow down to them; for such as do worship the works of their own hands are enemies to the cross of Christ, the power of God.

There were such in the apostles' days that were vainly puffed up with their fleshly minds, not holding Christ the head, and so there are now, from which head all the body of Christ by joints and bands hath nourishment ministered, and by him is knit together, and increaseth with the increase of God; as in Col. ii. 18, 19.

Now Christ enlightens every man that comes into the world with the light, the life that is in him, the head, by whom the world was made, that with the light they might see Christ, and him the head of the body, his church, by which all the children of the light and of the day may be knit together in him, and have their increase of God ministered through him, and so to have fellowship with the Father and the son, and one with another.

Now all they that are intruding into things they have not seen, puffed up with a fleshly mind, and do not hold Christ their head, but have set up other heads, have broken into sects, schisms, and divisions one against another: this is clearly seen now, as it was in the apostles' days. G. F.

The 2d month, 1688.

The speech or declaration of Sultan Mahomet, the Great Turk, which he sent to the emperor of Germany, dated March 25th, 1683, from Adrianople, just after the Baron Saphonara, the Emperor's Ambassador, had his last audience of the Prince Vizier, wherein the said Ambassador could not comply with the extravagant demands of the Turk; which caused the said Grand Seignior to transmit the same to his Imperial Majesty: which is faithfully translated out of High Dutch.

Mahomet the Fourth, son of emperors, and of the famous and renowned God; emperor of the Turks, king of Greece, Macedonia, Moldavia, Samaria, and Hegha; king of great and lesser Egypt; king of all the inhabitants of the earth, and prince of the earthly paradise; acknowledged prince and obedient son of Mahomet; preserver of the cities of Hungaria; possessor of the sepulchre of your God; lord of all the emperors of the world, from the rising of the sun to the going down thereof: king of all kings, lord of the tree of life, conqueror of the Malonian Hegley, and the city Prokenix; the great persecutor of the Christians, and all wicked people; joy of the flourishing world, commander and guardian of your crucified God, lord of the multitude of the heathens. We command ye to greet the emperor Leopold, in case he desire it; and you are a friend to our majesty, whose power and will we have extended very far.

You have for some time past acted to our prejudice, and violated our friendship; though we have not offended you either by war or otherwise; yet you have taken secret advice with other kings, and your councils, how to shake off your yoke; in which you have proceeded very indiscreetly; and thereby you have exposed your people to fear and danger, who have nothing to expect now but death, which you have brought upon yourselves: for I declare I will make myself your master, and pursue you from the east to the west, and extend my majesty to the end of the earth. In the procedure of all which, you shall find my power exerted to your extreme prejudice, and shall feel the dreadful effects of my wrath. And since you have put your hope in the strength of some towns and castles, I have given command to overthrow

them, and trample under my horses' feet all that is delightful to you, leaving no room hereafter to make friendship with me, or suffer you any fortified place to remain to put your trust in; for I have resolved forthwith to destroy you and your people, and to depose you of the German empire, after my will, leaving in the empire a remembrance of my dreadful sword, that it may publicly appear that I will establish my religion therein, and pursue your crucified God, whose wrath I fear not, nor his coming to defend, or deliver you out of my hands; but will condemn your sacred priests to the plough, and suffer the breasts of your wives to be sucked by dogs and beasts. You will do well to forsake your religion, otherwise I will give order to consume you with fire. This is enough to let you understand my will, if you will be so wise as to know it.

An answer to the speech or declaration of the great Turk, &c. By G. F.

SULTAN MAHOMET,

I FIND in a paper, which is said to be thy declaration, directed to Leopold, the German emperor, dated the 25th of March, 1683, viz.

First, thou sayst thou art a 'possessor of the sepulchre of your God,' to wit, the christians. And that thou art a great persecutor of the christians.

Secondly, thou sayst thou art lord of all the emperors of the world, from the rising of the sun to the going down thereof.

Thirdly, thou sayst thou art king of all kings, and lord of the tree of life.

Fourthly, thou sayst thou art commander and guardian of your crucified God, (to wit, the christians,) and thou sayst, thou wilt 'pursue your crucified God, whose wrath I fear not, nor his coming to defend or deliver you out of my hands.'

Now, here is something in answer to the words of sultan Mahomet, the emperor of the Turks, saying, he is a great persecutor of the christians; but let him take heed, for the great God that made him, and heaven, and earth, and the sea, and all things therein, who is Lord, Creator, and Father of all, who is above all, and through all, and beholds all his words, ways, thoughts, and actions, and all men's and women's upon the earth; neither is there any creature that is not manifest in God's sight, but all things are naked and open unto the eyes of him, with whom we have to do, who are the true christians, in scorn called Quakers, who do fear, serve, and worship the great God that

made us, who is a consuming fire to the wicked. And wheresoever men do turn themselves, there the face of God will meet them; his divinity extends through the whole world. Therefore you are to fear his divine majesty, as you do confess in your Alcoran; for the great God, the creator of all, doth know all in the heavens, and in the earth, both what is done in secret, and openly, and all is naked before him, who will reward every man, and woman, according to their words and works, whether they be good or evil, for God is a consuming fire to the wicked; and who shall dwell with everlasting burning, but the just and holy?

And, Mahomet saith in his Alcoran, chap. iii. page 34, that Jesus said, 'Who shall sustain the law of God in my absence? And the apostles answered him, we will sustain the law of God in thy absence;' and that 'Jesus shall be a witness in the day of judgment against such that obey not his law,' &c.

Now see how you Turks do obey the law or command of Jesus, for Jesus saith, 'Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you, that you may be the children of your Father which is in heaven.'

Now if the christians were the Turks' enemies, according to the command and law of Jesus the Turks are to love and bless them that curse them, and do good to them that hate them, and pray for them that despitefully use them and persecute them; so then the Turks are not to be persecutors, if they do obey the command of the Lord Jesus Christ, and if they be the children of God the Father which is in heaven.

But the emperor of the Turks saith, he is a great persecutor of the christians; and you say in your Alcoran, that 'Jesus shall be a witness in the day of judgment against such that obey not his law?' Are not your own words in your Alcoran, (and the Lord Jesus, and the apostles of Jesus, who should sustain the law of God in Jesus' absence,) witness against you, who are haters and persecutors, instead of loving enemies, according to the command or law of Jesus? And therefore as Mahomet saith, 'Jesus shall be a witness in the day of judgment against such as obey not his law.' So according to your own Alcoran, you Turks, and all others that are persecutors, who disobey the law of Jesus, he will be a witness against you in the day of judgment; yea, I say, against you Turks, and all other persecutors upon the earth.

Secondly. Sultan Mahomet, emperor of the Turks, saith, he is lord of all the emperors of the world, from the rising of the sun to the going down thereof, king of all kings, and lord of the tree of life. But are there not many kingdoms and kings in this northern part of the world,

and many emperors and heathen kings in America, and also in the East Indies? Hath not the Great Mogul many kingdoms under him? Besides Prestor John, (commonly so called,) hath not he many kingdoms under him? And doth not the emperor of the Turks know, that these kingdoms and empires he is neither king nor emperor over? Yet he saith, he is emperor over all the earth, from the rising of the sun, to the going down thereof! Which world he knows is but his own country, and from the rising of the sun in it, to the setting of the sun in it; for the sun riseth and sets in America, and the East Indies, and all other parts of the world where he hath no rule nor power; and how long he may have rule and power, and be emperor in his own country God knows. And therefore it is best for the emperor of the Turks to be humble, and not conceit himself with an high and ambitious mind, that he is king of kings, and emperor of the world where he is not, and where God hath given him no power, lest the Almighty God do abase him, and take away his power which he hath given him. For Daniel said to Nebuchadnezzar the emperor, that he should 'eat grass like an ox, &c. till he knew that the Most High God ruleth in the kingdoms of men, and giveth them to whomsoever he will; and his kingdom should be sure to him after that he knew that the Most High did rule.' And therefore the unchangeable God, man must fear; for heaven is his throne, and the earth is his footstool, that earth that the Turks and all men stand and walk upon. And so from the face of the eternal God and his footstool, cannot the Turk, nor any other man or woman turn themselves, but there the face of God will meet them, for God's divinity extends throughout all the earth; who inhabits eternity, and dwells with an humble heart; who beholds the proud and lofty afar off, and brings down the high looks, and abaseth the pride of men.

Thirdly. And again, Sultan Mahomet, emperor of the Turks, thou sayst, thou art lord of the tree of life. But the Turkish emperor must know he is not lord of the tree of life, which beareth twelve manner of fruits, and yieldeth her fruits every month; and the leaves of the tree were for the healing of the nations. We do not believe that the emperor of the Turks hath any such natural tree in all his land or garden, that yieldeth twelve manner of fruits every month, the leaves of which are for the healing of nations. This tree of life the Turks have no power over; and John the apostle of Christ, that kept the law or command of Jesus, Jesus spake to him and said, 'Blessed are they that do his commandments, that they may have right to the tree of life, that they may enter through the gates of the city,' namely, heavenly and holy Jerusalem, which descends out of heaven from God, which is not outward Jerusalem in the land of Canaan; as in the Revelations of John the 21st. and 22d chap. And Christ said to John his apostle, 'He that over-

cometh, I will give him to eat of the tree of life;' namely, he that overcomes the devil, sin, and unrighteousness, whose name is written in the book of life, hath right to eat of the tree of life. But if the emperor of the Turks doth not overcome, with the spirit of God and his power, the devil and his works, sin and unrighteousness, &c. he cannot eat of the tree of life; therefore he is not like to lord, and to have power over this tree of life, which he cannot eat of, except with the power and spirit of God he overcome the devil and his works.

And concerning the pure religion and the false, James who was one of the apostles of Christ Jesus saith, 'If any man seems to be religious, and bridles not his tongue, but deceives his own heart, that man's religion is in vain.' Therefore, what religion soever the emperor of the Turks set up or profess, or any man or woman else in the whole world, and bridle not their tongues with God's power and spirit, according to the law or command of Jesus which he gave to the apostles, their religion is vain, and they do but deceive their own hearts with their vain religion, from their unbridled tongues; 'For pure religion and undefiled before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world.' And this is the pure religion that God and Christ Jesus set up, and his apostles preached and declared to men, and all the believers and converted to God and Christ, and that keep their command, did and do walk in this pure religion.

Fourthly. Sultan Mahomet, emperor of the Turks, thou sayst, thou art commander of the christians crucified God; and sayst, thou wilt 'pursue their crucified God, whose wrath thou fearest not, nor his coming to defend or deliver them out of thy hand.'

Answer. These high words are not spoken in the fear of God; for if thou knowest God thou wouldest know his son Jesus Christ, who was made of the seed of Abraham according to the flesh, and declared to be the son of God, according to the spirit of holiness, by the resurrection from the dead; so that thou hast neither power over his godhead, nor his flesh. And Mahomet confesses in his Alcoran, 'that Jesus, son of Mary, is full of light,' (which is according to the ancient scriptures,) 'and of the gospel, to conduct people the right way; with a confirmation of the old testament, and to guide and instruct the righteous.' Now Mahomet and the Turks, who make this confession in your Alcoran, then you must believe the old testament, and the gospel of the new, concerning Christ Jesus, the son of Mary, and of the seed of David, according to the flesh; and that Jesus Christ came according to the promise of God to his prophets, who was born of the virgin Mary.

And Mahomet in his Alcoran confesses 'that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she

should conceive, and bring forth without the touching of man.' I say, the angel of God said to Mary, he was 'conceived by the holy ghost,' and so called the son of God. And Mahomet saith in his Alcoran, page 30. chap. xxxiii. 'That John did affirm Christ to be the Messiah, and to be the word of God.'

Now if the Turks do believe this which Mahomet saith in his Alcoran, then you must believe what Christ saith of himself, and the angel of God, and what the apostle saith of him. John saith of him, 'In the beginning was the word, and the word was with God, and God was the word; and all things were made by the word, and without him was not any thing made that was made. And in the word was life, and the life was the light of men, and that was the true light which enlightens every man that comes into the world.' Now here is the divine light which is the life in Christ, the word, by which all things were made, which enlightens every man that comes into the world, to their salvation, if they believe in the light, and to their condemnation if they hate the light. And John saith, 'This word was made flesh, and dwelt amongst us, and his apostles beheld his glory, as the glory of the only begotten of the Father, full of grace and truth, and of his fulness they did receive grace for grace;' and saith, 'The law came by Moses, but grace and truth by Jesus Christ.'

Now whereas the emperor of the Turks saith, 'that he is commander and guardian of the christians' crucified God.' Now in this he is mistaken; for the eternal, incomprehensible, invisible, everlasting God, whose divinity extends throughout the whole earth, who is God in heaven above, and in the earth beneath, to whom all nations are but as the drop of a bucket; this is the true christian's God, whom they serve and worship in his spirit and truth, which the Jews did not crucify, nor could they crucify. And it is blasphemy for the Jews, or any to say, that they did crucify the true christians' eternal invisible God; and great ignorance for any to say, that the true christians' God was crucified, or that the eternal, incomprehensible, immortal God, the creator of all, who is the God of the spirits of all flesh, and the breath of all mankind is in his power; so that poor mortals, or externals, should say, think, or imagine that the eternal, invisible, everlasting, immortal, incomprehensible God was, or can be crucified, which they cannot comprehend, which is the true christians' God.

But Christ, which was made of the seed of David, according to the flesh, who took not upon him the nature of angels, but the seed of Abraham, he suffered for us in the flesh. And so as Christ also hath once suffered for sins in the flesh, he the just for the unjust, that Christ might bring us to God. So God was not crucified, but Christ being put to death, or crucified in the flesh, but quickened again in the spirit

and rose again, and sits at the right hand of God. This Peter, one of the apostles of Jesus, testifieth, and the true christians now believe it; and though Christ was crucified through weakness, that is, through the flesh, yet he is alive, and liveth by the power of God. 2 Cor. xiii.

So it is clear that the eternal, and invisible, incomprehensible God, was not, nor cannot be crucified; but Christ, the son of God, suffered according to the flesh, not in his godhead. So Christ died for our sins, according to the scripture of the old and new testament. 'For as in Adam all died, so even in Christ shall all be made alive, and that Christ by the grace of God should taste death for every man.' So it was not the invisible, eternal, incomprehensible God that was crucified and died, and did taste death for every man, but Christ according to the flesh, who was manifest to take away our sin, and in him there was no sin. So Christ was manifest to destroy the works of the devil, and Christ through his death, destroys death that sin brought, and the devil the power of death. 'And about the ninth hour,' (when Jesus Christ hanged upon the cross,) 'he cried with a loud voice, saying, My God, my God, why hast thou forsaken me.' So it is clear, the eternal God did not die, nor was crucified, but Christ was put to death in the flesh; this testifies Matthew, one of Christ's apostles. So he was the one offering, who made an end of all the offerings among the Jews, through the offering up of the body of Jesus once for all. So the man Christ Jesus offered up himself one sacrifice for sins; so by that one offering he hath perfected for ever them that are sanctified; so he is the propitiation, offering, and sacrifice for the sins of the whole world, yea, Jesus Christ which was of the seed of David; and so, according to the scripture, Christ died for our sins, and he was buried, and rose again the third day, according to the scriptures; and after he was risen from the dead he was seen of the apostles; and again he was seen of above five hundred brethren at once, that were believers in him; and this was after he was dead, buried, and risen. But none of the princes of the world knew him; for had they known Christ, they would not have crucified him. But we know now, that Christ being raised from the dead, dies no more, and death hath no more dominion over Christ, in that he died unto sin, and for the sins of the whole world; but now he being raised from the dead, he is set at the right hand of God. And therefore, Jesus of Nazareth, a man approved of God by miracles, wonders, and signs, which God did by him, this Jesus, the son of Mary, the Jews with their wicked hands did take, crucify, and slay. But it was God who loosed the pangs of death, because it was not possible that he should be holden of it; and though the Jews did crucify Jesus and slew him, and hanged him on a tree, yet God hath raised him up the third day, and God hath exalted him at his right hand, to be a prince and a saviour,

to give repentance, &c. and forgiveness of sins. So Christ's apostles were witnesses, how God raised him from the dead. So you may see here, it was not God that was crucified and died, for he raised Christ from the dead on the third day, and showed him openly to his apostles; and they did eat and drink with Jesus Christ after that God had raised him up from the dead. And he commanded his apostles to preach to the people, and testify, that it was he that was ordained of God to be judge of the quick and dead, and to him gave all the prophets (and apostles) of God witness, that through the name of Jesus, whosoever believed in him should receive remission of sins, neither is there salvation in any other; for there is no other name under heaven given amongst men whereby we must be saved, but by Jesus of Nazareth, whom the Jews crucified, whom God hath raised from the dead. For God said to David, 'That of the fruit of his loins, (according to the flesh,) God would raise up Christ to sit on his throne. And David, he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.' So, though the Jews crucified him, and a soldier thrust a spear into his side; and though he was crucified and hanged on a tree, and slain, dead, and buried, him did God raise up the third day, and he appeared to his apostles and disciples, and did eat and drink with them after he was risen; who were the faithful witnesses, that God raised him up from the dead, who is ascended up into heaven at the right hand of God, who being the brightness of God's glory, and the express image of his substance, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began; and he that descended, is the same also that ascended far above all heavens, that he might fill all things, who led captivity captive, and gave gifts unto men, &c. And we have redemption through Christ's blood, even forgiveness of our sins, who hath delivered us from the devil, (the power of darkness,) who is the seed of the woman, which bruiseth the old serpent's head, which deceived Adam and Eve; which God promised to Adam, 'that the seed of the woman should bruise the serpent's head;' in which seed, viz. Christ, all nations are blest, 'who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers; all things were created by him, and for him, and he was before all things, and by him all things consist.' And Christ saith in his prayer to his Father, 'This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' And

Jesus desired of God his Father, saying, 'That those whom God had given him, might be with him where he was, that they might behold his glory which God hath given him;' for he loved him before the foundation of the world; therefore, saith Christ, 'Now, O Father, glorify thou me, with thy own self, with the glory which I had with thee before the world was.' And Christ said to his disciples after he was risen from the dead, 'All power in heaven and in earth is given unto me;' and he bid his disciples, go into all the world, and preach the gospel to every creature, &c. And then after the Lord Jesus Christ had spoken to his disciples, he was received up into heaven, and sat down at the right hand of God. And now, we who are the believers in Christ Jesus, and true christians, we do live unto him; and if we die, we die unto the Lord, whether we live or die, we are the Lord's. 'For this end Christ both died, revived, and rose, that he might be the Lord both of the dead and of the living.' And he is judge both of quick and dead, who is the only one mediator between God and man, even the man Christ Jesus, who makes intercession to God for his people, and is able to save to the utmost all that come to God by him; who ever lives to make intercession for them, who is sat down at the right hand of God in heaven; who is the prince of the kings of the earth, who said to John, 'I am the first and the last, I am he that liveth, and was dead, and behold, I am alive for evermore.'

And therefore Sultan Mahomet, emperor of the Turks, who saith, I will pursue your crucified God: wherein he is mistaken, it was not the eternal incomprehensible God, but Christ that was crucified, and died for his, and all men's sins, if the emperor of the Turks will believe it; if not he will die in his sins. And if he thinks to pursue Christ that was crucified, he is like unto the Jews that did crucify him. But Christ is risen from the dead, and is alive, and dies no more, death hath no more dominion over him, nor hath Mahomet neither; and so is alive again, and lives for evermore, and is sat down in heaven at the right hand of God, out of the Jews' and Turks' reach to pursue, so is far above their vain imagination and reach. And he that hath all power in heaven and earth given to him, who is the prince of the kings of the earth, and King of kings, and Lord of lords, and rules all nations with a rod of iron, he is able to dash them to pieces, like a potter's vessel, and to abate the pride of haughty men, and to save and deliver his people out of the hands of the destroyers; for he gives unto his believers and followers eternal life. And Christ who laid down his life for his sheep, said to the Jews, 'He had power to lay down his life, and he had power to take it up again: this commandment I have received of my Father,' saith he; so it was not God his Father that died. And Jesus said, 'his sheep heard his voice, and followed him;' and saith he, 'I

give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand;' and saith Christ, 'My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand.'

Here the emperor of the Turks may see, that neither he nor the Jews, nor any man upon the earth, is able to pluck Christ's sheep out of his hands, Jesus Christ saith so, who hath all power in heaven and earth given to him, and is the prince of the kings of the earth, and King of kings, and Lord of lords. And your own Alcoran saith, 'that Jesus will be a witness in the day of judgment against them that obey not his law, and do not believe in him;' and here the emperor may see, that Christ is able to defend his sheep and save them; and none is able to pluck them out of his hands; who said, 'All power in heaven and earth is given unto me;' who is sat down in heaven at the right hand of God, and is revealed by his spirit in his people, who know his heavenly voice, distinct from the voice of the devil and all his angels, and all the natural men's voices upon the earth; Christ Jesus' heavenly voice is known, distinct from them all, who is above them all. And God and Christ may suffer or permit thee to destroy hypocrites, &c. but Jesus Christ saith, thou, nor any man is able to pluck his sheep out of his hands, yea, out of his hand that was crucified, and is risen, and ascended into heaven, and sits at the right hand of God; thou hast no power to pluck his sheep out of his hand, and therefore thou art not able, nor any man. And therefore take heed of striving against him that is too mighty for thee.

And Sultan Mahomet, emperor of the Turks, thou sayst, 'thou dost not fear the wrath of their crucified God, to wit, the Christians. As is said before, God cannot be crucified, but Christ Jesus was crucified according to the flesh, who is risen and ascended, and sits at the right hand of God. But hear, O Turk! what his apostle saith of him, 'When the Lord Jesus Christ shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall be glorified in his saints, and be admired by all them that believe; who shall consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming.' Hallelujah. And therefore let every one that names the name of Jesus, depart from iniquity, for he hath borne the iniquities of us all, and makes an end of sin, and redeems us from iniquity, and finishes transgression; who through his death destroys death that sin brought, and the devil the power of death; and so here is no other name amongst men, given under the whole heaven, whereby we must

be saved, but by the name of Jesus, which signifies a saviour. And according to the prophet, 'A virgin shall be with child conceived by the holy ghost, and shall bring forth a son, and they shall call his name Emmanuel, which by interpretation is God with us;' so by his son Jesus Christ, God is with us, that God who was speaker unto, and teacher of Adam and Eve in paradise: and as long as they kept under his teaching, they were happy; but when they forsook God's teaching and speaking, and hearkened unto the serpent's speaking and teaching, and followed it, they came into misery, and his posterity. But according to the promise of God to Adam, 'the seed of the woman is come, to bruise the serpent's head,' the destroyer; and he, namely, Christ the son of God, is the saviour; and now in these last days, God teaches us, and speaks to us by his son Christ Jesus, whom God hath appointed to be heir of all things, by whom he made the world, the heavens, and the earth, and the seas, and all things therein; and so all the children of the Lord are taught of the Lord, and in righteousness are they established.

And there are three which bear witness or record in heaven, the Father, the word, and the holy ghost; and these are one: and there are three which bear record in earth, the spirit, the water, and the blood, (viz.) the blood of Christ which cleanseth from all sin, and the water which washeth from all filthiness, and the spirit to lead into all truth, and baptizes and plunges down sin and evil, and to circumcise, to put off the body of death, and sins of the flesh, which are come into man and woman by transgression. And you must feel this spirit in your hearts, which is a witness for God who gives it you, which will be a witness for you, or a witness against you. And you must feel the blood of Christ sprinkle your consciences from your dead works, that you may serve the living God; which blood will be a witness for you, or a witness against you. And you must feel the water of the word to wash you and cleanse you, which will be a witness for you, or a witness against you. So the spirit of God, the blood of Jesus, the water of the word, are three that agree in one, that bear witness or record in the earth; and there are three which bear witness or record in heaven, the Father, the word, and the holy ghost, and these three are one. He that hath an ear to hear, let him hear.

'By the offence of one, (to wit, Adam,) judgment came upon all men to condemnation; even so by the righteousness of one, (to wit, Christ Jesus,) the free gift of God came upon all men unto justification of life.'

For God so loved the world, that he gave his only begotten son Jesus Christ, that whosoever believeth in him should not perish, but have everlasting life. And they that do believe in him have everlasting life. John iii. 16. Rom. v. 18. Now concerning God's son, Jesus Christ our

Lord, he was made of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 3, 4.

G. F.

Concerning daily Sacrifices and Offerings. By G. F.

THE priests under the law daily offered sacrifices; but Christ our high priest need not daily, as those priests, offer sacrifice for his own sin, and then for the people's. (Heb. vii. 16. 28.) For Christ did once offer up himself, who is made, not after the law of a carnal commandment, but after the power of an endless life; who is sat down at the right hand of God, and so cannot be offered as an offering and sacrifice any more; who abolished the changeable priesthood, with all its offerings and sacrifices, by the sacrifice and offering of himself once for all.

And so it is said, 'I am come to do the will of God;' to take away the first, namely, priesthood and covenant offerings, and establish the second, by the which will we are sanctified through the offering of the body of Jesus. Mark, Christ's body is offered up once for all. Hebrews ix. 10.

And so Christ is entered into heaven itself, not that he should offer himself often, as the high priests did, for then must Christ often have suffered; but he hath put away sin by the sacrifice of himself once for all. So Christ was once offered to bear the sins of many, 'and unto them that look for him, shall he appear the second time without sin unto salvation;' as in Heb. ix. 25, 26. 28.

So here you may see Christ is not often offered up as a sacrifice, or an offering for the sins of the whole world, then had he often suffered. But after Christ had offered up one sacrifice for sins for ever, he sat down at the right hand of God. And by this 'one offering Christ hath perfected for ever them that are sanctified.' So here you may see, it is one offering, and one sacrifice once for all, not offering Christ many times, nor often.

And in Hebrews xii. 12. 14. The priests under the law, they offered offerings; but Christ offered up himself, who had power to lay down his life, and take it again; so it was not priests that offered Christ up: for after Christ had offered up one sacrifice, and one offering for sins, by which offering and sacrifice 'he perfected for ever them that are sanctified,' and sat down at the right hand of God, who ever lives to make intercession for his people.

And Christ saith, 'Offerings and sacrifices thou wouldst not, but a body hast thou prepared me to do thy will; by the which will we are sanctified through the offering up of the body of Jesus Christ once for all,' as before. And so he did not often offer up his body as a sacrifice for all, for then must he often have suffered, as before; but now once, mark, once, hath he appeared to put away sin by the sacrifice of himself, and not by offering or sacrificing of himself often; for as it is said, Christ 'having somewhat to offer,' that is, he offered up himself, his body, once for all sins, and the daily sacrifice, and made an end of the daily sacrifices; as in Dan. ix. Wherein you may see he caused the daily sacrifices and oblations to cease, when he was cut off, not for himself, but for the people, who by one offering and sacrifice of himself, ended the daily offerings and sacrifices. And therefore all are to look unto him the one offering and sacrifice once for all.

David saith, 'The sacrifices of God are a broken spirit, and a broken and contrite heart,' and these are the sacrifices 'that God will not despise,' as in Psalm li. 17. And David said, 'Let my prayer be set before thee as incense,' (mark, as incense,) 'and the lifting up of my hands as the evening sacrifice,' (mark, as the evening sacrifice.) Now here you may see, David saw beyond the outward offerings and sacrifices; for he desires that his prayer might be as incense, and his lifting up hands as the evening sacrifice. Psalm cxli. 2. And Solomon saith, 'that the sacrifice of the wicked is an abomination to the Lord; but the prayers of the upright hearted are his delight.' Prov. xv. 8.

Here you may see, you that are wicked, your prayers and sacrifices are not accepted. 'And to do justice and judgment is more acceptable to the Lord than outward sacrifices.' Prov. xxi. 3. So here you may see, it is not offering sacrifices only with a company of words, nor outward things, but a practising judgment and justice.

And Christ saith to the outward Jews, that were in their outward offerings and sacrifices, and their long prayers; Christ said unto them, 'I will have mercy and not sacrifice,' and bid them go learn what that meaneth. For the Lord said, 'I desire mercy, and not sacrifice, and the knowledge of God more than burnt-offerings.' Matt. ix. 13. Hos. vi. 6. So here you may see, mercy and the knowledge of God is beyond outward offerings and sacrifices.

For as the apostle saith, 'Christ hath loved us, and hath given himself an offering and sacrifice for us to God, for a sweet smelling savour.' Ephes. v. 2. So you may see Christ hath given himself an offering and sacrifice for us to God; and the saints now do not offer up Christ, who hath already offered up himself, (mark, himself,) but they are to present their bodies a living sacrifice, holy, acceptable to God, which is

their reasonable service. This the apostle writ to the church of Christ, the Romans, which same is the duty of all christians.

And the apostle saith to the church of Christ, the Hebrews, 'By him, (namely, Christ,) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks unto his name; and do good and communicate, for with such sacrifices God is well pleased. For even Christ our passover is sacrificed for us;' as in 1 Cor. v. 7.

And Peter, in his General Epistle, told the church of Christ, that they were built up 'a spiritual household, a holy royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,' (mark, by Jesus Christ to God.)

Now all the true christians are a royal priesthood, and a spiritual household, and with the spirit they are to offer up spiritual sacrifices; these are they that are acceptable to God by Jesus Christ in the new testament, and new covenant. So the apostle did not say they should offer up Jesus Christ, but 'offer sacrifice to God by Jesus Christ;' for Christ had offered up himself once for all.

And you may see how the Jews, when they forsook the Lord, they joined themselves to Baal-Peor, and did eat the sacrifice of the dead, which was forbidden of the Lord, and provoked him to anger, that his plague broke out upon them; as in Psalm cvi. 28, 29. G. F.

Concerning the antiquity of the people of God called Quakers; their worship; their mother, new and heavenly Jerusalem; their faith, and who is the author and finisher of it; their belief, their way, their original; their hope, distinct from the hope of the hypocrite that perishes; their gospel, the true ministers, their leader and teacher, and that which gives them knowledge; their mediator, their overseer, the church of Christ's prayer, and in what is their cross, and their baptism. By G. F.

I. Concerning the antiquity of our worship.

It is that which Christ set up above sixteen hundred years ago, which, when he put down the Jews' worship at the temple at Jerusalem; and the Samaritans worship at the mountain of Jacob's well; saying, 'The hour cometh and now is, they that worship the Father, must worship him in the spirit and in the truth.' And this worship 'in the spirit and in the truth,' is above all will worshippers, and dragon worshippers, and the worshippers of the beast; for God hath poured out of his spirit upon all flesh, and grace and truth is come by Jesus; and this spirit and truth is in the hearts and inward parts of people,

that with this spirit of truth they may know the God of truth; and in the spirit of truth, serve and worship the God of truth; which pure truth and holy spirit, the devil, the foul spirit, and all his worshippers are out of, and cannot come into, for there is no truth in him. And this is our pure and perfect standing worship, which Christ the son of God set up above sixteen hundred years ago.

II. Concerning the antiquity of our religion.

Which was set up by Christ in his apostles, above sixteen hundred years ago, who saith, that 'pure religion and undefiled before God is this: to visit the widows and the fatherless; and to keep themselves unspotted from the world.' And this pure undefiled religion, which brings to visit the widows and the fatherless, is above all the impure, vain, defiled religions, that do not bridle people's tongues, nor keep them from the spots of the world; and their widows and their fatherless go a begging about the streets, and not taken in, fed, nor clothed, nor visited. And this is below the pure undefiled christian religion, that was set up among the primitive christians, in the apostles' days, which is our pure undefiled religion.

III. Concerning the antiquity of our mother, new and heavenly Jerusalem.

She is the same as she was confessed to by the apostles, in the primitive times, above sixteen hundred years ago, who said, 'Jerusalem, that is below is in bondage with her children, but Jerusalem that is above is free, which is the mother of us all;' which is the mother of all the true believers in the light, the life in Christ, who walk in the light of heavenly Jerusalem their mother. And they that receive Christ, to them he gives power to become the sons of God. And so are the children of heavenly Jerusalem, 'the bride, the lamb's wife,' which is free, as in Gal. iv. 25. And the apostle saith to the church of Christ, the Hebrews, 'Ye are come to heavenly Jerusalem; and to the innumerable company of angels; and to the assembly and congregation of the first born, which are written in heaven; and to God the judge of all, and to the spirits of just men made perfect.' Heb. xii. 22, 23.

Now here you may see, that the saints were come in the apostles' days to heavenly Jerusalem their mother; and to an innumerable company of angels, and to the spirits of just men made perfect, and to the congregation of the first born, written in heaven, while they were upon the earth. And this heavenly Jerusalem that is free, is the true mother of all the true christians now; for as all by nature are born natural, so all the true believers in Christ are born again; for he that believes, is born of God, so born spiritually, and such are heavenly Jerusalem's children.

An again, John in the Revelations saw this holy and heavenly Jeru-

salem, descending out of heaven, from God, prepared as a bride adorned for her husband; and 'there shall enter into it no unclean thing, nor whatsoever worketh abomination, or maketh a lie; but they which are written in the lamb's book of life.' Rev. xxi. 2. and Rev. x. 27.

Now here you may see, here are three witnesses or testimonies that do confirm heavenly Jerusalem, that is above and free, to be the mother of us all, that believe in Christ and receive him, to whom he hath given power to become the sons of God, and children of the light, (by believing in his light,) and children of the day. And they of this spiritual birth know heavenly Jerusalem their mother, and walk in the light of their mother, heavenly Jerusalem, whose light is the Lord God and the Lamb. Now this heavenly Jerusalem our mother, comes down from heaven, that brings forth her free born children; and the power and light is from Christ, who is from above: through whose power and light they become children of God, and children of the light, and of heavenly Jerusalem, where there is no night; and so are nursed up in the arms and bosom of heavenly Jerusalem their mother, who feeds them with the milk of the word, and they grow by it.

For the Lord saith, 'The law shall go out of Sion, and the word of the Lord from Jerusalem.' Micah iv. 2. Is not this heavenly Sion and heavenly Jerusalem? And that the word shall not depart out of the mouths of heavenly Jerusalem's seed and children; yea, not out of the mouth of its seed's seed, but the word of power, and of patience, and of wisdom, shall abide in the mouth of its seed's seed; namely, all heavenly Jerusalem, our mother's spiritual children in the new covenant and new testament, which cannot join to, nor own any mother church below her that is heavenly. And here is the antiquity of our mother acknowledged, to be the mother of all true christians in the apostles' days, and now. And in our mother heavenly Jerusalem's children, is love of loves, and joy of joys; above all joys and loves below, that will pass away.

IV. Now concerning the antiquity from whence we have our faith, and who is the author and finisher of it.

The apostle saith to the church of Christ, the Hebrews, 'Let us run with patience the race that is set before us: looking unto Jesus the author and finisher of our faith.' Heb. xii. 12. i. 2.

Now here you may see the apostles did not make the saints a faith, but bid them look unto Jesus, who was the author, or beginner and finisher of their holy and precious faith; the mystery of which is held in a pure conscience. And so Christ doth reveal his faith to his people; and so they grow in faith, and from faith to faith up unto Christ, the author and finisher of it. So the apostle did not say to the saints, the church of Christ, look unto us to make you a faith, and that they

should be the author and finisher of their faith, for them; but bid them look unto Jesus, the author and finisher of their faith. And so this was the apostles' doctrine to the christians in the primitive times, above sixteen hundred years ago; and this is the doctrine that we have received, and own, who do look at none below Jesus Christ, to be the author and finisher of our holy precious faith; in which faith all God's people please him, and have access to him; which faith is our victory over that which displeases God, and in which holy faith is our holy unity, and by this precious faith all the just live. And this is the one, holy, pure, precious faith, that purifies the hearts of God's people, which Christ is the author and finisher of; in which they have access to the holy God, and serve and please him. So our holy, catholic, or universal faith, Christ is the beginner or author and finisher of; in which holy faith the church of Christ did, and do build one another up which (as before) Christ the holy one, is the author and finisher of, and not men.

V. Concerning the antiquity of our belief.

Christ, the heavenly man, and second Adam, doth enlighten every one that comes into the world, with his heavenly spiritual light, which is the life in him, the word, and by him the word, all things were made and created. And Christ saith, 'Believe in the light, that you may become children of the light.' And so we believing in the light, the life in Christ, are become children of the light, and so are grafted into him, the life, in whom we have the light of life, and so are passed from the death in Adam, to the life in Christ, the second Adam; and as the apostle saith, 'He that believes, is born of God, and overcomes the world.' And these are the true and living members, or the living stones that make up the spiritual household, the church of Christ, which he is the holy head of. And as the apostle saith, 'It is given us to believe;' so Christ hath given us a light, which is the life in himself; and saith believe in the light: so we believe in that which Christ hath given us, and commandeth and teacheth us to believe in, namely, the light, which is the life in him, by which we may see him, and know him, and that we may become children of the light, and of the day of Christ; and this light shining in our hearts, it gives us the knowledge of the glory of God in the face of Christ Jesus. And this is the treasure which we have in our earthen vessels; and after we do believe, we are sealed with God's spirit, and can set to our seal, having the witness in ourselves, that God is true in all his promises, and prophets, and types and shadows in the law, concerning his son Christ Jesus, in whom we do believe, who is our heavenly rock and foundation to build upon in this heavenly divine light. And all the foundations that men lay below Christ, we cannot build upon; for we believe in the light, the life in

Christ, and are grafted into him. And Christ saith, 'He that believeth in me hath eternal life.' And they that do the work of God, believe in the son of God that he hath sent; and 'he that believeth shall not perish, but hath everlasting life.' And Christ said to Martha, 'He that believeth, though he were dead, yet shall he live; and he that liveth and believeth shall never die.' This is the true and living belief that Christ hath taught us. And he hath given us his light to believe in; which belief is distinct from all false beliefs that men make and teach.

VI. Concerning the antiquity of our way.

Christ Jesus said, 'I am the way, the truth, and the life; no man cometh to the Father, but by me.' John xiv. 6.

So Christ is the new and living way, which God hath consecrated for us, as in Heb. viii. 20. And this new and living way Christ set up himself, above sixteen hundred years ago, by which we come to God. And as David said, 'As for God, his way is perfect; and it is God that girdeth me with strength, and maketh my way perfect.' Psalm xviii. 30. 32.

And again, David saith, 'Wherewith shall a young man cleanse his way? By taking heed according to thy word.' Psalm cxix. 9. So the word will keep out of defiled ways.

And as Solomon saith, 'The way or path of the just is as the shining light, which shines more and more unto the perfect day.' Prov. iv. 18. 'But the way of the wicked is darkness, and they know not at what they stumble.' And that is the condition of them that hate the light. The just man's way or path, and the way of the just is uprightness; and the most upright God doth weigh the path of the just. Isaiah xxvi. 7.

And you that have been astray from the light, have not you heard the word from behind you say, 'This is the way, walk in it.' Isaiah xxx. 21.

And all you that have heard the word Christ, and so turned to him, the light, and the way, you know the scripture fulfilled. The old testament was the good old way for the Jews to walk in; but Christ in the new testament, is the new and living way to God, to them that believe and walk in him; for God hath given Christ to be a governor and leader for his people, and to be his salvation to the ends of the earth. So Christ, who is our leader, is our counsellor and salvation, and way to God, and there is no other way to the Father but by him, who hath died for our sins, and is risen for our justification.

VII. Concerning the original.

John saith, 'In the beginning was the word, &c. And all things were made by the word; and without the word was not any thing *made*, that was made.' John i. 9. And the apostles were preachers

of the word. 1 Pet. i. 25. And the apostle said, 'The word is nigh thee, in thy heart and in thy mouth; and this is the word of faith which we preach.' Rom. x. 8. And James saith, 'Of his own will begat he us, by the word of truth.' James i. 18.

So God's people are begotten by the word of truth, being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives, and abides, and endures for ever; and so as new born babes desire the sincere milk of the word, that they may grow thereby. 1 Pet. ii. 2.

And John saith, 'That which was from the beginning, which we have heard, which we have seen with our eyes, and our hands have handled of the word of life; that declare we unto you, that ye also might have fellowship with us; and truly our fellowship is with the Father and his son, Jesus Christ.' 1 John i. 1, 2, 3. And this word is no new commandment; for John saith, 'I write no new commandment unto you, but an old commandment, which you had from the beginning. The old commandment is the word, which ye have heard from the beginning.' 1 John ii. 7. And by the word of God, which did abide in the saints, they overcame the wicked one. 1 John ii. 14. 'And John bore record of the word of God,' Rev. i. 2. and said Christ's 'name was called the word of God;' and the word is called the word of grace, and the word of faith, and the word of wisdom, and the word of power, and the word of patience; and this is the word by which all God's people are sanctified and made clean; and by it all things are sanctified to them, and by this word they are reconciled to God, and this word was before the confusion of Babel, with their many languages, which the priests and the world called the original. And Pilate set a superscription in letters of Hebrew, Greek, and Latin, upon Christ, when they crucified him. And the beast and the whore, and the false church, had power over the natural tongues and languages, as in Rev. xiii. 7. and xvii. 15. But the word of God was before their tongues and languages were. And natural men with their natural arts and sciences, and tongues, do not know the things of God; for natural men, in their natural schools, may learn their natural arts and sciences, and their natural tongues, and their natural religions, and so to be natural ministers. But they that hear Christ's voice, and learn of him, and are bred up in his school, are made able ministers of his everlasting word.

VIII. Concerning the antiquity of our true hope, distinct from the hope of the hypocrite, that perishes.

'The mystery which hath been hid from ages and generations, is now made manifest to the saints, which is Christ in you, the hope of glory, whom we preach; warning every man, and teaching every man in all

wisdom, that we may present every man perfect in Christ Jesus.' Col. i. 27, 28. 'And every man that hath this hope in him purifies himself, even as he is pure.' 1 John iii. 3. And we are saved by hope, as in Rom. viii. 24. So that all the saints may know what is the hope of their calling: for we being saved by hope, are saved by Christ, who is to dwell in our hearts by faith; for the apostle said, 'The Lord Jesus Christ, who is our hope.' 1 Tim. i. And we are to hold fast this hope that is set before us, which we have as an anchor of the soul, both sure and steadfast; and it entereth into that which is within the vail, where the forerunner is for us entered in, even Jesus. Heb. vi. 18, 19, 20. And 'blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto his lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance immortal, and undefiled, and that fadeth not away, reserved in heaven for the saints, which are kept by the power of God through faith unto salvation.' 1 Pet. i. 4, 5.

Here you may see the saints that are in this true and living hope, have an inheritance immortal and undefiled, who are kept by the power of God, through faith unto salvation.

IX. Now concerning the antiquity of our gospel.

The apostle tells the Romans, that 'the gospel of Christ is the power of God to salvation to every one that believes. For by the gospel, the righteousness of God is revealed, from faith to faith; so that the just shall live by his faith.' Rom. i. 16, 17, 18.

And again, the apostle saith, 'The gospel which hath been preached to every creature under heaven.' Col. i. 23. For Christ said unto his disciples, 'Go ye into all the world and preach the gospel to every creature.' Mark xvi. 15.

'And God will judge the secrets of men's hearts by Jesus Christ, according to my gospel,' saith the apostle. He being the heir of it, that is according to the power of God, which is preached to every creature under heaven.

And the gospel was preached to Abraham, saying, 'In thy seed shall all nations be blessed.' And was not this gospel preached to Abraham four hundred and thirty years before the law of Moses was given forth? For 'unto Abraham and his seed, was the promise made. He said not unto seeds, as speaking of many, but unto thy seed, as of one, which seed is Christ,' as in Gal. iii. 8. 16, 17. So in this seed Christ, are all nations and families of the earth blessed. Therefore all nations and families of the earth must come into Christ, the seed, that bruises the serpent's head, if they be blessed, and then they who are of the seed through faith, are blessed with faithful Abraham. For the children of the promise are counted for the seed, as in Rom. ix. 8. And there-

fore all nations and families of the earth must come into the seed, if they be blessed; and they that be in the seed, and are baptized into Christ, have put him on; and there, in Christ, is neither Jew nor Greek, bond nor free, male nor female, they are all one in Christ, Gal. iii. 27, 28. And so are all the sons of God, by faith in Christ. Now this everlasting gospel and promise was preached to Abraham, four hundred and thirty years before the law was given to Moses; saying, 'In thy seed shall all nations and families of the earth be blessed.' And was it not preached to Adam, when God said, 'The seed of the woman shall bruise the serpent's head?' And when Christ came forth, he sent his disciples into all nations, to preach the gospel to every creature under heaven, as before. And John in the Revelations, who saw the night of apostacy, and Babylon's fall, saw the 'angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and fountains of water.' Rev. xiv. 6, 7. So this is the everlasting gospel which is preached by the holy ghost, sent down from heaven. Now many may have the letter of the scripture, and the form of holy men's words, for the Jews had Abraham's, and the prophet's words, as the Christians have Christ's and the apostles' words, Matthew, Mark, Luke, and John, and so may put the letter for the gospel; but the letter of the scripture declareth what the gospel is. Outward scriptures or letters may be worn out, but the gospel is everlasting, which is the thing that the scripture declareth of; for 'he that preacheth any other gospel, (the apostle saith,) let him be accursed.' For the gospel, which the apostles preached and taught, was not of man, neither did they receive it of men, but by the revelation of Jesus Christ. Gal. i. 7, 8, 9, 10, 11, 12. And this is the everlasting gospel of life and salvation; saying, in thy seed shall all nations be blessed. Now men may be taught the outward letter of the scripture, and receive that from men in the natural state; but that which the scripture or letter declareth of, is revealed by Jesus Christ, (namely,) the everlasting gospel, the seed, in which all nations are blessed. And for the defence of this gospel were the apostles set in their day; and so have I, and many others in our day and age; against the letter wise Christians, as the apostles were against the outward letter wise Jews. And see what opposition the letterwise made then, and now; that professed the gospel in words, but did, nor do not come into the seed, in which all are blessed, and which brings life and immortality to light, to all them that are in Christ the seed.

X. Concerning the antiquity of the true ministers.

Moses, and Aaron, and the prophets, were all sent of God, in the old testament. And the Lord commanded Moses to take twelve rods, and write every man's name, that were the heads of the house of their fathers, upon the rods; so one rod for ever prince, according to the house of their fathers, even twelve rods. And Aaron's rod was among their rods; and Moses laid their rods before the Lord, in the tabernacle of witness: and on the morrow, Moses took all the rods, and Aaron's rod; and behold Aaron's rod, for the house of Levi, was budded, and brought forth buds, and blossoms, and ripe almonds; but the rest of the heads of Israel's rods brought forth nothing. So the Lord chose the house of Levi to serve him, in the outward tabernacle. Num. xvii. And so the Lord chooseth in his new testament and covenant, whose spiritual rods do bud in the inward tabernacle, to serve him in the inward tabernacle, to be a holy, royal priesthood, to offer up spiritual sacrifices to God, by Christ. 1 Pet. ii. 5. 9. And John, the greatest prophet born of a woman, was a man sent from God. John i. 6. Matt. xi. 11. And Christ said the living Father sent him, as in John vi. 57. And Christ said, 'As thou didst send me into the world, so have I sent them into the world,' (namely, his disciples,) and the apostles did believe that God had sent Christ, as in John xvii. 8. 18.

And Christ called his twelve disciples, and sent them forth to preach, and gave them power; and said unto them, 'Freely ye have received, and freely give,' as in Matt. x. 1 to the end.

There you may see how Christ doth encourage his free ministers, and likewise in Mark ix. from the first to the sixth. And Christ said unto his disciples, the harvest was great, and the labourers were few; wherefore pray the Lord of the harvest that he would send forth labourers into his harvest. And so you may see Christ here gives them power, and they were to pray to the Lord of the harvest for labourers, and not to the high priests and rabbis, and the powers, for them to send forth their letters to learned doctors, and to have power from them.

And you may read in Matt. xxiii. how Christ declareth against the false teachers; and how that the Jews should persecute, crucify, and scourge such as Christ sends in their synagogues, and from city to city. So these false teachers always persecuted the true. Matt. xxiii. 30 to the end. And you may see in Matt. xxii. 1 to the 16th, how Christ sends forth his disciples to call to the marriage. And when Christ sent forth his seventy disciples, he said, 'I send you forth as lambs amongst wolves, without bag or scrip;' and you may see how he did exhort them, how they should preach and behave themselves. Luke x. from the 1st to the 12th. And the apostle told the Ephesians, among whom he had been labouring for the space of three years, and preached among them;

and 'he had not ceased to warn every one of them both night and day with tears,' and said, 'I have coveted no man's silver, gold, or apparel; for ye know, that these hands have ministered to my necessities, and to them that were with me. I have showed you in all things, how that in so labouring, ye ought to support the weak, and to remember the words of our Lord Jesus, how that he said, it is a blessed thing to give, rather than to receive.' Acts xx. 31, 32, 33, 34, 35.

Here you may see an example of a true minister of Christ, and also in 1 Cor. ix. from the 1st to the 20th, how the apostle there strove to keep the gospel without charge, and to make it free; and how the apostle reproves such that did not labour, that they might labour and follow the apostles, whom they had for examples, as in 2 Thess. iii. who would not be chargeable to them, as from verse 6th to the 13th.

And the apostle said that Christ ascended on high, and gave gifts unto men for the work of the ministry; some apostles, some prophets, some evangelists, some pastors, some teachers, for the edifying of the body of Christ, till we all meet together in the unity of the faith, and the knowledge of the son of God, unto a perfect man, and unto the measure of the stature of the fulness of Christ; and so to every one of us is given grace, according to the measure of the stature of the fulness of Christ. Ephes. iv. from the 1st to the 16th.

Here you may see, they had the gifts from Christ that made them ministers, and not from schools, and colleges, nor powers. And Peter saith, 'Let every man as he hath received the gift, minister the same one to another, as good stewards of the manifold grace of God; and the elders were to feed the flock of God; not by constraint, but willingly; not for filthy lucre, but of a willing mind; not as though you were lords over God's heritage, but that you may be examples to the flock.' 1 Pet. iv. 10. and v. 2, 3.

And in Rom. x. there you may see how the apostle exhorts them to improve their gifts, in teaching, and prophesying, and exhorting; and these gifts they had from Christ.

And in 1 Tim. iii. there you may see how the bishops, deacons, and overseers, they were not to be given to wine, nor strikers, nor fighters, nor covetous, nor given to filthy lucre; but should be such as could rule their own houses well, having their children in subjection. For, if they could not rule their own houses well, how should they take care of the church of God? And likewise, their wives were to be honest, not evil speakers, but sober and faithful in all things. And so let these bishops, elders, deacons, and ministers first be proved, and if they be found blameless, then let them minister, as in 1 Tim. iii. 1 to the 13th.

So it seems they were not to minister, if they were not blameless in these things.

And likewise, you may see the qualifications of the elder men, and the women, that were to be teachers of good things, and teachers of the younger women, as in Tit. ii. from the 1st to the 6th. And you may see all along in the scriptures, how Christ and the apostles testified against the covetous prophets, shepherds, and teachers, that preached for hire, and filthy lucre; and how that the true prophets, Christ, and the apostles spake forth freely, and did suffer by the hirelings, and the covetous, that taught for filthy lucre.

And Christ bid his disciples and believers to wait at Jerusalem, until they were endued with power from on high, and they should receive the holy ghost, and then they should be witnesses of Christ, both in Jerusalem, and in all Judea, and Samaria, and unto the utmost parts of the earth, as in Acts i. 4, 5, 6, 7, 8, 9.

Now here you may see the primitive ordination of Christ's ministers; they had their gifts from Christ, and were endued with power from on high, and they received the holy ghost, and every one was to minister as they had received the gift from Christ. So these were not endued with power from below, nor from the high priests, nor kings, nor emperors, nor men, nor schools, nor colleges; but they were endued with power from on high, and their gifts they had from Christ that ascended on high, above all principalities, powers, thrones, and dominions. So here is the antiquity, and first ordination of Christ's ministers, and teachers, according to the scripture which we own.

And God, who poured out of his spirit upon all flesh, as in Joel ii. Acts ii. By which, sons, daughters, handmaids, and servants should prophesy, and have their spiritual visions, and old men have their spiritual dreams. And this now is witnessed in the days of the new covenant, and the gospel day of Christ; but they that rebel against the spirit of God, and vex it, and grieve it, and make a mock at it; they say, prophecy, and revelation, and visions are ceased. But the apostle saith, no man knows the things of God, but by the spirit of God, and the spirit of God doth reveal them; and the natural man perceiveth not the things of the spirit of God, they are foolishness to him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 11, 12, 13, 14.

XI. Concerning the antiquity of our leader, and that which gives us knowledge.

The Lord said, speaking of Christ, in Isa. lv. 3, 4. 'I will make an everlasting covenant; and behold, I will give him for a witness, and a leader, and a commander to the people; and he shall feed his flock like a shepherd, and he shall gather his lambs in his arm, and carry them

in his bosom, and gently lead those that are with young.' Isa. xl. 11. 'And I will bring the blind by a way that they know not, and I will lead them into paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' Isa. xlii. 16.

And Christ said, he is the good shepherd that lays down his life for his sheep; and he calleth his sheep by name, and leadeth them, and goes before them; and his sheep follow him, for they know his voice. John x.

And Christ said, he would send his believers the comforter, the spirit of truth, which should proceed from the Father, which should guide them, and lead them into all truth. John xv. and xvi. chap. So this was, and is the ministers, and teachers, and disciples, and believers in Christ, their leader and guider into all truth. For the apostle saith, that no prophecy of scripture came by the will of man, neither is it of any private interpretation; but holy men of God spake forth the scripture, as they were moved by the holy ghost. And so it is the holy ghost, the comforter, the spirit of truth, that leads Christ's believers into all truth, and into all the truth of the scriptures. 2 Pet. i. 21.

And John saith, 'He that sitteth on the throne shall dwell among them, and they shall hunger and thirst no more. For the lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes; they are before the throne of God, and serve him night and day in his temple.' Rev. vi. 9 to the end.

That which gave the church of Christ knowledge in the apostles' days, gives us, the church of Christ, knowledge in our days. The apostle saith, 'God who commanded light to shine out of darkness, hath shined in our hearts, (mark, in our hearts,) to give us the light of the knowledge of the glory of God, in the face of Jesus Christ; and we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' So here we have this light from God and Christ, and it shines in our hearts by God's command, to give us the knowledge of his glory in the face of Christ his son; and God hath the glory and honour of this light, which gives us the knowledge of Christ our saviour, who is the treasure of wisdom and knowledge; which light of God and Christ, gives us the knowledge of the glory of God, in the face of Christ, (as before,) and without this light we have not the knowledge of the glory of God, in the face of Jesus Christ; as in 2 Cor. iv. 6, 7.

XII. Now concerning the antiquity of our teacher in the new covenant.

Christ saith, 'Is it not written in the prophets, ye shall be all taught of God? Every man therefore that hath heard and learned of the Father, cometh unto me; and no man cometh unto me, except the Father which hath sent me, draw him.' John vi. 44, 45. 'All thy children shall be taught of the Lord; and great shall be the peace of thy children, in righteousness shall they be established,' &c. Isa. liv. 13.

And the Lord said in Jeremiah xxxi. 31, 32, 33, 34, 'Behold the day is coming, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the old covenant, that I made with their fathers: but this is the covenant, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest. So the old covenant and its priests, whose lips were to preserve people's knowledge, they cease, and there is no need of them in the new covenant; for all shall know God, by the law he puts in their minds, and writes in their hearts. Hebrews vii. 8 to the end.

And this new covenant is an everlasting covenant, and lasts for ever in all ages. And all God's people know God and Christ, by the law he puts in their minds, and writes in their hearts, that they need not give priests tithes and maintainance, to teach people to know the Lord.

The apostle saith to the church of Christ, the Thessalonians, 1 Thess. iv. 9. 'As touching brotherly love, you need not that I write unto you, for ye yourselves are taught of God to love one another.' And John in his General Epistle to the church of Christ, directs them to their teacher, the anointing within them; and saith, 'Let that therefore abide in you, which you have heard from the beginning; if that which you have heard from the beginning shall remain in you, ye also shall continue in the son, and in the Father. And this is the promise that he hath promised us, even eternal life. And these things have I written unto you, concerning them that seduce you; but ye have an anointing that you have received from him, that abideth in you, and you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.' This John wrote to the church of Christ, that had received the truth, and were established in it.

Now this anointing in them, which they have received of God, was the teacher of his people then, and it is the teacher of God's people, the church of Christ now. And the priests or teachers, that would seduce from this anointing's teaching within, they would seduce them from continuing in the Father, and in the son, and so from the promise of eternal life, as in 1 John ii. 21. 24, 25, 26, 27.

And the apostle saith to Titus, 'The grace of God, which brings salvation, hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.' Tit. ii. 11, 12.

Here you may see what was the church of Christ's teacher, the law in the heart, the anointing within, the grace of God in the heart, which brings salvation; it hath appeared unto all men, to teach them, and bring their salvation, if they do not walk despitefully against the spirit of grace, and turn it into wantonness. And the Lord said unto Paul, 'My grace is sufficient, my strength is made perfect in weakness.' 2 Cor. xii. 9, 10.

And here is the antiquity of our teacher, which was set up above sixteen hundred years ago; by which we know God, and continue in the Father and in the son, and have eternal life; which grace is sufficient to establish our hearts, and bring our salvation. So that we have no need to give the priests and hirelings tithes and money to teach us; for we are come to the waters of life, without money and without price, which satisfies our thirsty souls. Isa. lv. 1, 2. and John vii. 37. So that we do praise God, and sing hallelujah, through Jesus Christ.

XIII. Concerning the antiquity of our mediator.

The apostle saith, 'The law served, which was added because of transgression, till the seed should come, to whom the promise was made.' Gal. iii. 19.

And the apostle said, 'God would have all men to be saved, and come to the knowledge of the truth; and Christ gave himself a ransom for all to be testified of in due time. And there is one God, and one mediator betwixt God and man, even the man Christ Jesus.' 1 Tim. ii. 4, 5, 6.

Now this is the one mediator, which we own betwixt God and man; God having poured his spirit upon all flesh, men and women, that with the spirit of God they might know Christ, the one mediator betwixt them and God.

So here you may see, the apostle did not set up many mediators between God and man, but one mediator, Christ Jesus the son of God.

XIV. Concerning the antiquity of overseers.

The apostle saith unto the elders, 'and to all the flock, over which the holy ghost hath made you overseers,' &c. Acts xx. 28.

Here you may see, the overseers of the church of Christ were not made by men; but the holy ghost made them overseers. So they had the spiritual eye to watch one over another.

And Christ when he sent forth his ministers, told them, 'that they should be brought before magistrates and powers.' And said unto them, 'Take ye no thought how or what things ye shall answer, or

what ye shall say; for the holy ghost shall teach you in the same hour, what ye ought to say;' as in Luke xxi. 14, 15.

So here they were to wait in the holy ghost, that led them into all truth, and not to take thought nor follow their own thoughts, but to trust to the holy ghost, their leader and comforter.

XV. Concerning the antiquity of the church of Christ's prayer, and in what.

The apostle saith, 'The spirit helps our infirmities; we know not what we should pray for as we ought, but the spirit itself maketh intercession for us, with sighs and groans that cannot be uttered. And he that searcheth the heart, knows what is the mind of the spirit, because he maketh intercession for the saints, according to the will of God.' Romans viii. 26, 27. And again the apostle saith, 'I will pray with the spirit, and I will pray with the understanding; I will sing with the spirit, and I will sing with the understanding also.' 1 Cor. xiv. 15. And again, the apostle Jude saith, 'Ye beloved, build up yourselves in the most holy faith, praying in the holy ghost.' Jude xx.

Here you may see it is the spirit that God poureth upon all flesh, and the holy ghost, that the church of Christ, and all people are to sing and pray in, and serve and worship God in, and not to grieve the spirit of God, nor vex it, nor quench it, nor rebel against it.

After that God had made man and woman in his own image and likeness, and blessed them, and put them in paradise; and gave them a command to eat of every tree, except the tree of knowledge of good and evil; for in the day they did eat, they should die. But the serpent, the lying spirit, told them they should not die, if they did eat; and so they followed the serpent's teaching, and disobeyed God's. And therefore God drove them out of paradise into the earth.

Here you may see how soon a lying false teacher arose, and sowed his evil seed. And Adam and Eve for disobeying God, were driven out of paradise, and lost the image of God, and their blessed state.

And the old world, which grieved the Lord and his spirit, and corrupted the earth, and filled it with violence; the Lord said, 'his spirit should not always strive with man.' So that God brought a flood upon the old ungodly world, and destroyed them; but saved Noah, and his family, a preacher of righteousness.

And after, in the new world, Nimrod got up and built Babel, but the Lord confounded him and his followers. And after, Sodom and Gomorrah run into ungodliness, and unlawful deeds; and God turned them into ashes. And after the Lord, by his mighty power, had brought the children of Israel out of Egypt, how soon did the serpent sow his wicked seed in them? And God gave them his law, and his good spirit *to instruct* them, as in Nehem. ix. 20. but they rebelled against his

spirit, and turned their backs against his good law. And for their disobedience, how often did the Lord suffer them to be carried into captivity! And at last the ten tribes, for their disobedience, by Salmonazer, the king of Assyria, were carried away out of Samaria, and the land of Canaan, into captivity, for their disobeying and rebelling against the Lord. And after, the two tribes were carried away by the king of Babylon from Jerusalem, and the land of Canaan, which was called the glory of all lands. And when the Lord Jesus Christ came, the Jews stopped their ears, and closed their eyes to him and his doctrine; and cried, Away with him, crucify him, crucify him. And Christ told them, their city should be compassed with armies, and their temple thrown down, and they should be scattered over all nations; which came to pass by Titus the Roman, who destroyed Jerusalem, and the temple, and scattered the Jews, that they could never build Jerusalem nor the temple since. And thus they were driven out of their own land, for disobeying God, and forsaking his law and spirit, like Adam and Eve, who were driven out of paradise, for disobeying God, and following the serpent's teaching, and forsaking of God's.

And after Christ sent his disciples to preach the gospel of life and salvation unto all nations, and to every creature under heaven, the devil, he sowed his wicked seed and tares in the hearts of people when they slept, and grew careless of God's truth; and the devil begat many antichrists, false prophets, false teachers, false apostles, seducers, and deceivers, which got the form of godliness and the outward form of christianity, and led many after them, and so set up a false church, the whore, mystery Babylon, mother of harlots; who rid upon the beast in the dragon's power, and made the people, nations, and tongues like waters; and in this whore and false church, is found the blood of the prophets and martyrs of Jesus. For John saith, 'she was drunk with the blood of the prophets and martyrs of Jesus;' that is, with heavenly Jerusalem's children's blood. For heavenly Jerusalem, the bride, the Lamb's wife, is the mother of all the true christians that believe in the light, and are children of the light, and receive Christ, who gives them power to become the sons of God. So this whore, or false church, went from the true mother, heavenly Jerusalem, and from Christ the true husband; and became the mother of harlots, the whore, that drank the blood of the martyrs, and got upon the persecuting beast in the dragon's power. But the judgment of the great whore is come, and the beast, dragon, and false prophet, John saw cast into the lake of fire, and the everlasting gospel preached again to all nations, tongues, and people, to settle them; and all that receive the everlasting gospel, the seed in which all nations are blessed, are heavenly Jerusalem's children, and children of the seed, and are children and heirs of the ever-

lasting kingdom of God and Christ, that stands in power and righteousness, and joy, and peace in the holy ghost, and are of the new creation in Christ Jesus. And this seed shall be as the sand of the sea, and the dust of the earth, and the stars of the heaven, that cannot be numbered. Christ saw his seed, which are the children of his kingdom. 'He that hath an ear, let him hear.'

'Jesus Christ, the same yesterday, and to-day, and for ever.' Heb. xiii. 8. who exercises his prophetical office, as he is a heavenly prophet; who open people's eyes, to see spiritual and heavenly things; and Christ their saviour, who redeems and purchases them with his own life, his blood. And so Christ the prophet is to be heard in all things by his children, who enlightens every one that cometh into the world; that in the light they might see him, and hear him. And he openeth the book of conscience to them, and the book of life; that in it they may read and see their names written there; which book no man can open but Christ the lamb.

And Christ exercises his office as a heavenly bishop, who raises up his children out of the death in Adam, and makes them to sit together in the heavenly places in Christ Jesus; and he is a bishop to oversee them, that they do not go out of the heavenly places in him.

And Christ exercises his office as a heavenly shepherd among his spiritual sheep, and feeds them with his bread from heaven, and water of life in his heavenly pasture, and his sheep know his voice, and follow him.

And Christ exercises his office, as he is the King of kings, and Lord of lords; who rules in the hearts of his people by faith, that they all may be one, saith Christ; as thou Father art in me, and I in thee, that they also may be one in us. And the glory that thou gavest me, I have given them, that they may be one, even as we are one; *I* in them, and thou in me, that they may be made perfect in one. John xvii. 21, 22, 23.

So Christ, the heavenly king and Lord, rules, orders, and governs in the hearts and souls of his children, who is the bishop and chief shepherd of the soul to oversee and feed his sheep.

Concerning our Baptism.

The apostle saith, 'There is one baptism.' Ephes. iv. 5. And 'by one spirit, we are all baptized into one body; whether we be Jews or Gentiles; whether we be bond or free, and have been all made to drink into one spirit.' So this is the one spiritual baptism, which was set up above sixteen hundred years ago.

And you may see more of the distinction between John's baptism

and Christ's, in my book, entitled, 'A distinction between the two baptisms, and the two suppers of Christ.'

How that John's baptism, with the elements of water did decrease, and Christ's baptism, with fire and the holy ghost doth increase; who thoroughly purges his floor, and burns up the chaff with unquenchable fire; and how Christ gathereth the wheat into his garner: and this is our baptism, and baptizer. G. F.

Edmondton, the 2d month, 1688.

POSTSCRIPT.—*The antiquity of our Cross.*

THE apostle saith to the church of Christ, that 'the preaching of the cross is to them that perish, foolishness; but unto us that are saved, it is the power of God.' 1 Cor. i. 18. And such as were, and are enemies to the cross of Christ, were, and are enemies to the power of God. So all your stone, wooden, brass, silver, or gold crosses you have invented, and set up since the apostles' days, are not the cross of Christ, the power of God; but the works of your own hands. And the apostle saith, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world was crucified unto me, and I unto the world.' Gal. vi. 14. So it was the power of God, the cross of Christ, the apostle gloried in, by whom the world was crucified to him, and he unto the world; and this is our cross which we glory in, &c. which was set up above sixteen hundred years ago. And it is not like that it was a cross made of wood, stone, iron, brass, silver or gold, that the apostle, or the church of Christ gloried in; or that such outward, temporal, and wordly crosses, as men make and invent, should crucify people to the world. That which crucifies people to the world, and the world to them, is the cross of Christ, the power of God, which power of God, all are to bow down to, and their faith is to stand in it; and they are foolish and dark, that think a cross of stone, wood, iron, silver, or gold, which man hath made, is the cross of Christ, the power of God; and to bow to such worldly temporal things, and call them the cross of Christ, is contrary to the scriptures, that the apostles taught to the church of Christ in their days; and this was the church of Christ's cross in the apostles' days, and is the church of Christ's now. But they could not, nor can we, bow to any temporal outward worldly cross, that men have made with their hands, and bow down to them. For such as do worship the works of their own hands, are enemies to the cross of Christ, the power of God. G. F.

A spiritual or Heavenly salutation to all the tender-hearted in Christendom, that are seeking the kingdom of God, and the righteousness thereof; which I desire and entreat them to read over, in the love of God, in which they are sent to them, from him that desires the good of all mankind here, and their eternal happiness hereafter. By G. F.

To all the tender-hearted in Christendom, whose faces are turned towards heavenly Jerusalem, and whose minds are turned and drawn by the spirit of God to Christ, who is the new and living way to God, and the one mediator between God and man; who enlighteneth every one that cometh into the world, with his heavenly divine light, which is the life in Christ the word, by whom all things were made and created. Christ saith, 'Believe in the light, that ye may become children of the light.' So Christ who is not of the world, but from above, hath given us his light to believe in, and to walk in, that we may have the light of life; and he that believeth is a child of light, and born of God, and overcomes the world; and passes from the death that came by Adam, and is engrafted into Christ the life, the second Adam, and so are living stones or members of him the living head. And the children of this light, that walk in this light, have fellowship with the son and the Father, and one with another; and all christendom that walk not in the light that Christ hath given you, are not in this heavenly divine fellowship. But this prophecy we do witness fulfilled and fulfilling concerning Christ. God said, 'I will give him for a covenant of the people, and a light to the Gentiles, and he shall be my salvation to the ends of the earth.' Isa. xlix. 6. 8. So that they that come to know their salvation, and into covenant with God, they must come into the light of Christ, which giveth the light of the knowledge of the glory of God in the face of Christ Jesus, which light shines in their hearts, the heavenly treasure in the earthen vessels; and if all that is called Christendom, had believed in the light, the life in Christ, which Christ giveth, and teacheth to believe in that which he giveth them, then had they been all children of the light, and of the day of Christ, in unity and fellowship in the light, and then they had not made so many faiths and beliefs which they have destroyed one another about. And if all Christendom had observed the apostle's doctrine to the church of Christ, who exhorted them to 'look to Jesus the author and finisher of their faith,' then they would not have made so many faiths, about which they have persecuted one another. Whereas no manner of men below, can make a catholic divine faith; for I say, that Christ Jesus is the beginner and finisher of our holy, divine, precious, catholic or uni-

versal faith, which he the Holy One, doth reveal from faith to faith. And the mystery of this holy faith is held in a pure conscience, and not in an impure one; and it purifies the heart, and gives victory over that which displeases God, and separates from God; in which holy faith, which we have from the Holy One, we please the holy God which gives us the victory over that which displeases him and separates from him, and have access to him. In this holy divine faith is our unity; so Christ has the honour, who is the author of our faith, and finisher of it, and likewise gives us his light, the life in himself. And happy had all christendom been, had they kept to the apostle's doctrine, to the church of Christ, who said, 'The grace of God that bringeth salvation, hath appeared unto all men, and teacheth us, (namely, christians, then and now,) to live godly, righteously, and soberly, and deny unrighteousness and worldly lusts.' Now I say, happy had all christians been since the apostles' days, if they had kept to this grace of God their teacher, which would have brought their salvation, and would have brought them into favour with God. If they had, then there would not have been so many itching ears, and have set up so many schools and colleges to make teachers, which brings Christendom into confusion one against another. Some may say, 'Is this grace sufficient?' God said to Paul, it was sufficient, when he was in his trials and temptations; and thousands can witness, that the grace of God is sufficient, and doth teach them what to deny, and how to live, and doth bring their salvation. For as the law came by Moses, in the old testament, and the Jews were to live under it; so grace and truth is come by Jesus in the new testament, and this grace and truth is in the hearts of God's people, and they are under grace's teaching, and in the covenant of grace. For Christ by the grace of God tasted death for every man, that they may all come out of the death in Adam, to the light and life in him, by his light, grace, truth, and faith in their hearts, that he is the author of; for there is a prophecy in Joel, 'that God would pour out his spirit upon all flesh,' which the apostles in Acts ii. show the fulfilling of to the Jews. And now what is the matter that all the sons, daughters, servants, handmaids, and old men in christendom, have not their heavenly prophecies, visions, and dreams? Is it not because they have erred from the spirit of God, and vex, quench, and grieve it, that he hath poured upon them, and become like the Jews, to whom God gave his spirit, but they rebelled against it? Therefore, is not all christendom on heaps one against another, out of fellowship? Therefore the means by which all christendom, and all people are to come into unity and fellowship in the spirit, is, that they must come all into the spirit that God hath poured upon them, by which spirit they must be circumcised, and have the body of sin and death cut off, which they came into by transgression in Adam,

who had none before he fell; and they must be baptized with the spirit, to plunge down sin by this spirit. I say, all must be baptized into one body, and so all to drink into one spirit; this spirit of God brings all into fellowship and unity, for the 'spirit of God is the bond of peace,' and in it is the profiting; and it openeth the heavenly prophecies, visions, and dreams to God's people now, as it did in the apostles' days. Christ Jesus set up a worship above sixteen hundred years ago, in the spirit and in the truth, when he put down the Jews' worship at Jerusalem, and the Samaritans' at Jacob's well, and said, 'The hour cometh, and now is, that they that worship the Father, must worship him in spirit and in truth, for such he seeketh to worship him.' And therefore all must come to the spirit of God and his truth in their hearts, by which truth and spirit in their hearts, they must know the God of truth, an infinite spirit, and in his truth and in his spirit, to worship and serve the God of truth. And if all christendom had kept to the truth and spirit in their hearts, they had kept to the worship that Christ, the Lord from heaven has set up, (for none can set up a better than he,) and then they had not set up so many worships, and persecuted one another about them. But all people must return to the spirit of God and the truth in their hearts, if they will serve and worship God their creator; for God is come to teach his people himself, by his son; for as the apostle saith, 'God at sundry times and in divers manners, spake to the fathers by the prophets, but now in these last days God hath spoken to us by his son;' who bruises the serpent's head, who hath been the head of all false speakers and false religions, churches, ways, and worships. But God is the speaker now to his people by his son, who was the speaker to Adam in paradise; but when Adam forsook God's teaching, and followed the serpent's, he lost his happiness; so have the Jews and the christians. Therefore all must return by the spirit, light, grace, and truth of Jesus, to Christ Jesus the great prophet, shepherd, bishop, leader, and counsellor, that they may hear God speak to them by his son. 'And he that hath the son hath life, and he that hath not the son hath not life,' though he may make a profession of all the scriptures. And none can receive the son, but by the light, grace, and truth that comes from him, in their hearts. Why are not all christendom the sons and daughters of God, which make a profession of Christ? Is it not because they do not receive Christ, in his grace and truth in their hearts, which comes from him? For Adam and Eve, by eating of that which God forbid, brought death on them and their posterity that have sinned. Rom. v. 12. And now Christ the second Adam, saith, that he is 'the bread from heaven, and except they eat this bread from heaven, &c. that he gives, they have not life in him.' So by eating came death, and by eating comes life again; it is

not by talking. And he gives his bread from heaven now, for he is the heavenly bread, rock, and foundation; Christ the same to-day as yesterday, and so for ever, to all his people; who was dead, and is alive again, and lives for evermore, and reigns in his people. And now in this gospel day of Christ, the new covenant, God writes his law in the hearts of his people, and puts it in their minds, that all should know him from the greatest to the least; and none need say to his brother, know the Lord, which thousands do witness this law of love, faith, and life, that all may read what God puts in their minds, and writes in their hearts; and such are heavenly Jerusalem's children, who is the mother of them all. And no mother can they own below the heavenly Jerusalem, no more than the christians did in the primitive times; and such are the 'church of the first born written in heaven,' clothed with the sun, and the moon under her feet; all changeable churches, ways, worships, religions and teachers; all which change as changeable things, for the moon changes, but the sun doth not change, but clothes his living members, who is over his house, the royal priesthood offering up spiritual sacrifices to God, (not carnal,) by Jesus Christ.

And when Christ sent his disciples to preach the gospel, it was not with the penalty of prisons, gallows, fire, and spoiling of the goods of them that would not believe and receive them. And therefore, it is time for all that profess christianity, to put up the carnal sword concerning religion, and obey Christ's command, who said he came not to destroy men's lives, but to save them; and therefore love God and Christ, and one another, and enemies, for love and charity is the most excellent way, above all tinkling cymbals and sounding brass; for they that dwell in love, dwell in God.

POSTSCRIPT.

And all you teachers that make a scoff and a mock at the motion or moving of the spirit of God; you had never had the holy scriptures which you make a trade of, had not the holy men of God spoken them forth as they were moved by the holy spirit of God; and this shows that you are erred from the holy spirit of God, that the apostles were in, and the moving of it, and fellowship in it, which proceedeth from the Father and the son. And as the apostle said to the church of Christ, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Phil. iii. 10. This is the right knowledge of Christ, and the true conformity.

And they that are conformable to Christ, who saith, he is from above, and not of this world, such are not conformable to this world.

And now all you that go under the name of christians, 'let every one that nameth the name of Christ depart from iniquity.' 2 Tim. ii. 19. 'And if any man have not the spirit of Christ he is none of his.' Rom. viii. 9. And the apostle tells the church of Christ, that 'no man can say that Jesus is the Lord, but by the holy ghost.' 1 Cor. xii. 3. And the holy ghost proceedeth from the Father and the son. John xv. 26. And again the apostle saith to the Corinthians, 'Examine yourselves whether you be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except you be reprobates.' 2 Cor. xiii. 5. And again the apostle saith to the Romans, 'The word is nigh thee, even in thy mouth, and in thy heart; and this is the word of faith which we preach.' Rom. x. 8. And again the apostle saith, 'The mystery which hath been from ages and generations, but now is manifest unto the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Col. i. 26, 27, 28.

Now, let all that are called christians consider these scriptures before mentioned. Have you the holy ghost and spirit of Christ? If not, how are you Christ's and can call him Lord? Is Christ in you, and the word of faith in your hearts and mouths to obey it, and do it? Oh! mind the hidden man in the heart, and truth in the inward parts, which is with the Lord of a great price; and have salt in yourselves to savour withal, and oil in your own lamps, that you may not be like the foolish virgins; and improve your own talents, and be not like the slothful servant, for the manifestation of the spirit of God is given to every man to profit withal; and be not only sayers or hearers of the word of God, but doers, lest you deceive your own souls. 'For pure religion and undefiled before God the Father is this, to visit the fatherless, and the widow in their affliction, and to keep himself unspotted from the world.' All that profess christianity must come to this pure religion, that will keep them from the world's spots; and therefore this religion is above all the world's religions and spots, and keeps in the pure holy tenderness and exercise to visit the widows and fatherless. So God Almighty preserve all that really profess christianity in it. Amen.

And the apostle said to the true christians, 'Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' And again the apostle saith, 'Know ye not that your bodies are the temples of the holy ghost which is in you, which ye have of God.' 2 Cor. vi. 16. All

christians that profess christianity should come to this knowledge, that their bodies are the temples of God. In the old testament the Jews had an outward temple, but Stephen saith in the new testament, 'The most high dwells not in temples made with hands.' Acts vi. 47, 48, 49, &c. But as before, God hath said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people;' and their bodies are the temples of the Lord and his holy ghost, and all that profess christianity should know this. And again the apostle saith, 'Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? And if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.' 1 Cor. iii. 16, 17.

Now, all that profess christianity, ought to know the spirit of God to dwell in them, and their bodies to be the temple of God, and have a care of defiling it, lest God destroy them; for God is holy, and he would have his people to be holy.

And Christ told the Pharisees, which were great outward professors of the old testament, 'that the kingdom of God comes not by observations, &c.' 'Neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you.' Luke xvii. 20, 21.

Now all you that profess yourselves christians, have you found the kingdom of God within you? Christ saith the kingdom of heaven is like unto leaven, which a woman hid in three measures of meal, till the whole was leavened; and again Christ saith, 'The kingdom of heaven is like a grain of mustard seed. You that profess christianity have you found this kingdom, and the pearl hid in your field? Come light your candles and sweep your house, that you may find the heavenly treasure in your earthern vessels, who have been looking without for it; and that you may know the leaven of the kingdom to leaven your souls, hearts, and minds, &c. into one heavenly lump, as you may read, Matt. xiii. and Luke xv. And the apostle saith, 'The things of God knows no man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God.' 1 Cor. ii. 11, 12. So all that profess themselves christians, they must come to the spirit of God in them, if that they come to know God and Christ, and the things of God which he freely gives unto them, without money, and without price.

And Isaiah saith, 'Oh! every one that thirsteth come to the waters, and he that hath no money: come ye, &c. and ye may have milk and wine without money, and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfies not? Hearken diligently unto me, and eat that which is good,

and let your soul delight itself in fatness. Incline your ears and come unto me; hear, and your souls shall live.' Isa. lv. 1, 2. John vii. 37, 38.

Now is it not time for all Christians to hearken unto the Lord by his spirit, and come unto his free waters of life, that their souls may live? 'And the spirit and the bride say, come. And let him that heareth, say, come. And whosoever will, let him take the water of life freely.' Rev. xxii. 17. Here are the free callers to the free water of life, without money, and without price. And the Lord saith, 'Look unto me, and be ye saved all the ends of the earth, for I am God, and there is none else.' Isa. xlv. 22. Now God having poured his spirit upon all flesh, that with his spirit they might all look unto the Lord Jesus Christ, and see their salvation.[1] And again the Lord saith, 'All the ends of the earth shall see the salvation of God:' and that must be by his spirit; for the Lord saith, 'My righteousness shall be for ever, and my salvation from generation to generation.' Isaiah li. 8. and lii. 10. 'Your strength is to sit still,' (viz.) in the spirit and power of God. Isa. xxx. 7. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. Now this is the comfort of all them that wait upon the Lord, whose 'strength is to sit still,' or to stand still and see the Lord their salvation. 'And all the children of the Lord shall be taught of the Lord, and great shall be the peace of his children, and in righteousness shall they be established,' &c. Isaiah liv. 13. John vi. 45. And the many weapons that are formed against them shall not prosper, and every tongue that shall rise up against them in judgment, God's children shall condemn, that are taught of him; and we know many weapons have been formed against us, and many tongues have risen up in judgment against us that are taught of God, but God hath restrained the weapons, and given power to his children to condemn their false judgments, and evil tongues.

Now concerning Prayer and Singing.

The apostle said, 'I will pray with the spirit, and pray with the understanding also. I will sing with the spirit, and sing with the understanding also.' And the apostle Jude exhorts the church of Christ, 'to pray in the holy ghost.' Jude xx. and 1 Cor. xiv. 15. So he did not give them books to pray by; to pray with the spirit, and to pray with the holy ghost, is not to pray with books. The apostle saith, 'The spirit helps our infirmities, for we know not what we should pray for, as we ought, but the spirit itself makes intercession for us with groans that cannot be uttered; and he that searcheth the heart knows what is the

[1] Exod. xiv. 13. 2 Chron. xx. 17.

mind of the spirit; because he maketh intercession for the saints according to the will of God.' Rom. viii. 26, 27. So my desire is, that all may come to this holy ghost, or holy spirit, in their hearts, in which they pray to God, and for one another, and for all men, and praise God for his mercies which endure for ever.

The apostle said, 'God hath revealed his things unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God.' 1 Cor. ii. 10. And again the apostle saith, 'The righteousness of God is revealed from faith to faith.' Rom. i. 17. And again the apostle saith, 'The gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.' Now can any preach the righteousness of God, and the faith of Christ, and the deep things of God and the gospel of Christ, except these things be revealed to them by the spirit of God, as they were to the church of Christ in the apostles' days? Gal. i. 11, 12.

And the apostle saith, 'When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen.' Gal. i. 15, 16. And Christ saith, 'No man knows the son but the Father, neither knows any man the Father save the son, and he to whom the son will reveal him.' Matt. xi. 27.

Now can any be ministers, or preachers of the son of God, or of the Father, without this revelation, seeing they cannot know the son, or the Father but by revelation? So then none can truly preach God or Christ, if they do not know them, except Christ do reveal him and his Father to them, which blessed be God he hath done to thousands in this age, that freely preach him and the Father, who walk in the light, as he is in the light, and have fellowship with the Father and the son, and one with another: blessed be God for ever. G. F.

A Scripture testimony against persecution for religion; and a persuasive to take off all the laws in Christendom, made to force or bind the tender consciences, which is God's prerogative.

Haman would have destroyed all the seed of the Jews, because their laws, religion, and worship, were contrary to Ahasuerus the king; but Haman was destroyed himself, who said, 'it was not for the king's profit that they should live;' but the king saw it was for his profit they should live, and have their liberty.[1]

[1] Esther iii. 5. 8.

And Christ rebuked such as would have had fire to come down from heaven, to destroy the lives of those that would not receive him, and he told them they did not know what spirit they were of; and, therefore, how have they known what spirit they were of that have destroyed men's lives about religion and worship, since the apostles' days, who have not prayed for fire to come down from heaven to destroy them, but have kindled fires on earth to destroy them? And have not such been worse, and more dark than they which Christ reproved, that would have had fire to come down from heaven to consume them that would not receive him? And are they not under a great reproof?

And Christ whipped the buyers and sellers out of the temple of God; but we do not read he ever whipped any in.

And Christ said, 'Let the tares and the wheat grow together until the harvest, which is the end of the world, lest they pluck up the wheat also;' and at the end of the world Christ will send forth his angels, which should be the reapers. And are not angels spirits, and not men?

Christ bade Peter put up his sword into his sheath, and said, 'All that take the sword, shall perish by the sword;' and did ever Peter, or any of Christ's apostles and disciples draw out the carnal sword out of its sheath, or make use of carnal weapons after, to defend Christ's church, religion, worship, or faith? But on the contrary, Christ bidding Peter put up his sword, and healing the high priest's servant's ear, which he had cut off; this was a sign of the healing gospel; and the apostle said, 'that the weapons of their warfare were not carnal, but spiritual;' and that they did not wrestle with flesh and blood. Now hath not all Christendom, that (since the apostles' days) have defended and held up their church, faith, and worship, with carnal weapons, and wrestled with flesh and blood; have not their weapons and warfare been carnal, and not spiritual, as the apostles were, and the church of Christ in the apostles' times? And therefore, they that have drawn the sword to defend their religion, church, faith, and worship, have not been in the spirit which Christ and the apostles were in, but the spirit of the destroyer.

And have not they that have used these scriptures to persecute for religion, abused them? saying, 'Let every soul be subject to the higher power, and obey every ordinance of man for the Lord's sake, for the punishment of evil doers,' &c. And the apostle tells you what evil doers they were, men-slayers, murderers of fathers, murderers of mothers, and perjured persons, &c. But the apostle doth not say, let every soul be subject to the higher powers, and to obey every ordinance of man to punish people for religion, faith and worship, and because they will not be of their church; for if the apostle had meant so,

why was not he subject to the Jews' religion, and to Cæsar's, the Roman emperor, and Diana's? But the apostle saith to the church of Christ, they were not to touch nor taste the doctrines, commandments and ordinances of men; and said, Christ had abolished the Jews' law of ordinances and commandments. And therefore the christians were not like to be subject to them, nor to the heathens, when they were not to touch, taste, nor handle them, who said, 'they perish with the using.'

And do not you read in the Revelations, how it was the beast in the dragon's power that compelled all, both small and great, to conform, and to worship him and his image, and to receive it, and to be of his religion? But doth not John tell you, the beast was cast into the lake of fire?

And doth not John tell you, that the blood of the prophets and martyrs of Jesus was found in mystery Babylon, the mother of harlots, or false church? And how that she was drunk with the blood of the saints and martyrs of Jesus, and that the inhabitants of the earth were made drunk with the wine of her fornication, which made them mad, and rage against the saints and martyrs of Jesus? and what doth John tell you was the end of this whore, or false church?

And do you not read in the ten persecutions, what havoc the heathen kings and emperors made of the Christians, in the days of the ten persecutions; and was it not because they did not join and conform to them in their religion and worship?

And therefore, is it not time for all that profess christianity to lay away their carnal weapons, and put up their outward swords into their sheaths, as Christ commanded, that they have defended their religion, church, and worship with, and come to the spiritual weapons and warfare that the apostles used? &c. And remember the example of old Cain, that vagabond and wanderer from the true faith, who killed righteous Abel; and remember Ishmael, that persecutor of the right seed. And the apostle saith, 'He that is born of the flesh, persecutes him that is born of the spirit.' Even so it is now; for we never read, that he that is born of the spirit did persecute any. And Christ Jesus said, 'Love enemies, and love one another, and by this ye shall be known to be my disciples;' and therefore all that profess Christ should obey his command.

Nebuchadnezzar caused a herald to proclaim, 'that whosoever would not bow to his image, should be cast into the fiery furnace;' but the Lord changed his purpose, and saved his people. And did not the Lord after that make him to know that the Most High ruled in the kingdoms of men?

And therefore never let any herald cry more in Christendom under pain of fire, halter, imprisonment, and spoiling of the goods of them that

will not bow, and fall down and worship another's image of religion: for it cannot be the true religion, being Christ never gave any such commandment, who sent his disciples to preach the gospel to all nations; but not with a penalty of fire, halter, gallows, prison, and spoiling of the goods of them that did not receive it, nor them; but the dust of their feet will be a sufficient witness against them in the day of judgment.

Were not Pharaoh and his host great persecutors and destroyers of children? And what became of him and his host? Were not they destroyed in the sea in the end, by the Lord's power, who heard the groans of his people in their sufferings?

And was not Herod a great persecutor of the Lord's people, who killed young children, and who would have killed Christ? But the Lord delivered him out of his hand; and therefore it is time to lay away all persecution about religion, for that is not of God; for the apostle saith, 'He that hates his brother is a man-slayer, and hath not eternal life abiding in him; but he that dwelleth in love, dwelleth in God, for God is love.'

David was not to build the outward temple, because he had been a man of blood, in outward war, in the old covenant. Therefore, how can you that have shed so much blood, and spoiled so many people in their persons, lives, and estates concerning religion, faith, and worship, build up a spiritual house or temple in the new testament, who have been out of the peaceable spirit of Christ Jesus?

Sion was not to be built up with blood, in the old testament; therefore is that which is called Christendom, in the new testament, like to build up heavenly Sion, with blood, persecution, jails, and spoiling of goods? When Christ saith plainly to them that would have had men's lives destroyed that did not receive him, 'they did not know what spirit they were of;' and how can you know what spirit you are of, that have put to death, and imprisoned to death, and ruined so many in spoiling their goods about matters of faith, church, religion, and worship? And how are we like to trust our bodies and souls with them that do not know what spirit they are of themselves?

Christ Jesus, who often said to the people, and to the multitude 'He that hath an ear let him hear;' so that he did not persecute any that had not ears to hear, and such as stopped their ears, or closed their eyes, and would not see with their eyes, nor hear with their ears, lest they should have been converted. And Christ did not prison, nor persecute, nor spoil the goods of any that did not hear and conform to his religion, way, worship, and church; but often, as is said before, Christ said, 'He that hath an ear let him hear,' and left them to the ear. And John in the Revelations, saith to the seven churches, 'He that

hath an ear, let him hear what the spirit saith to the churches.' So he did not say, he that doth not hear what the spirit saith to the churches, and conform, should be cast into prison, and his goods spoiled, and banished. Christ gave no such command, nor his apostles; but his command is, 'that we should love one another, and loves enemies. And he that dwells in love dwells in God;' so then he that dwells not in love doth not dwell in God; and 'he that hates his brother is a man-slayer,' and no man-slayer hath eternal life abiding in him. And doth not John say, in the Revelations, 'it was the beast in the dragon's power that compelled all, both small and great, to worship him and his image?' And do you not read, 'that the beast and the dragon was cast into the lake of fire, and all his followers and worshippers?

And therefore is it not time for all that profess Christ to repent and reform, and come to the apostles' spiritual weapons and armour, concerning the faith, church, religion, and worship of God? G. F.

The inward and spiritual warfare, and the false pretence of it. And a distinction between the true liberty and the false. And how God hath anointed the ministers of Christ and his church, and they have the anointing in them. And shepherds, husbandmen, fishermen, and tradesmen made prophets and apostles, to preach the word of God, and set forth his glory. Concerning purification by fire and water, in the old and new testament, and the eating of the heavenly bread, that people may grow thereby, and not be dwarfs. And how the son of perdition betrayed Christ without; and since his ascension betrays Christ within. And such who ignorantly say Christ reconciles the devil, &c. who destroys him and his works, and slays the enmity. And concerning prayer by the spirit, without the book. By G. F.

There are many people that do profess the apostle's words, concerning his inward warring and warfare, yet do not own the spirit that God poureth forth upon all flesh; nor do believe that Christ doth enlighten every one that cometh into the world, with the light of life; nor do believe that the grace of God which brings salvation hath appeared unto all men, and to be sufficient to teach them, and bring their salvation; though God saith to Paul, 'his grace was sufficient for him' when he was in his troubles and temptations.

Now all you that do talk of Paul's inward warfare, and do not believe in the light of Christ, you cannot see his inward warfare, for whatever makes manifest is light, and the light of Christ which shines

in the heart, gives the knowledge of the glory of God in the face of Christ Jesus, through whom they overcome the devil and his works, and he makes them more than conquerors. For Christ saith, 'they that believe in the light, do become the children of light, and are born of God,' and pass from the death in Adam, to the life in Christ; in whom they overcome the world. Now you that do not believe in the light, you say there is no overcoming while ye are on this side the grave. You are not in the spiritual warfare, nor in the true belief which doth overcome, nor in the true faith which is the victory: and how can you be in the spiritual warfare, which do not come to the spirit of God, nor the spirit of grace, which should teach you to deny ungodliness and worldly lusts, and to live soberly and righteously, which God saith is sufficient, and will bring you salvation?

But if you do pretend a warfare, without the light of Christ, and his faith and spirit of grace, which brings salvation, and overcomes, and is the victory; then you may war all your life time till you go to the grave in your own wills, and not overcome, nor have the victory; and that is the blind man's war and warfare, without the light of Christ, and faith which is the victory, and the spirit of grace, which brings salvation to all the believers in Christ.

And Joel said, 'that in the last days, God would pour out of his spirit upon all flesh.' And the apostles showed the fulfilling of Joel's prophecy, in Acts ii. When they preached Christ in his new testament, and new covenant to the Jews, how that the saying of Joel was come to pass, how that 'God would pour out of his spirit upon all flesh, and his sons and his daughters should prophesy, and his handmaids and servants should prophesy, and have visions, and old men should dream dreams.' Now this was the fruit of the spirit of God in sons and daughters, handmaids, and servants, and old men, to have their spiritual visions, dreams, and prophecies. And now what is the matter, that sons, daughters, handmaids, servants, and old men have not prophecies, visions, and dreams now in Christendom, as they had in the apostles' days? Is it not because they are erred from the spirit that God poureth upon them, and so have not the spiritual dreams, visions, and prophecies; and all they that are erred from the spirit that God poureth upon them, they cannot serve and worship God in the spirit, neither can they have unity with one another, nor fellowship in the spirit; and that is the cause that so many in Christendom are in heaps one against another, being erred from the spirit of God, so from the spiritual union and communion.

Now the means how all people may come to serve and worship God in the spirit, and come into fellowship and communion in the spirit, and come to spiritual dreams, visions, and prophecies, is to come to the

spirit of God in their own hearts, that he poureth upon them, young and old, sons and daughters, servants and handmaids, that in and with the manifestation of the spirit, daughters, servants, young men and old, may profit in their heavenly visions, dreams, and prophecies, and so all to drink into one spirit, being baptized all with one spirit, into one body; so in the spiritual communion, unity, and fellowship in the spirit of God; and in the same spirit you will all serve and worship the eternal infinite everlasting God that made you, in his new covenant, and new testament. 'Behold, the days come,' saith the Lord, 'that I will make a new covenant with the house of Israel, and the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt,' &c. Jer. xxxi. 31, 32. Now here you may see the new covenant is not according to the old, with their priests, whose lips were to preserve people's knowledge, and circumcise the males outwardly, who had their outward Jerusalem, and outward temple worship, and had their outward law given to them in tables of stone, and the priest had a pulpit to read it in; and he had his tenths, and offered offerings and sacrifices; and had their holy days, and sabbath days, and their outward sacrifices, and outward altars, lights, and lamps; but the Lord saith, the new covenant that he would make should not be according to the old, for in the new covenant circumcision is of the spirit, not according to the flesh, and such worship God in the spirit and truth, and their bodies are the temples of the holy spirit of God, and Christ is the one offering for sins, once for all, and his blood cleanseth from all sin, and God writes his law in their hearts, and puts it in their minds that all may read the law in their hearts and minds, and know the Lord. Heb. viii.

And the old covenant commanded them to take oaths, and swear, but in the new covenant Christ saith, 'Swear not at all.' And in the old covenant the priests took tithes; but in the new covenant Christ saith, 'Freely ye have received, freely give.' And in the old covenant, they stood up to bless the obedient, and curse the disobedient; but in the new covenant it is said, bless, and curse not. In the old covenant they were to love their neighbours, and hate their enemy; but in the new covenant it is said, love your enemies. Here you may see the new covenant, that God had not made it according to the old, and we are in the days of the new covenant and new testament.

The apostle exhorted the christians to look unto Jesus, the author and finisher of their faith; for he saith, 'Jesus Christ, the same yesterday, and to-day, and for ever.' Heb. xii. 2. xiii. 8.

Now Jesus Christ is the rock of ages, and the foundation of many generations. So then in every age and generation, all the true chris-

tians for ever must look unto Jesus, who is the author and beginner, and finisher of their faith.

And now here it is clear, that the apostles and disciples of Jesus Christ, in all their councils and meetings, they did not make faiths for the true christians in the first primitive times; but bid them look unto Jesus the author and finisher of their faith. And all true christians must observe the apostles' teaching and exhortation, in every age and generation for ever. For Adam and Eve disobeyed God's command, and so lost the image of God in righteousness and holiness, and so forsook God's teaching, and the liberty God had placed them in, and followed the serpent's teaching, who led them into a false liberty, which brought death, corruption, and destruction.

God gave the Jews his righteous, just, holy, and good law, and gave them his good spirit to instruct them; but they rebelled against his spirit, and turned from God and his law, and were led by the evil spirit, the serpent, into a false liberty, which led many of them into captivity, death, and destruction.

And God pouring out of his spirit upon all flesh in his new testament and new covenant, by which spirit all may know God, and Christ; but all christians that are gone from the spirit, they are gone out of unity and fellowship, and true worship, into confusion, and into false liberty in the flesh; for the spirit that God poureth upon all mankind, is the only means to bring all into unity, and to serve and worship God in his spirit and truth, if they believe and obey it; and Christ, enlighteneth every one that cometh into the world with his true light, which is the life in himself, that all might believe in the light, and come to have life in Christ. But they that hate the true light, which is the life in Christ, and love the darkness more than the light, because their deeds are evil, and will not come to it, because it will reprove them; this light doth condemn them, and their evil deeds, in their darkness and false liberty, and false worship; seeing they will not receive, nor hearken to the reproofs of the light of Christ, and turn and have life in him, therefore they are condemned by the true light of Christ.

And Christ bids his disciples go preach the gospel, to wit, of life and salvation to, or in every creature under heaven. Now the gospel, the apostle saith, is the power of God unto salvation, to every one that believes. So now every one that doth not believe and receive his gospel, and them that receive it, and after disobey it, all such go into, and are in a false liberty of death, and destruction, from life and salvation, and peace with God; and upon such, judgment comes from God, according to the gospel. And the grace of God which brings salvation, hath appeared unto all men; and if all men do not receive this spirit of

grace, and walk in it, which will teach them to deny ungodliness, and worldly lusts, and to live soberly and godly, and will bring their salvation, and bring them into favour with God, but turn the grace of God into wantonness, and walk despitefully against the spirit of grace, such go out of favour with God, and from the grace which is sufficient to teach them, and bring their salvation; and such go into a false liberty, into death and destruction, turning the grace of God into wantonness, and walking despitefully against the spirit of grace, which is sufficient to teach them, and bring their salvation, if they obey it, and walk in it: and such are condemned with the light and spirit of God, and such lie under condemnation that do not walk in it, and obey it.

But all they that walk in the light, and in the spirit of grace, and in the gospel, and obey it, such know their true liberty in the spirit, and gospel, and in Christ Jesus, and stand fast in that liberty, in which Christ hath made them free from the yoke of bondage, from the devil, and the world, that lieth in wickedness. And the Lord preserve all his people in Christ Jesus, in whom true liberty is, in whom they have life, and peace with God. Amen. G. F.

Here you may see how several of the Prophets and the Apostles were Shepherds, Husbandmen, and Tradesmen, who preached the word of God, and set forth his glory, and were despised and persecuted by the world, and the ministers of the letter without life.

Righteous Abel was a keeper of sheep, or a shepherd; and by faith Abraham sojourned in the land of promise, as in a strange country, and dwelt in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for they looked for a city which hath foundations, whose builder and maker was God. Heb. xi. 9, 10.

So these did not build great outward cities, but kept great flocks of cattle, and dwelt in tabernacles; and Abraham was the father of the faithful, and in Isaac was the seed called, for he was the seed of the promise. Gen. xxi. 12.

And Jacob he sold pottage. Gen. xxv. 19. 30, 31. And Jacob the second birth was a keeper of sheep, for he kept Laban his father-in-law's sheep twenty years. Gen. xxxi. 41. And Rachel kept her father Laban's sheep, and watered them, and Jacob helped Rachel to water them, and rolled away the stone. So those two, Jacob and Rachel, married one another; and Jacob, the second birth, rolled away the stone that the sheep might drink. And the first uncircumcised birth stops

the well, but the good nature doth open them, and it naturally, and the divine nature doth it divinely.

And when Moses was full forty years old, he fled from Pharaoh into the land of Midian to Jethro. And Jethro had seven daughters, and they came and drew water, and filled the troughs to water their father's sheep; and Moses sat at the well, and the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock. And Jethro sent for Moses, and he went to him, and married Zipporah, Jethro's daughter, and kept his sheep. And when forty years were expired, the Lord appeared to Moses in the wilderness of Mount Sinai and Horeb, in a flame of fire in a bush. Acts vii. 23. 30. Exod. ii. 13. and iii. 2. So Moses kept sheep forty years, for he was forty years old when he departed out of Egypt, and fled from Pharaoh; and he was eighty years old when he left Jethro his father-in-law, and when he came into Egypt to speak to Pharaoh, to let the children of Israel go out of Egypt, to worship and serve the Lord. And Moses was forty years keeping the Lord's people, the children of Israel in the wilderness, and he was forty years Jethro's shepherd, keeping and watering the sheep of his father-in-law; and forty years the Lord's shepherd, keeping of his people, and watering them, as before. And David was a shepherd, and kept his father's sheep in the wilderness. And the Lord called him from keeping and feeding of outward sheep, to feed his people the children of Israel. 2 Sam. vii. 8. And thus saith the Lord of hosts, 'I took thee from the sheep-cotes, from following the sheep, to be ruler over my people Israel.' And as the Lord called Jacob from keeping Laban's sheep; so the Lord called Moses from keeping of Jethro's sheep, to feed and keep his sheep, and his people.

And Elisha was a ploughman, and when he was ploughing with his servants, and his twelve yoke of oxen, he forsook them, and obeyed the Lord, when he called him to be his spiritual ploughman, to plough up the fallow ground of their hearts. 1 Kings xix. 19. And Amos said, 'I was an herdsman, and a gatherer of sycamore fruit, or wild figs; and the Lord took me as I followed the flock; and the Lord said unto me, go and prophesy unto my people Israel.' Amos vii. 14, 15.

And the words of Amos, who was among the herdsmen of Tekoah, which he saw concerning Israel, were, 'The Lord will roar from Sion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn.' Amos i. 1, 2. And you may read the book of Amos, and see how the Lord caused him to declare many dreadful prophecies, not only to the Jews, but to other countries and nations. So the Lord made him his herdsman, and to gather his fruit, and to watch over his people.

And as Jesus was walking by the sea of Galilee, he saw Peter, and

Andrew his brother, casting a net into the sea, for they were fishers, 'And he said unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him. And going on from thence, he saw James and John, two sons of Zebedee, in a ship with their father, mending their nets, and Jesus called them, and they immediately left their ship and their father with their hired servants, and followed Jesus.' Matt. iv. 18, 19, 20, 21. Mark i. 16, 17, 18, 19, 20.

And Christ did make these fishers of men, and they did fish them out of the great sea, the world; and sometimes they did drag out of the sea of the world, some thousands at a time; as you may see about three thousand was converted at one time, in Acts ii. 41. Though the Jews, priests, rulers, and elders, did with all their power and might, keep men in their sea, howbeit, the number of them that did believe, and heard the word, were about five thousand men. Acts iv. 4, 5.

And Christ said, 'that the kingdom of heaven is like a net cast into the sea, and gathered of every kind, which when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away.' Matt. xiii. 47, 48.

And do not you read of Simon Magus, Acts ix. 10 to the 21st; and Ananias and Sapphira, Acts v. 1. and Nicholas, Acts vi. And were not these drawn out of the sea and then after cast away. But what a glorious work they did, that Christ made fishers of men, and gave them a net that would hold and never want mending—his power; for they were to preach the gospel to all nations, and to every creature. So their net, the power of God, would reach over the sea, the whole world, to gather the good, and cast away the bad.

The apostle Paul met with Aquila and Priscilla at Corinth, and because Paul was of the same craft, he abode with them and wrought, for by their occupation they were tent makers. Acts xviii. 1, 2, 3.

But did not Paul bring many to the grace and truth, and power, and spirit of God in their hearts; who turned them from darkness, to the light of the gospel of Christ; and from the power of satan to God; and so brought them to the inward tent and pavillion, where dwelleth the grace, truth, spirit, and light of Christ, by which they receive him to rule in their hearts by faith.

'And the Jews said of Christ, whence hath this man this wisdom, and these mighty works? is not this the carpenter's son, and is not his mother called Mary, and his brethren James and Joses, Simon and Judas, and his sisters, are they not all with us? Whence then hath this man all these things?' Matt. xiii. 54, 55, 56.

And again, the Jews said, 'Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judas and Simon; and are not

his sisters with us? and the Jews were offended at Christ Jesus.' Mark vi. 2, 3.

'And the Jews marvelled, saying, how knoweth this man letters, having never learned? And Jesus said unto them, my doctrine is not mine, but his that sent me.' John vii. 15.

Here you may see, that the professing Jews called Christ the carpenter, and the carpenter's son. But Christ doth build up the fallen state of Adam and Eve, who fell from the righteousness, and holiness, the image of God that he made them in. Christ doth renew them up in the image of God again in righteousness and holiness; and so are built up a spiritual house, and Christ a son is over his house. 'And so he shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of the paths to dwell in.' Isaiah lviii. 12.

Moses said, 'I have led you forty years in the wilderness, your clothes are not waxen old upon you, and thy shoes are not waxen old upon thy foot.' Deut. xxix. 5.

And it was said to the tribe of Asher, 'Thy shoes shall be as iron and brass, as thy days, so should thy strength be.' Deut. xxxiii. 23, 24.

Now this was the condition of the children in the wilderness, in the old covenant and testament; their outward clothes and shoes did not wax old. And here you may see that Moses did lead God's flock, his people forty years.

And now in the new covenant and testament, all the children of light, have the light of life, and walk in the same, and are led by Christ; their 'feet are shod with the preparation of the gospel of peace,' which 'gospel is the power of God unto salvation, unto every one that believes.' Ephes. vi. 15. and Rom i. 16.

And they are shod with the gospel, the power of God; the power of God will never wax old; shoeing with brass, iron, or leather, that will wax old, and wear away; and to be clothed with the fine linen, the righteousness of Christ, that clothing will never wax old. So, I say, many have been shod with the gospel, the power of God, in this age, and their feet hath not slipped, but have gone over the rocks in foul and stormy weather being shod with that which will abide all weathers, and all rough and thorny places; for the gospel is over all, and they that are shod with it stand sure.

Here you may see what men they were in the eyes of the world, that exalted the glory of the Lord, and spread his name and truth abroad; and many others might be instanced in the scriptures.

In the temple of the Lord, every one doth speak of his glory. Psalm xxix. 9. And therefore keep in the temple, knowing that your bodies are the temples of the holy ghost.

'By faith, Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness, which is by faith,' and was not Noah a husbandman? G. F.

Here you may see all was to be purified by fire and water before it went into the camp of God, in the old testament; and all must be purified by the baptism of the holy ghost, and by fire, and the circumcision of the spirit; and washed by the water of the word, and made clean, before they go into the kingdom of our God, and heavenly Jerusalem.

The Jews in the old covenant and testament, when they went to war, this was the ordinance and law of God to them, whatsoever they took in the wars, whether it was gold, silver, brass, iron, tin, or lead, that would abide the fire, they were to make it go through the fire, and to be purified with the water of separation; and all that which abideth not the fire, they were to make it go through the water; and they were to purify all the raiment, and all that is made of skins, and all works of goats' hair, and all that was made with wood, and they were to wash their clothes, and on the seventh day to be clean, and afterwards they were to go into the camp.

So you may see all things were to be purified by fire and water, and that which would not abide the fire, was to go through the water; and they were to wash their own clothes, and purify themselves seven days; the perfection of days were to pass over them before they came into the camp. And they were to purify the captives they took prisoners, before they brought them into the camp; so that nothing was to go into the Lord's camp, but what was clean, purified by fire or water. And the warriors were to purify themselves before they went into the the Lord's camp, as you may see in Numb. xxxi.

And Christ in his new testament, saith, 'that all must be born again of the spirit, before they can see the kingdom of God, or enter into it,' as in John iii.

And Christ, he baptizeth with the holy ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garners; but will burn up the chaff with unquenchable fire, as in Matt. iii. 11, 12.

Here you may see the chaff comes not into God's garner, but must be burnt up, and no unclean thing enters into the kingdom of God, as you may see in the Revelations.

And though the gates of heavenly Jerusalem are not shut at all by day, for there is no night there, 'there shall in nowise enter into it any thing that defileth, neither whosoever worketh abomination, or maketh a lie.' Rev. xxi. 27. and xxii. 14, 15.

So here you may see all must be purified by the spirit, and by the heavenly fire, and washed by the water of the word, before they come into the city of new and heavenly Jerusalem, or the kingdom of God, and walk in the light; and they must go through the baptism of fire and the holy ghost, and the washing of the water of the word, before they come into heavenly Jerusalem, and the kingdom of God, as before. And they that are married to the Lamb, which are his wife, his church, shall be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints; and the armies which were in heaven, and followed Christ upon white horses, were clothed with fine linen white and clean.' Rev. xix. 7, 8. 14.

So as is said before, all must be washed, and clean, and purified, and circumcised with the spirit, and baptized with the holy ghost, and with fire, before they come into heavenly Jerusalem, and the kingdom of God.

The Lord saith, 'a dwarf shall not come nigh to offer the offerings of the Lord made by fire;' he might eat the bread of his God, as in Levit. xxi.

Therefore, you that profess the new testament grow in the truth, and feed upon the bread from heaven; take heed you be not dwarfs, but live and walk in the spirit of God, that you may be kept by the spirit without blemish, and that you may grow in grace, and faith; that you may be a royal priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ, as in 1 Pet. ii. 5. 9. and that you may not be dwarfs, but eat of the heavenly bread, and grow that you may offer the spiritual sacrifice as before.

Concerning the ministers of Christ, and his church, and the testimony of them.

How God hath anointed the ministers of Christ, and his church, and they have the anointing in them.

Now he who establishes the ministers of Christ, and his church in Christ, and hath anointed them, is God. Now here you may see Christ's ministers God hath anointed. And the apostle saith, 'who hath also sealed us, and given us the earnest of his spirit in our hearts.' Here you may see God seals his people, his ministers, and his church, and

gives them the earnest of his spirit in their hearts, and anoints them, and establishes them in Christ Jesus. 2 Cor. i. 21, 22.

Now concerning the son of God, the Lord saith, 'Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows.' Heb. i. 9.

Here you may see Christ's ministers and his church are anointed, and they have the anointing abiding in them; and they need no man to teach them, but as the same anointing teacheth them of all things, &c. 1 John ii. 27.

But God hath anointed Christ with the oil of gladness above his fellows, who brings many sons unto glory; 'for both he that sanctifieth, and they that are sanctified are all of one; for which cause Christ is not ashamed to call them brethren.' Heb. ii. 10, 11.

And Christ maketh his 'able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the spirit gives life.' 2 Cor. iii. 8. 'And he that soweth to the spirit, shall of the spirit reap life everlasting.' Gal. vi. 8.

Here you may see what Christ's ministers sow to, and what they reap; 'for Christ when he ascended on high, he led captivity captive, and gave gifts unto men; and he that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, some prophets, some evangelists, and some pastors and teachers.' These gifts of Christ to them, were and are 'for the perfecting of the saints; for the work of the ministry; for the edifying the body of Christ, until we all come into the unity of the faith, and knowledge of the son of God, and unto a perfect man, and unto the measure of the stature of the fulness of Christ.' And this was the work of the ministry of Christ, and so brought them into the 'unity of the spirit, in the bond of peace.' 'There is one body, and one spirit, even as you are called children into one hope of your calling;' and this hope is, Christ in you the hope of glory, whom the ministers of Christ preach, 'warning every man, and teaching every man in all wisdom, that they may present every man perfect in Christ Jesus.' And the ministers of Christ brought the church of Christ to 'one Lord, one faith, and one baptism, and unto one God, and Father of all, who is above all, and through all, and in you all.' Ephes. iv. from 3 to 14. Col. i. 28. And the apostle saith, 'If any man be in Christ Jesus, he is a new creature, old things are past away, behold all things are become new; and all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given us the ministry of reconciliation.'

Mark, the ministers of Christ have the ministry of reconciliation given to them, to reconcile people to God through Christ. And now let all the ministers of Christ consider, how many they have brought to

the unity of the faith, and the knowledge of the son of God, unto the measure of the stature of the fulness of Christ; and how many they have presented perfect in Christ Jesus; and with the gift of the ministry of reconciliation, how many they have reconciled to God through Jesus Christ.

And the apostle saith, that 'God was in Christ reconciling the world unto himself, &c. not imputing their transgressions unto them.' And again, Christ 'having made peace through the blood of his cross, by him to reconcile all things unto himself; by Christ, I say, whether they be things in the earth, or things in heaven; and he hath put in us, or committed unto us, the word of reconciliation. Now then, we the ministers of Christ are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' 2 Cor. v. 17 to the end. Col. i. 20.

Now here you may see the ministers of Christ have the word of reconciliation committed to them, to reconcile people to God and Christ; for the apostle saith to the church of Christ, the Colossians, 'You that were sometimes alienated, and enemies in your minds, by wicked works, yet now hath he reconciled.' Col. i. 21. Therefore let all the ministers of Christ consider how many they have reconciled to God by the word of reconciliation.

And the apostle saith to the church of Christ, 'The word is nigh thee, even in thy mouth and in thy heart; and this is the word of faith which we preach. If that thou confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Rom. x. 8, 9, 10.

And again the apostle saith, 'Wherefore God hath also highly exalted Christ, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Philip ii. 9, 10, 11.

Now here you may see all are to be subject to Christ's power, and that every tongue shall confess that Jesus is Lord, to the glory of God the Father; though they are not ministers and apostles, &c. yet they are confessors, for with the heart man believes unto righteousness, and with the mouth confession is made unto salvation, and the word of faith being in their mouths and hearts, that with the heart they may believe, and with the mouth confess. And this is the word if they will hear it and obey it, and that will reconcile them to God.

Now friends, if the Lord hath counted you faithful, and put you into *his ministry*, seek to perform and fulfil it, and not neglect the gift that

is given you; and be good examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity; and always be ready to preach the word, and be instant in season, and out of season. He that observes the wind or storms, will not sow the seed; and he that regards the clouds will not reap. Eccles. xi. 4. But the word of the Lord must be preached in season and out of season, as in 2 Tim. iv. 2. And the apostle saith to Timothy, 'I put thee in remembrance, that thou stir up the gift of God which is in thee.' 2 Tim. i. 6. Which indeed there is need enough now to put many in remembrance, and to stir up the gift of God in them, and to fight the good fight of faith, and to lay hold of eternal life, whereunto they are called; and to follow after righteousness, godliness, faith, love, and meekness.

And the apostle saith, that the holy ghost witnesses in every city; saying, 'That bonds and afflictions abode him, and waited for him, but none of these things moved him; neither counted he his life dear unto himself, so that he might finish his course with joy; and the ministry which he received of the Lord Jesus Christ, to testify the gospel of the grace of God.' Acts xx. 24. You may see the apostle had received his ministry from the Lord Jesus Christ. And what a resolution was in him to finish it, though bonds and afflictions waited upon him. He did not mind the storms and winds of persecution; and he exhorted others to take heed of the ministry which they had received from the Lord to fulfil it; and did exhort all to let their speech be always with grace, seasoned with salt, that they may know how to answer every man, commending themselves to every man's conscience in the sight of God.

And Peter saith in his General Epistle to the church of Christ, 'As every man hath received the gift, even so minister the same to another, as good stewards of the manifold graces of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.' 1 Pet. iv. 10, 11.

'So here you may see the ministry is not limited to one sort of people, or to a tribe. But 'as every man hath received the gift, even so let him minister the same one to another, as good stewards of the manifold grace of God.' So this gift they receive from God, and are stewards of the manifold grace of God. 'And if any man speak, let him speak as the oracles of God.' So not the oracles of men. 'And if any man minister, let him do it as of the ability which God giveth him.' So it is not of the ability that they minister which men give, but what God giveth. So it is to the glory of God through Jesus Christ.

And the apostle saith, 'God hath dealt to every man a measure of faith.' And he that ministered, was to wait on his ministry; and he

that exhorteth, on his exhortation; and he that teacheth, on teaching; and he that giveth, he must do it with simplicity; and he that ruleth, with diligence; and he that showeth mercy, with cheerfulness. So this work and practice is from the grace and faith of Christ in their hearts. Rom. xii. 3 to the 9th.

And the apostle exhorts to give no offence in any thing that the ministry, namely, of Christ, be not blamed.

Now you see what a care the apostle had upon him to keep all blameless, that God may be glorified, saying, 'But in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessity, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, as deceivers, and yet true, as unknown, and yet well known, as dying, and behold we live, as chastened, and not killed, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things.' 2 Cor. vi. 4 to the 11th.

Here you may see the ministers of God and Christ prove themselves.

And the apostle exhorts the ministers and the church of Christ, 'to put on the armour of light.' Rom. xiii. 12.

Here you may see light is the armour against darkness and its works.

And again, the apostle writes to the church of Christ, and the ministers, and saith, 'My brethren be strong in the Lord, and in the power of his might; and put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God.' Ephes. vi. 11 to the 18.

Here you may see the heavenly and spiritual arms and armour, that the ministers of Christ and his church are to put on, which is able to defend and preserve them, against the devil and all his foul instruments. For God's people have proved and tried these heavenly arms and armour, and by it they have been preserved steadfast and undaunted,

and valiant for Christ Jesus and God's name and truth upon the earth; and by it they have been able to stand against the wicked, and overcome him, and have the victory over him. And my desire is, that all God's ministers and his church, may be armed with these heavenly arms and armour, in this their age and generation, and then they will not fear the devil, nor all his darts, nor lying accusations, nor slanders, nor false reports, but in the spiritual arms and armour of God, they will stand as valiant soldiers in Christ, over him and them all. Amen.

Let all have oil in their own lamps, and water in their own wells, and fruit on their own trees, and mind their own vine, and improve their own talent, and not hide it in a napkin, like the slothful servant, and let none put their candle under a bed, or a bushel, but in a candlestick, that it may give light. So let your heavenly light so shine that men may see your good works, and glorify your Father which is in heaven.

When Christ sent for his disciples, he said unto them, 'When I sent you without purse, and scrip, and shoes, lacked ye any thing?' and the disciples answered and said, they lacked nothing.

The apostle said, 'Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.' 1 Thess. v. 8.

Here you may see that Christ's disciples wanted nothing, who freely had received, and freely did give.

And you that are of the day of Christ, be armed with this breastplate of faith and love, and the helmet of hope and salvation.

David said, 'Mine heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.' Psalm cxxxi. 1.

And the apostle said, 'I do exercise myself to have always a conscience void of offence, toward God, and toward men.' Acts. xxiv. 16.

And the apostle writes to Timothy, to exercise himself unto godliness, for bodily exercise profits little, but godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come. 1 Tim. iv. 7, 8.

And the apostle saith, 'Strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern both good and evil.' Heb. v. 14.

God chasteneth his people for their profit, that they might be partakers of his holiness. 'Now no chastening for the present seems to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness, unto them that are exercised thereby.' Heb. xii. 11.

Now here Christ's ministers and his church must know these several sorts of exercises, both to God and man, and unto godliness, and a discerning of good and evil; and this exercise must be in the spirit and power of God, which keeps people's minds low and in humility. And this must be in the spiritual exercise, for bodily exercise profits little, or for a little time, that passes away, but godliness is profitable unto all things; and they that are exercised in this godliness, they have a promise of the life that now is, and of that which is to come, which is life everlasting; and God preserve all his people in this exercise. Amen.

And Paul said to Agrippa, the king, when he was brought before him, he was sent to open people's eyes, and 'to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.' Acts xxvi. 18, 19, 20.

So here you may see, it is no new thing for the ministers of Christ, to turn people from darkness to light, and from the power of satan to the power of God.

Concerning such who ignorantly do say that Christ reconcileth the serpent, satan, devil, and enmity; for Christ comes to destroy the devil, &c. and slay the enmity.

The apostle saith, all things are of God, who hath reconciled us to himself by Jesus Christ, and God was in Christ reconciling the world unto himself, and having made peace through the blood of his cross by him to reconcile all things unto himself, by Christ, I say, whether they be things in the heaven, or things in the earth, and that he might reconcile both Jews and Gentiles unto God in one body by the cross, having slain the enmity thereby, or in himself.

Now some have said, both ranters and others, that Christ doth reconcile the serpent, satan, the devil, and enmity, which they ignorantly say from these scriptures before mentioned; for they say, are not these things which defile a man, which come out of a man, the evil things? And though they are called things, yet these evil things were not in Adam, when God made him, nor as long as he abode under God's teaching; but when he forsook God, and disobeyed him, and followed the serpent, teaching them his transgression and sin, brought into his heart

all these evil things which come from the heart; evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, sin, death, and the devil, the power of death. And so these evil things defile a man and woman, which proceed out of him, as Christ speaks of.

And Christ was manifest to destroy the works of the devil, and who through death destroys death, and the devil the destroyer, who is the power of death, and bruises the serpent's head, and slays the enmity, and makes peace; and so doth destroy the things and works of the devil, satan, serpent, and enmity. And so it is clear, Christ doth not reconcile the things and works of the devil; nor the devil, satan, serpent, and enmity; but bruises the head of the serpent, and destroys the devil, and his works, and his things, and slays the enmity, as before; and Christ reconcileth all things in the earth, and things in the heaven, which are God's works that he hath made. And Christ sanctifieth man, who hath been defiled by the devil, and his evil things and works; and the old man must be put off with his deeds, and the new man put on, which is after God, &c. So the old man, and his deeds, and the evil things, and the members that are below, are to be mortified, or killed. So Christ doth not reconcile to God, the old man and his deeds; nor the evil things and members that are below; nor the body of death; nor the chaff, nor sins of the flesh. For Christ, baptizeth with the holy ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire; so the chaff and corruption is to be purged and burnt up with unquenchable fire, and not reconciled to God.

And the apostle said, 'Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the spiritual circumcision of Christ.' So you may see this body of sins of the flesh is not to be reconciled, but to be put off. And God through Christ reconcileth all things in heaven, and things in the earth to himself, who bruises the serpent's head and slays the enmity; and destroys the devil and his works, and makes an end of sin; and so through death destroys death, and the devil, the power of death, as is said before. And so it is clear, that Christ doth not reconcile the serpent, satan, devil, nor none of his works, but destroys them, and slays the enmity; and yet God by Christ doth reconcile all things unto himself; by him, I say, whether they be things in the earth, or things in the heaven. Col. iii. 20.

Here you may see how the son of perdition betrayed Christ to the Chief Priests without, and how the son of perdition since Christ's ascension gets into the temple, and betrays Christ within, where Christ and his truth should be.

The devil, who abode not in the truth, tempted Adam and Eve to disobey God, and to go into a false liberty, out of truth, to eat of that which God had forbid, by which they lost the image of God, and were drove out of the paradise of God, wherein was the true and blessed liberty, and all things were blessed to them. And when people began to multiply upon the earth, in the old world, they run into wickedness and false liberty, and corrupted the earth; and therefore God spared not the old world, but brought his judgments upon them, and saved Noah and his family, a preacher of righteousness; but the ungodly old world, regarded not his righteousness that he preached unto them, but went on in their loose and false liberty, until God brought a flood upon the old ungodly world and destroyed them.

And likewise the Lord turned the cities of Sodom and Gomorrah into ashes, who ran into wickedness and false liberty; and therefore God condemned them with an overthrow, making them an example unto all those that after should live ungodly. And Abraham prayed to God that he would not destroy the city of Sodom and Gomorrah; and the Lord said, 'if he found but ten righteous within the city, he would not destroy it for the ten's sake.' But the Lord delivered just Lot from them, who was vexed with the filthy conversation of those wicked people; for that righteous man, Lot, dwelling among them, in seeing and hearing it, vexed his righteous soul from day to day, with their unlawful deeds.

So here you may see these people of the city of Sodom and Gomorrah, their conversation was filthy and wicked, and their deeds were unlawful; such deeds and liberty, the Lord and his law did not allow of; and so they were in a false liberty. And therefore of that false liberty, which is out of righteousness and the law of God, let all take heed; for if they do not, they will be sure to come under judgment and condemnation. For God spared not the angels that sinned, which kept not their first estate, but left their habitation; he cast them down to hell, and hath reserved them in everlasting chains under darkness, unto the judgment of the great day. And therefore all are to have a care to keep their habitation in the truth and righteousness, and where there is righteousness, there is peace; for you read in the apostles' days, many in an outward profession did forsake the right way and went astray, following the way of Balaam; and also such as went in the way of Corah, Dathan, and Abiram.

Now Cain and Balaam had heard the voice of God, and Corah and his company the Lord had brought out of Egypt by his mighty arm and power; and therefore these might speak great swelling words of vanity, but were out of the way of light and life, and troublers of the children of the Lord in all ages, that walked in the way of Cain, Corah, and Balaam. And these are the wells without water, and clouds that are carried about with a tempest, to whom the mist of darkness is reserved for ever. And these are trees whose fruit withers, and without fruit; twice dead, and to be plucked up by the roots. They were dead in Adam, and quickened and made alive, and dead again, and plucked up by the roots. Then they were not like to grow any more in the true ground; but it happeneth to them according to the true proverb, 'The dog is turned to his own vomit again;' that which he once vomited up, he takes it again, and 'the sow that washed, to her wallowing in the mire.' And so it seems she was once washed. And these are they that promise themselves liberty, and are the servants of corruption, and whosoever is overcome by them, is brought into bondage. So the latter end of all such as walk in those paths is worse than the beginning.

And these are the raging waves of the sea, foaming out their own shame, showing that they are gone into the world, the sea; wandering stars, to whom is reserved the blackness of darkness for ever. And these were false teachers, and many should follow their pernicious ways, by reason of whom the way of truth shall be, and is, evil spoken of. These be they who separate themselves, sensual, having not the spirit. This is a separation from the spirit of God, and so from the fellowship of God's sons and daughters in the spirit; so they cannot be the fixed stars in the firmament of God's power. And therefore all God's children are to be built up themselves in the holy faith which Jesus Christ is the author and finisher of, and dwell in the love of God, which edifies the body of Christ. And you have heard how the Lord saved his people out of the land of Egypt, and afterwards destroyed them that did not believe, neither received the truth in the love of it, nor walked in his law, but rebelled against his spirit, which he gave them to instruct them; and so rebelling against that which would have kept them in fellowship, and in unity in the spirit, the bond of peace; for which cause God destroyed many thousands of them in the wilderness. And now take heed, all you that God hath brought out with his mighty power out of spiritual Sodom, Egypt, and Babylon, lest you forsake his power, and Christ the right way of life, and go in the way of Cain, Corah, Dathan, and Abiram, and Balaam; and like Sodom and Gomorrah, and the old world; and become like raging waves of the sea, and the sow to the mire, and the dog to the old vomit again; and so wells without water, clouds without rain, trees without fruit, and wandering

stars; carried about with a tempest; such must expect to be cast down into hell, and the chain of darkness to come over them, and to be reserved unto the judgment and condemnation of the great day.

The apostle saith, 'There must come a falling way first before the man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God, &c. So he that sits in the temple of God, &c. but that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' And the son of perdition, his coming is after the working of satan, in the enmity, with all power, &c. and 'with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved; for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness.'

Therefore, brethren, stand fast in the Lord Jesus Christ, and be established in him in every good word and work.

And now, my friends, here you may see this mystery of iniquity did begin to work in the apostles' days, after Christ was ascended, and after the gospel was preached in the nations; and you may see how the apostles, and the church of Christ were troubled with such as went in Cain's, Corah's and Balaam's way, and Jezabel's and the Nicolaitans, and such as said that they were Jews, and were not, but did lie, as many say they are christians and inward Jews now, but do not walk in Christ.

Now there hath been a night of apostacy since the apostles' days, and now the everlasting gospel is preached again, which was preached to Adam, saying, 'The seed of the woman shall bruise the serpent's head;' and to Abraham, saying, 'In thy seed shall all the nations, and all the families of the earth be blessed;' so that many are gathered into Christ the seed, both males and females; into his government, of the increase of it, and his peace there is no end. And now this mystery of iniquity, you know how it hath wrought, and that there hath been a falling away, and many have run into Cain's, Corah's, and Balaam's way, and Jezabel's, and the Nicolaitans, and have been, and are the troublers of the church of Christ; and the son of perdition, that man of sin is revealed, who opposes and exalts himself above all that is called God, &c. and sits in the temple of God; and they that receive not the truth in the love of it, but believe a lie, are deceived by him to their destruction.

Now you read how the outward Judas or son of perdition betrayed Christ without, but this was and is an inward son of perdition that betrayed Christ within, who sits in the temple of God, and opposes and

exalts himself above all that is called God, as before; for that which may be known of God is manifest within, and God hath showed it unto them. So the son of perdition, the man of sin, the wicked one, and mystery of iniquity, whose working is after satan with all deceivableness in them that perish; he gets into the temple of God and sits there, where light, grace, and truth and the word of God should be, and the holy ghost; for the saints' bodies are the temples of the holy ghost, and God and Christ, who dwells in them, and walks in them. But there is a falling away from the truth first, before the man of sin and son of perdition be revealed, and then his opposition is seen, and then he deceives, after the working of satan, such as receive not the truth in the love of it; for Judas the son of perdition which betrayed Christ, he was numbered with the apostles, and obtained part of their ministry, from which by transgression he fell; and therefore saith the apostle, 'As it is written in the book of Psalms, let his habitation be made desolate, and his bishopric let another take,' as in Acts i. 17. 20.

So here you may see no man is to dwell in Judas' habitation who fell from the truth, and that part of the ministry which he had: so there is a falling away first, before that the man of sin the son of perdition be revealed, and many may come so far as outward Judas the son of perdition, to be partakers of the true ministry, and then fall away from the life and power of it, and become sons of perdition, opposers, betrayers, and deceivers of them that believe a lie, and receive not the truth in the love of it. But let all men beware of his habitation, for the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming.

And you that have stood steadfast in the Lord Jesus Christ and his government, have been sensible what work this man of sin, the son of perdition, hath made in his opposition and opposing, yea, with all its power to betray them who walk and live in Christ, with their words, and books, and carriages, and actions; but he shall not prosper, for the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. Hallelujah.

And therefore, all every where that have received the gospel, and the seed in which all nations are blessed, dwell in this seed, males and females, who are all one in him, and live in the peaceable holy government of Christ, of the increase of which, and its peace, there is no end. And in this government, neither Cain, Corah, Dathan, nor Abiram, with their false fire, nor Balaam, nor the son of perdition can come. These are all without; though they trouble the church of Christ for awhile, yet Christ will trouble them in the day of their consuming and destruction. And so all walk in Christ Jesus, who was before they were, and will be when they are gone; and in Christ there is no division, but

peace, for he is not divided; and in him God Almighty preserve all his people. Amen.

A POSTSCRIPT CONCERNING PRAYER.

Here you may see is a scripture testimony of the apostle of Christ to the Christians and church of Christ, how and what they were to pray by, and in; and that the apostles did not make them prayers, and give them books and other things to pray by.

THE apostle writes to the church of Christ, the Ephesians, (Eph. v. 18, 19.) and exhorts them, and saith, 'Praying always with all prayer and supplications in the spirit, and watching thereunto with all perseverance and supplication for all the saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.' Mark, their prayers, and supplications, and watchings, were to be in the spirit, both for themselves, and the saints, and for the apostles.

And the apostle doth not give them a book to pray by, and say, pray by the book, but by the spirit, yea, the apostle saith, 'they were always to pray in the spirit.'

And the apostle saith to the church of Christ, the Corinthians, (1 Cor. xiv. 15.) 'I will pray with the spirit, and will pray with understanding also. I will sing with the spirit, and I will sing with understanding also.' And again the apostle said to the Colossians, 'that he prayed always for them.'

So you may see the apostle doth not say that he prayed by the book; but he prayed by the spirit, and the people cannot have always the book to pray by, but the spirit they may have in them, by which they may pray always.

And the apostle saith to the Romans of the church of Christ, 'The spirit helpeth our infirmities, for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groans that cannot be uttered; and he that searcheth the heart, knows what is the mind of the spirit, because he makes intercession for the saints according to the will of God.' Rom. viii. 26, 27.

Now here you may see the apostle doth not say it was outward forms, or prayer books, that did help their infirmities, nor turn them to the prayer books to help their infirmities, or make intercession for them; but he plainly tells them the spirit did help their infirmities, and makes *intercession* for them according to the will of God, who knows the mind

of the spirit; for the spirit which he pours upon them, people have always with them, but the book they may not always have with them, but the spirit they have always with them by sea and land, and night and day, to help their infirmities, and make intercession for them, if they do not err from it, and rebel against it.

And the apostle Jude in his General Epistle to the church of Christ, exhorts them, saying, 'But ye beloved, build up yourselves in the most holy faith, praying in the holy ghost.' Jude xx.

Now here you may see what the church of Christ were to build themselves up in, and what to pray in. Namely, in the holy faith, and to pray in the holy ghost. He doth not say they were to pray in books, neither do we read that he made books for them to pray by or in; but the apostle told the church of Christ, in the last time 'there should be mockers who should walk after their ungodly lusts;' and these were they who separate themselves, sensual, having not the spirit, who were wandered and erred from it: then such were not like to pray in the spirit, and in the holy ghost, as the true christians were and are. Christ saith, 'Watch ye therefore, and pray always.' Luke xxi. 36.

And in Luke xviii. 1. it is said, 'that men ought always to pray, and not to faint;' and this must needs be by the spirit that makes intercession.

And the apostle saith, 'Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.' Phil. iv. 6. 'And I will therefore that men pray every where, lifting up holy hands without wrath and doubting, and that prayers, supplications, intercessions, and giving of thanks be made for all men.' Is not this in the holy spirit, with lifting up holy hands. 1 Tim. ii. 1. 8.

And the angels offered up the prayers of the saints upon the golden altar which was before the throne of God, and the prayers of the saints ascended up before God out of the angels' hand. Rev. viii. 3, 4.

And do you think that these prayers of all the saints were outward prayer books that were made for them, or were they prayers by and in the spirit, which they offered up to God? G. F.

Several treatises worthy of every true Christian's serious consideration. By G. F.

I. A distinction betwixt the prophets of God, Christ, and his ministers, and the messengers of satan; for the one preaches up Christ's works and things, and the other preaches up satan's works

and his evil things. Wherein you may clearly see, the outward body of man and woman is not the body of death, nor sins of the flesh, nor the old man with his deceitful lusts, which must be put off; and how that men and women had outward bodies, before the body of death, and sins of the flesh, and the old man came into them, and by what means they came into man, and by what means they are cast out again, while men and women are upon the earth. And how that the ministers of satan teach people, that they must carry about them a body of death, and sins of the flesh, and imperfection, whilst on this side the grave, which never did the prophets of God, Christ, nor his apostles preach any such doctrine.

The Protestant priests, ministers, and teachers, preach to the people, and teach them both in public and private, that they must carry a body of sin, and a body of death, as long as they live on this side the grave; and none can be made free from sin and this body of death, as long as they live upon the earth. And they have so riveted this doctrine into the people, of carrying a body of sin and death, and not being made free from it while upon the earth, that both the professors and the hearers, as well as the priests, plead for this body of sin, death and imperfection while upon the earth; and many of the teachers and professors are so ignorant, that they say, the outward body or creature of man and woman, is the outward body of sin and death; which doctrine is utterly false, and they are quite mistaken, for the apostle saith, 'The earnest expectation of the creature waiteth for the manifestation of the sons of God, because the creature itself shall also be delivered from the bondage of corruption, into the glorious liberty of the children of God.' Rom. viii. 19, 20, 21. So here it is clear that the outward man of flesh, blood, and bones, is not the old man with his body of death, and body of the sins of the flesh. For the apostle saith, 'Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is free from sin; but now being made free from sin, and become servants of God, that ye have your fruits unto holiness, and your end everlasting life.' Rom. vi. 6, 7. 22. So you may see here that the Romans, and the church of Christ, and the apostles, as men and women, were living, though the old man of sin was crucified.

And in the beginning, when God Almighty created man and woman in his own likeness and image, 'God blessed them, and said unto them, be fruitful, and multiply, and replenish the earth, and subdue it. And said unto them, 'Have dominion over the fish of the sea, and over the fowls of the air, and over every beast of the earth; and over all the earth, and over every creeping thing that creepeth upon the earth.

And God saw every thing that he had made, and behold it was very good.' Gen. i. 26 to the end.

Now here you may see all that God made was very good, perfect, and blessed; and man and woman had no body of death, nor body of sin, though they had outward bodies when God made them. And the Lord God planted a garden, and put them into it, to dress it, and keep it, and said unto them, 'Of every tree of the garden thou mayst eat freely, but of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof, thou shalt surely die.'

Now here you may see Adam and Eve in paradise, what commands God gave unto them, and as long as they kept under God's teaching they kept in his image, and were blessed, perfect, and happy, and they had dominion over all that God made, and the serpent; and they had outward bodies, yet they had no body of death, nor body of sin, but were perfect, as you may see in Gen. i. 2. For Adam said, 'Eve was bone of his bone, and flesh of his flesh.' So it is clear that their outward body of flesh and bone, is not the body of death, and body of sin, the old man which must be crucified and put off, as in Rom. vi. 6. And Adam and Eve had not this old man, the body of death and body of sin, when God made them, nor as long as they kept under God's teaching, but when they hearkened unto the serpent's false teaching; for 'the serpent said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden? The woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, namely, of the knowledge of good and evil, God hath said ye shall not eat of it, neither shall ye touch it, lest you die; for God said, in the day that thou eatest thereof thou shalt surely die.' The serpent said to the woman, 'ye shall not surely die, for God doth know that in the day you eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Here the devil was a liar and a murderer from the beginning, for he taught them to eat that which the Lord said, 'in the day they did eat they should surely die,' and the serpent said, 'they should not surely die, they should be as gods,' &c. So in this it is plainly seen, he was a murderer and a liar from the beginning. 'And when the woman saw that the tree was good for food, to wit, the tree of knowledge of good and evil,' which God said, 'in the day that you eat thereof ye shall surely die;' here went out the lust of the flesh, 'and she saw that it was pleasant to the eyes,' here was the lust of the eye to that which God forbade, 'and she saw it was a tree to be desired to make one wise;' here was the pride of life.

And John saith, 'For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the

world: and the world passes away and the lust thereof, but he that doth the will of God abideth for ever.' 1 John ii. 16, 17. And James saith in his General Epistle to the church of Christ, 'But every man is tempted, when he is drawn away of his own lust, and enticed: then when lust hath conceived it brings forth sin, and sin, when it is finished brings forth death.' James i. 14, 15. Now here is the conception of the body of sin and death, 'and the old man which is corrupt according to the deceitful lusts.' Ephes. iv. 22. Now here you may see clearly, this old man which lust hath conceived, which brings forth the birth of sin and death, and the lust of the flesh, lust of the eye, and pride of life, is not of the Father, but of the world; so this old man with his deceitful lusts, and body of sin and death, is not the outward creature of man and woman, nor his outward flesh and blood which God hath made. For you may see Adam and Eve had no body of death and body of sin when God Almighty made them; but when they forsook God and disobeyed his command, and forsook his teaching, and obeyed the serpent's, the liar and murderer's teaching, who abode not in the truth, and so followed the lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father; and so when lust had conceived it brought forth sin, and when it was finished it brought forth death, and so there came the body of sin, and body of death into man and woman, called the old man with his deceitful lusts, which hath a wisdom below, which is earthly, sensual, and devilish, which is not from above. This wisdom man and woman got by hearkening to the serpent, and looking out at the tree they thought to be made wise, &c. became fools. After man and woman had transgressed the command of God, and disobeyed him, in eating that which God forbid, and hearkening to the serpent, and obeying him, they died, and fell from the image and likeness of God, and his wisdom, power, and dominion, and then God drove them out of paradise into the earth. And though man and woman died from the image and likeness of God, of righteousness and holiness, and his wisdom and power, yet they were alive outwardly in the earth, with their body of death, and sins of the flesh, and had children. And in process of time, the serpent the devil that deceived them, telling them, 'they should be as gods,' (instead thereof,) he came to be god of the world, which got in by disobedience, and rules in the disobedient; and so I say in process of time, the devil got the disobedient to make gods of stocks and stones, and to worship them. Now all the devil's messengers, teachers, ministers, disciples, prophets, bishops, and shepherds, and his angels and unclean spirits, like the devil that abode not in the truth, all these preach up a body of death, and a body of the sins of the flesh, that men must carry about them as long as they *live* whilst on this side the grave, and say they must not be made free

from sin and this body of death; whereas the body of death and sins of the flesh, came into man and woman by disobeying God, and forsaking his teaching, and hearkening to the devil's teaching. And so the devil and all his messengers, ministers, prophets, false apostles, priests, bishops, and shepherds, study and labour with all their might in the devil's dark power and unclean spirit, to keep up the devil's works in man and woman, and tells them, there is no perfection here, no overcoming here, while on this side the grave. So they deny the end of Christ's coming, for God never sent any of his prophets, nor his son, nor his apostles, to tell the people they must carry a body of death, or a body of the sins of the flesh to the grave, but said, 'Be ye holy, for I am holy.' And Peter saith, 'He that hath called you is holy, so be ye holy in all manner of conversation.' 1 Peter i. 15. 'And for this purpose was the son of God manifest that he might destroy the works of the devil.' And again, 'Ye know that Christ was manifest to take away sin.' 1 John iii. 5. 8. This is the ministers' of Christ's doctrine, and the blood of Christ cleanseth from all sins. 1 John i. 7. And he shall finish transgression, and make an end of sin, and make reconciliation for iniquity, and bring in everlasting righteousness, &c. to wit Christ. Dan. ix. 24. Now the devil's teachers say you must have your sin, and it is not taken away as long as you live, but you must carry about you the body of death and sins of the flesh to the grave, which is the devil's works, and his ministers' doctrine.

And Peter saith 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c. but with the precious blood of Christ, as of a lamb without blemish or spot.' 1 Pet. i. 18, 19. And the apostle saith, 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Heb. x. 22. And Christ 'sanctifies his people with his own blood.' Heb. xiii. 12. And John saith, Christ that 'loved us and washed us from our sins in his own blood.' Rev. i. 5. And again the apostle saith, 'We have redemption through the blood of Christ, the forgiveness of sins.' Ephes. i. 7. And the apostle saith, 'being justified by the blood of Christ.' Rom. v. 9. So you may see the doctrine of the holy apostles of Christ was not to preach up the body of death and sins to the grave, as satan's ministers do, but how they were washed, and cleansed, and justified by the blood of Christ.

The Lord said, Noah was a just and perfect man in his generation, and walked with God. The Lord said to Abraham, 'I am God Almighty, walk before me, and be thou perfect.' Gen. vi. 9. and xvii. 1. And the Lord said unto Israel, 'Thou shalt be perfect with the Lord thy God.' Deut. xviii. 13. The Lord said Job was a perfect and upright

man, one that feared God and eschewed evil. Job i. 1. and ii. 3. Solomon saith, 'The path of the just is a shining light which shines more and more unto the perfect day.' Prov. iv. 18. And Christ saith, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Matt. v. 48. Zacharias and his wife Elizabeth were both righteous before God, and walked in all the commandments and ordinances of the Lord blameless. Luke i. 5, 6. The apostle saith to the Corinthians, 'That ye be perfectly joined together in the same mind and in the same judgment.' And again the apostle saith, 'We speak wisdom among them that are perfect.' 1 Cor. i. 10. and ii. 6. And the apostle saith, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.' 2 Cor. vii. 1. And the apostle saith to the Corinthians, 'We wish even your perfection. Finally brethren, farewell, be ye perfect, be of good comfort, be of one mind,' &c. 2 Cor. xiii. 9. 11. And James saith, 'Let patience have its perfect work, that ye may be perfect and entire, wanting nothing.' James i. 4. And the apostle said, strong meat belongeth to them that are of full age, or perfect; let us go on to perfection. Heb. v. 14. and vi. 1. And Peter saith to the saints, 'The God of all grace who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen and settle you.' 1 Pet. v. 10. And the apostle saith, 'that the man of God may be perfect,' &c. 2 Tim. iii. 17. And you may see in Ephes. iv. how Christ gives gifts unto men 'for the work of the ministry, and for the perfecting of the saints, and for the edifying of the body of Christ, till we all come into the unity of the faith, and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Ephes. iv. to the 14. And again the apostle saith, 'Christ in you the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Col. i. 27, 28.

Now here it may be clearly seen, God, and Christ, and his prophets and apostles, call and encourage to perfection, and justify the perfect. And the work of the ministers of Christ was and is to present every man perfect in Christ Jesus, and bring them to a perfect man. So here it is clearly seen from Genesis to Revelations, never did God, the prophets, Christ, nor his apostles preach up a doctrine to people, and tell them they should not be perfect, but they must carry a body of sin and death whilst they are upon the earth to the grave. So is it not clear here that all such are satan's ministers and preachers, and not God's nor Christ's, that say people must be imperfect, and have a body of sin and death whilst upon the earth, which body of sin and imperfection came into man and woman by disobeying God, and hearkening to the

devil, and obeying him, and so his ministers preach up the devil's works, which Christ came to destroy, and Christ through death destroys death, and the devil, the power of death, and bruises the serpent's head.

Now the scriptures that the ministers of satan used to bring for a body of sin, and a body of death and imperfection are as follow. David was a sinner, cry they, and cried out of his sins and iniquities after he had committed adultery and murder, &c. but he confessed his sins and transgressions, and said, 'My sins are ever before me,' Psalm li. throughout. But David said, 'As far as the east is from the west, so far hath he, (to wit, the Lord,) removed our transgressions from us;' and said, 'Bless the Lord O my soul, and all that is within me, bless his holy name;' and again, 'Bless the Lord, O my soul, and forget not all his benefits, who hath forgiven all thine iniquities, who hath healed all thy diseases,' &c. Psalm ciii. 1, 2, 3. 11, 12.

Now here you may see satan's ministers and preachers take David's sins and transgressions, which satan tempted him to run out into; but how the Lord had forgiven David all his iniquities, and healed all his diseases, and his transgressions were removed as far as the east was from the west, and how that all within him praised God. These scriptures are against satan and his ministers, and are not for their purpose.

And again, satan's ministers say, that the most righteous man that is, sins seven times a day; and this both priests and professors have affirmed to my face that it was scripture, but I searched the scriptures, and never found any such scripture. But Solomon saith, 'Lay not wait, O wicked man, against the dwellings of the righteous. Spoil not his resting place; for a just man falleth seven times, and rises again, but the wicked shall fall into mischief.' Prov. xxiv. 15, 16. Now here is no seven times a day; and though David did fall, yet he rose again and was healed, and his iniquities were removed, as far as the east is from the west.

But hear what Solomon saith concerning the Church: 'Thou art all fair, my love, there is no spot in thee.' Cant. iii. 7. 'Open to me my sister, my love, my dove, my undefiled.' Cant. v. 7. So Solomon is far from saying, she had a body of death, and a body of sin. And David saith, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Psalm xxxvii. 37. But satan and his ministers will not allow there is any perfect man and upright, to be marked; for the devil who is blind, hath blinded his ministers, and they can neither behold nor mark the perfect man.

And another scripture satan's ministers bring, of Peter's saying to Christ, 'though I should die with thee, yet I would not deny thee;' and after Peter was examined, he cursed and swore, and said he did not know the man, namely Christ. Matt. xxvi. 25. 70 to the end. But in the 75th

verse, you may see Peter repented of what he had said, and wept bitterly. And Christ said unto Peter, 'When thou art converted strengthen thy brethren.' Luke xxii. 23. So it seems that Peter was not wholly converted when he denied Christ. And satan's messengers say, that Judas was partaker of the ministry, who carried the bag and betrayed Christ. He was like unto the devil, who abode not in the truth; and is not covetous Judas's bag entailed upon all satan's ministers and messengers? And do not they hold it by entail? And are they not worse than Judas? For Judas put in his bag what people gave him, but had not a law or staff to compel people to put in his bag, nor cast any into prison, as satan's ministers and messengers do, and have done.

And again satan's messengers and ministers say, Paul cried out and said, 'O wretched man that I am! who shall deliver me from this body of death?' And he was in a warfare, and therefore people must be in a warfare, and carry a body of death, and a body of sin about with them as long as they live, to the grave, and there is no overcoming nor no victory here. But in this, satan's messengers and ministers wrong the apostle's words, and do not take them all; for though he cried out, who shall deliver him from that body of death and sin; yet he thanks God through Jesus Christ our Lord, and saith, 'The law of the spirit of life which is in Christ Jesus, hath made me free from the law of sin and death.' Mark, he said Christ Jesus had made him free, as in Rom. vii. 24, 25. and viii. 1, 2. And said, there was 'no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.' And again, he saith, 'Thanks be to God, who hath given us the victory through our Lord Jesus Christ.' 1 Cor. xv. 57. And again, he saith, 'They that be in Christ are new creatures.' And again, the apostle saith, 'I have fought the good fight, I have finished my course, I have kept the faith.' 2 Tim. iv. 7.

Then the apostle, if he had fought the good fight, he was not fighting; and having kept the faith he kept the victory; for faith is the victory. And John saith, 'This is the victory that overcomes the world, even our faith.' 1 John v. 4. And Jesus Christ is the author and finisher of our faith. Heb. xii. 2. So here you may see the apostle had fought and kept the faith of Christ which is the victory. So he was not always fighting and warring as satan's messengers would have it, who was a liar from the beginning. For the apostle said, 'I am crucified with Christ, nevertheless I live, (mark, live,) yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.' Gal. ii. 20.

And the apostle saith, 'That ye put off the former conversation, the old man, which is corrupt according to the deceitful lusts, and that ye put on the new man, which after God is created in righteousness, (now

this new creation, the devil's messengers and ministers are ignorant of,) and true holiness.' Ephes. iv. 22. 24. Now these were the ministers of Christ that preached this true doctrine; but the ministers and messengers of satan say, they must carry the old man, which is corrupt, with his deceitful lusts, while they are upon the earth, to the grave with them. And again the apostle saith to the church of Christ, the Colossians, 'Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of God that created him; and ye are complete in him, (viz. Christ,) which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.' Col. ii. 10, 11. and iii. 9, 10.

And here you may see the true christians were circumcised with the spirit, and they had put off the old man with his deeds, and his body of death, and put on the new man, which is after God, &c. and were complete in Christ their head, while they were upon the earth, before they went to the grave. But satan and his messengers, and ministers, and hearers say, that they must carry the body of death and sins of the flesh, with the old man and his deeds, while they are upon the earth; but I say, by disobeying God, and hearkening to the serpent's teaching, this body of death and sins of the flesh, with the old man, with his deceitful lusts, came into man and woman who had none before. And now the devil and his teachers say, they must carry this body of death and sins of the flesh, and the old man and his lusts, as long as they live upon the earth, till they go to the grave; but Christ's ministers say to the believers in Christ, they had put off the old man and his deeds, and the body of the sins of the flesh, with the circumcision of the spirit, while they are upon the earth; but the circumcision of Christ with his holy spirit, satan and his ministers with his unclean spirit, deny while they are upon the earth. And therefore the devil's messengers and hearers, do carry a body of death and the sins of the flesh, and the old man with his deceitful lusts as long as they live, to the grave; and this is the devil's doctrine, and not Christ's nor his apostles.

And the apostle said to the believers in Christ, 'We have redemption through his blood.' Col. i. 14. And again the apostle saith to the Ephesians, 'We have redemption through Christ's blood, the forgiveness of our sins.' Ephes. i. 7. And the Lord saith, 'their sins and iniquities I will remember no more.' Heb. viii. 12. And the apostle said to the Jews, 'Repent ye therefore, and be converted, that your sins may be blotted out.' Acts iii. 19. So if people do repent and be converted, then their sins are blotted out, then they are not like to carry their body of death, nor read their sins, when they are forgiven and blotted out; and this is

a contrary doctrine to the devil and his ministers, who say, they must carry this body of death and sins to the grave.

John said, the devil 'sinned from the beginning,' and 'he that committeth sin is of the devil; and for this purpose the son of God is made manifest that he might destroy the works of the devil, and Christ was manifest to take away our sins, and in him is no sin, and whosoever abideth in him sinneth not, and whosoever is born of God doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God; in this the children of God are manifest from the children of the devil.' 1 John iii. 5 to the 11th.

Now concerning the devil's ministers, messengers, and teachers, who say, there is no victory nor overcoming on this side the grave. But John saith in his General Epistle to the church of Christ, 'I have written to you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.' 1 John ii. 14. This is contrary to the devil's ministers and messengers, that say, there is no overcoming sin, which is of the wicked one, on this side the grave. But John, a minister of God, writes to the young men in Christ, and tells them, they had overcome the wicked one, and that was whilst they were upon the earth, and could read his epistle. And again, the apostle John saith, 'whosoever is born of God overcometh the world, and this is the victory that overcomes the world, even our faith;' this John said to the believers in Christ while they were upon the earth, and if they overcome the world, then they overcome the devil, the god of the world. 1 John v. 4. And 'who is he that overcometh the world, but he that believeth that Jesus is the son of God? and he that believeth is born of God.' Here you may see the devil's messengers, ministers, hearers, and teachers, are not in this true belief, born of God that overcomes the wicked world, neither are they in the true faith, which Christ is the author of, which overcometh the world, and gives the victory over the world which lieth in wickedness, and is the shield that quenches all the fiery darts of satan. 1 John iv. 5. 19. And John saith to the followers of Christ, 'Little children ye have overcome them, (to wit, satan and his ministers,) because greater is he that is in you, than he that is in the world.' 1 John iv. 3, 4. And again, John saith to the believers in Christ, 'Every man that hath this hope, purifies himself, even as he is pure.' 1 John iii. 3. Col. i. 27.

Now satan's messengers and ministers deny this hope that purifieth people while they are upon the earth, as Christ is pure; they are in the hope of the hypocrite and a dead faith, as in James ii. 17, 18. 20. And though they may call themselves believers, and say there is one God; the devils believe and tremble, so may a vain man in a dead

faith say, in which there is not victory over the body of death and sin whilst upon the earth, as they say.

And Christ saith, 'Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' John v. 24. Now if the believers in Christ are passed from death to life, and have everlasting life, and shall not come into condemnation, then they are not like to carry the body of death, if they be passed from the death in Adam, to the life in Christ. But satan's priests, ministers, and teachers cannot be the true believers, that say, they must carry a body of death to the grave; such remain under condemnation, (in the death in Adam,) by the light of Christ. John v. 24. And Christ saith, I am the light of the world, and whosoever believeth on me, shall not abide in darkness. Now if the believers in Christ do not abide in darkness, then they do not abide under the devil the power of darkness. For John saith, he that believeth overcomes the world, then the world's god. John xii. 46. and 1 John v. 5. Again John saith, 'We know that ye are passed from death to life.' 1 John iii. 14. This was while they were upon the earth; then they were passed from the body of death, and the devil the power of death, which satan's ministers, priests, and teachers plead for, which first came in by hearkening to satan's teaching, and forsaking God's teaching. And by hearkening to God and Christ's teaching, they came out of death and darkness, and put off the body of death and sins of the flesh, and put off the old man with his deeds while they were upon the earth, and put on the new man, which after God is created in righteousness and true holiness, whilst upon the earth. Ephes. iv. 24. And so they that be in Christ are new creatures, and old things are passed away. And again the apostle saith to the saints, 'Seeing that ye have put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him.' Col. iii. 9, 10. And this was while they were upon the earth. And so it is clear the outward body is not the body of death, and body of sin, nor the old man. For after the old man is crucified, and the body of death and sins of the flesh put off, the saints bodies are the members of Christ, and the temple of the holy ghost, and 'the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' And this was while they were upon the earth, before they went to the grave. Rom. vi. 6. 1 Cor. vi. 15. 19. 2 Cor. vi. 16.

And the apostle saith, but now Christ 'once in the end of the world hath appeared to put away sin by the sacrifice of himself,' and Christ said, I come to do the will of God, by which will we are sanctified through the offering of the body of Jesus Christ once for all; for by one

offering he hath perfected for ever them that are sanctified. Hebrews ix. 26. and x. 9, 10. 14.

Now here you may see Christ putteth away sin, and we are sanctified by his will, in and through the offering of his body once for all, and by his one offering he hath perfected for ever them that are sanctified. But such as do not believe to have their sins put away, and to be sanctified and perfected here, they do not believe in Christ the one sacrifice and offering. It is a general saying by the priests, teachers, and professors, that none keep the commands of God. So in this they would make the commands of God grievous, who say, none can live and keep the commandments of God. The Lord saith, 'Thou shalt have no other gods besides me,' (to wit,) who is your Maker and Creator. And what! cannot you live, but you must make gods and graven images, or likenesses of things in heaven, or in the earth, or in the waters, and bow down to them? And cannot you live, but you must dishonour your father and mother? And cannot you live, but you must take the name of the Lord God in vain? And cannot you live, but you must kill, steal, commit adultery, and bear false witness against your neighbour? And cannot you live, but you must covet your neighbour's house, and his wife, and his man servant, maid servant, ox, or ass?

The young man in the gospel told Christ, that from his youth he had kept the commands of God, though he could not sell all and give to the poor, and follow Christ, who is the end of the law for righteousness' sake to every one that believes. Matt. xix. 20, 21. Rom. x. 4. Zachariah and his wife 'were both righteous, walking in all the commandments and ordinances of God blameless.' Surely they kept the commandments and ordinances of the Lord then, if they walked in them blameless, as before. And the apostle said to the Galatians, all 'the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself.' Gal. v. 14. And the apostle saith to the Romans, owe no man any thing, but to love one another; for he that loves another fulfilleth the law, for he that loveth God, will not make any other gods. Love will not take God's name in vain. Love will not dishonour father nor mother. Love doth not kill, steal, commit adultery, nor bear false witness. Love doth not covet neighbour's house, wife, servant, ox, or ass. He that loves his neighbour as himself, this love works no evil to his neighbour; therefore, love is the fulfilling of the law. Rom. xiii. 8, 9, 10. Now they that be out of this love of God, say they cannot keep the commands of God, but they do not say they cannot keep the commands of the devil, they are easy enough to them; and the old world, the earth was corrupted by them, and the earth was filled with violence, and all flesh had corrupted its way upon the earth. Gen. vi. 11,

12. And the Lord brought a flood upon them and destroyed them, saving Noah and his family. And the Lord turned the cities of Sodom and Gomorrah into ashes, and delivered just Lot, whose soul was vexed from day to day with their unlawful deeds, as in 2 Pet. ii. 2. 6, 7, 8. Mark, their unlawful deeds; those unlawful deeds were easy enough for them, though the deeds of the law were hard enough for them, as they say now. And you may see in Rev. xix. 2. the judgment of the great whore which did corrupt the earth, which is called the mystery of Babylon, or confusion, the mother of harlots, and abomination of the earth. Rev. xvii. 5.

Now this whore, or false church, which is whored from Christ, and corrupteth the earth, which rideth upon the beast, and sitteth upon the prophets, multitudes, nations, and tongues, which are called waters. And is not this whore, or false church, called a cage of unclean birds? And hath not she her teachers among the nations, peoples, multitudes, and tongues? And did not the dragon give his power to the beast, that this whore, the false church rideth upon, like Balaam upon his ass? And is it like for the beast, (Rev. xvi. 13.) in the dragon's power, which the whore, the false church rideth upon? or for the false prophet, or the unclean spirits, (Rev. xvii. 8. 15.) like frogs that went out of the mouth of the beast and the false prophet? or for the peoples, multitudes, nations, and tongues, that the whore that corrupteth the earth sitteth upon, and hath made them like waters; I say, is it like for all these to own perfection, and overcome the old man and his lusts, and the body of death and sins of the flesh, whilst on this side the grave? And though all these do make war against the Lamb and the saints, the Lamb, I say, that takes away the sins of the world, he shall and will overcome them, for he is Lord of lords, and King of kings, and they that are with him are called chosen and faithful. And will not the whore, and the beast in the dragon's power, false prophets, and all their followers, say, that none can keep the law of God and his commands; but they will not say, they cannot keep the beast's, whore's, dragon's, and false prophets.' The apostle saith, the law is spiritual, just, and good, &c. And David saith, the law is light; and how are men like to keep the law of God which is spiritual, and be whored from the spirit of God, and hate his light, and be out of the truth, and do it not? And is not the end of the whore, beast, false prophet, dragon, or devil, and all his followers, to be consumed and destroyed with fire, as the old world was with water? And the beast, false prophet, and whore, or false church, that take their power from the devil, that abode not in the truth, and set up a worship, and compel others to that worship, and to drink that whore's cup that is whored from the truth; they that worship God in his spirit and truth as Christ commands, and hath set up,

cannot drink the whore's cup, nor cannot bow to the dragon, the beast's worship, which hath been set up by the dragon's power, which is out of the truth.

Job saith, no man knows the price of wisdom, it cannot be gotten for gold nor silver, neither shall silver be weighed for the price thereof; for it cannot be valued with the gold of Ophir, or with the precious onix, or sapphire, or pearls, or coral, or rubies. Now all these and many other things may be purchased with the price of gold and silver; and all the histories, libraries, and all the books and authors in the world may be purchased with gold and silver; and all the sciences and natural arts, these may all be purchased and learned for gold and silver; and that which the world calls philosophy, and its books, may all be purchased for gold and silver; and all outward knowledge, wisdom, and understanding, which they may get a great deal of knowledge from this tree, without life and the true heavenly wisdom, and be like unto the fowls of the air, and the lion's whelps, and the fierce lions, and ravenous beasts; but no unclean thing comes in the way and path of the heavenly wisdom, which cannot be gotten nor bought for gold nor silver, nor precious stones, nor jewels, nor fine gold, for man knows not the price of it. Job xxviii. Isa. xxxv. And unto man, God said, 'Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.' So it is clear, they that fear God and depart from evil, shall have both wisdom and understanding, though they have not gone to the schools and colleges to learn the priests' seven arts and sciences, and without the great shops of old histories and authors, and the world's philosophy, which things may puff up the fowls of the air, and the vultures and ravenous beasts, with the outward tree of knowledge without life. The Lord saith, 'Every man is brutish by his knowledge.' And again he saith, 'Every man is brutish in his knowledge; the pastors are become brutish, and have not sought the Lord.' Jeremiah x. 14. 21. and lvii. 17.

Here you may see what men get by their outward knowledge; for when Adam and Eve fed upon the tree of knowledge, then the lamb was slain in them from the foundation of the world. And when the Lamb Christ was manifest in the flesh, then they that were in this outward brutish knowledge and wisdom below, crucified Christ outwardly without the gates of Jerusalem. And after, when christianity was spread up and down the world, and many got an outward form of christianity and denied the power, and got into this brutish outward knowledge and wisdom below, they crucified to themselves Christ afresh, as in Hebrews vi. 6. And the beast and whore was, and is in this brutish knowledge and wisdom below, that killed the Lord's witnesses, and the martyrs, and compelled all the world to worship, and to drink the

whore's cup, and all did drink and worship, but whose names are written in the Lamb's book of life, slain from the foundation of the world. Rev. xiii. 8. And the beast in the dragon's power, with the seven heads and ten horns, which the whore or false church rideth upon, as Balaam did upon his ass. And this whore, or false church, sitteth, or rideth upon peoples, multitudes, nations, and tongues, which are called waters. So she makes peoples, multitudes, nations, and tongues, like Balaam's ass, and these ten horns of the beast are ten kings, which received power from the dragon; and these ten kings, or ten horns, should hate the whore, or false church, and make her desolate, and burn her with fire, which is the great city, which reigns over the kings of the earth. So these ten kings that hate the whore, the false church, and burn her with fire, will not then suffer her to reign over them, and ride upon them like Balaam upon his ass. Rev. xvii. 1 to the end. For glory to the Lord God for ever, Christ reigns in all his true believers and followers, who is the prince of life and peace, who was before the devil, beast, whore, and his followers were, and will be when they are all gone.

And John said, 'There appeared a wonder in heaven, a great red dragon, having seven heads and ten horns, and seven crowns upon his head,' the old serpent, the devil, and satan. Was not this a proud devil? And his tail drew the third part of the stars from heaven, (had not these been some stars in the church?) and cast them to the earth. These stars were lights in the night; but he was cast out of heaven, and persecuted the woman the true church, which had the moon under her feet. And John saw a beast rise out of the sea, having seven heads and ten horns, and upon his heads ten crowns; and was not this a proud beast? And the dragon gave the beast his power, and his seat, and great authority, and the world worshipped this proud dragon and the beast, and the beast opened his mouth in the devil's power, in blasphemy against God, to blasphene his name, tabernacle, and them that dwelt in heaven, after the dragon was cast out of heaven. So here you may see some dwelt in heaven, and sat in the heavenly places in Christ Jesus. Rev. xii. 13. And John said, 'I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns,' and this woman, the false church, that rid upon the beast, was arrayed in purple, scarlet colour, decked with gold, precious stones and pearls, having a golden cup in her hand, full of abomination and filthiness of her fornication, and upon her forehead was a name written, Mystery Babylon, mother of harlots, who was drunk with the blood of the saints and martyrs of Jesus. Was not this a proud whore, the false church, that rideth upon the beast, that rose out of the sea, in the devil's seat, power and authority? Must not this proud whore,

the false church, be burnt, and this proud devil, dragon, and beast, and their followers go into perdition, and the lake of fire? Rev. xvii. and xix. 20. and xx. 10. And the Lamb and the saints will have the victory. Hallelujah.

And Job saith, 'Though after my skin worms destroy this body, yet in my flesh shall I see God.' Job xix. 26. Satan's messengers say, that must not be in this life, but in another world; but afterwards Job said unto the Lord, 'I have heard of thee by the hearing of the ear, but now mine eye seeth thee.' Job xlii. 5. And this was while Job was alive upon the earth. Another scripture satan's messengers bring against perfection, 'Shall mortal man be more just than God? shall a man be more pure than his maker? He charges his angels with folly.' Job iv. 17, 18. Again, 'How can he be clean that is born of a woman?' Job xxv. 4. And again, 'What is man that he should be clean, and he that is born of a woman should be righteous?' Job xv. 14, 15. Now these were not Job's words, but Eliphas' the Temanite, which contended against Job, as in Job iv. 1. 17, 18. and xv. 14, 15. and Bildad the Shuhite's words that contended against Job, as in Job xxv. 5. For God said Job was 'a perfect and upright man, that feared God and eschewed evil.' Job i. 8. and ii. 3. So these were the words with which Job's miserable comforters contended against Job, which satan's ministers bring against perfection.

And John saw 'an hundred and forty-four thousand, having their father's name written in their foreheads, which were not defiled, which followed the lamb, in whose mouth was found no guile, for they were without fault before the throne of God.' And besides, John said he saw a great multitude, which no man could number, of all nations, kindreds, and tongues, stand before the throne, and before the lamb, clothed with white robes, and palms in their hands, crying with a loud voice, saying, salvation unto our God which sitteth upon the throne, and unto the Lamb. Rev. vii. 5 to the 11th. and xiv. 1 to the 6th.

Now the messengers and ministers of satan do not see these, but he is a minister of Christ that sees these holy people that follow the Lamb, that was without fault or guile.

And Peter saith in his General Epistle to the church of Christ, 'Ye are a chosen generation, a holy nation, built up a spiritual house, a holy royal priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ,' as in 1 Pet. ii. 5. 8, 9. Then surely these have put off the body of death, and sins of the flesh, and the old man with his deceitful lusts.

II. Priests the chief promoters of persecution, in the prophets, Christ, and the apostles' days, and since, and now the Lord is opening the eyes of people's understandings, that they will not let them ride upon them, as Balaam in his error upon his ass, for his wages of unrighteousness.

HERE you may see, how the priests in all ages turned against the righteous, and persecuted and killed them. See how Cain the priest was full of wrath, and killed righteous Abel in the field, and what was the end of Cain. Gen. iv. 5. 8.

And you may see how Corah and his company, and Dathan and Abiram opposed Moses and Aaron, and how the Lord did consume them (as in Numb. xvi. chap. throughout) in their rebellion; and what became of old Eli that reproved his two sons, but did not restrain them, as you may see in 1 Sam. iv. chap. throughout; and the badness of the priests you may see in the second chapter. And how the Lord sent Samuel the child to admonish old Eli, for not restraining his sons from their wickedness; and for the wickedness of the priests, God brought his great judgment upon Israel; and see how the man of God cried against Jeroboam and his altar and priests. 1 Kings xii. 13.

And did not his prophecy come upon them, in 2 Chron. xxiii. 17, 18. chap. You may see what priests they ordained, 2 Chron. xi. 15. And you may see what work Josiah made with Balaam's altars, and his idols and priests, how he purged the land of them. 2 Chron. xxxiv. 3 to 9. And you may see what work Jehu made with Baal's worshippers, prophets and priests. 2 Kings x. And the Lord commanded Jehu. And it had been well for him and his children, if they had not followed the sins of Jeroboam, who made Israel to sin, but walked in the law of God. And you may see how Manasses made Israel to sin by rearing up altars for Balaam, for which cause the Lord carried them into captivity. 2 Chron. xxxiii. 1 to 13. And see what work Josiah made with Manasses' images, altars, and priests. 2 Kings xxiii. And how did Ahab and Jezabel with all her Baal's priests and prophets persecute the Lord's people, and what became of them in the end, see 1 Kings xxi. and 2 Kings ix. And you may see what Isaiah saith, because of the wickedness of the priests and others who had defiled the earth, therefore the Lord would empty the land of them. Isaiah xxiv. to the 7th. And also declares, how the priests and prophets have erred through wine and strong drink, for all tables are full of vomits and filthiness, so that there is no place clean. Isaiah xxviii. 7, 8.

And again, see how Isaiah crieth against the shepherds and watchmen, and calls them greedy dumb dogs that can never have enough,

that fill themselves with wine and strong drink; they all look to their own way, every one for their gain, from their quarter. May not this practice be applied to many of the shepherds, priests and watchmen now of our times? as in Isaiah lvi. 10, 11, 12. And see how Jeremiah testifies against the priests, and how the Lord had made him a brazen wall, and an iron pillar against the priests, &c. Jer. i. 18. ii. 8. And Jeremiah saith, 'Every one is given to covetousness; from the prophet to the priest, every one deals falsely.' Jer. vi. 13. And again Jeremiah saith, 'A wonderful horrible thing is committed in the land, the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so.' Jer. v. 30, 31. and viii. 10, 11.

And did not Pashur son of Immer the high priest, strike Jeremiah, and put him in the stocks, for declaring the truth to him? Jer. xx. 1. And did not Jeremiah tell them, that both prophets and priests were profane? Read Jer. xxiii. 11 to the end. And did not the priests and the prophets and the princes say, that Jeremiah was worthy to die? Jer. xxvi. 11. Here you may see the priests had a hand in the persecution of Jeremiah.

And the Lord sent Ezekiel to cry against the priests, and said, they had violated his law, and profaned his holy things, and put no difference betwixt the holy and profane. Ezek. xxii. 25, 26. 28. and how the prophets, &c. were like roaring lions, and daubed with untempered mortar, and how the Lord sent Ezekiel to prophesy against the shepherds of Israel, and how he would gather his people from among them, and set one shepherd over them to feed them. Ezek. xxxiv. throughout; and was not that Christ? And see how the Lord sent Hosea to cry against the priest, saying, 'I will also reject thee, and thou shalt be no priest to me, seeing thou hast also forgot the law of thy God.' So like priest, like people; and the Lord saith he will punish them for their ways. Hosea iv. 6. 9. And have not the priests now forgot the law and command of Christ, 'freely you have received freely give,' and to keep the gospel without charge? And 'as a troop of robbers wait for a man, so the company of priests murder in the way by consent, for they commit lewdness.' Hosea vi. 9. Amaziah the priest of Bethel, sent to Jeroboam king of Israel, and told him that Amos the prophet had conspired against him, and forbade him to prophesy any more in the king's chapel. Amos vii. 10 to 17. So here the priest was a lying informer against Amos, for speaking the truth. And you may see how Nehemiah cries to the Lord, because the priests had defiled the priesthood. Nehem. xiii. 29. And said, neither our kings, princes, priests, nor our fathers had kept the law of God. Nehem. ix. 32. 34. And Micah said they built up 'Sion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, the priests thereof teach

for hire, and the prophets thereof divine for money,' and yet they would lean upon the Lord, and say, is not the Lord among us, and no evil can come upon us? 'Therefore shall Sion for your sakes be ploughed up like a field, and Jerusalem shall become on heaps.' And so it was, and is not this the state of Christendom? Have not the hireling priests and the prophets in Christendom brought it all on heaps?

And you may see what the Lord saith in Malachi, 'And now, O ye priests, this commandment is for you; if ye will not hear, and if ye will not lay to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon their faces, even the dung of your solemn feasts, &c. and ye shall know that I have sent this commandment unto you, saith the Lord of hosts.' Mal. ii. 1, 2, 3, 4. May not the priests of our times apply this commandment to themselves?

And the Lord said, 'I will cut off the remnant of Baal from Jerusalem, and the names of the Chemarims with the priests; the prophets are light and treacherous persons, their priests have polluted the sanctuary, they have done violence to the law.' Zeph. i. 4. and iii. 4.

Here you may see all along in the Old Testament the wickedness of the priests and prophets, and how the Lord sent his holy prophets to declare against them; and by their wicked lives and means, often the Jews went into captivity, and the Lord's prophets suffered.

And you may see how the chief priests, scribes, and elders, consulted to put Christ to death. Matt. xxvi. 34. And in Matt. xxvii. the chief priests and elders took counsel together against Jesus to put him to death. And did not Judas that betrayed Christ, sell him for thirty pieces of silver unto the chief priests, &c. Matt. xxvi. 14, 15. and xxvii. 1, 2. and Mark xiv. 10.

And did not the chief priests and elders persuade the multitude that they should ask of Pilate, Barrabas, and crucify Jesus? And when they were crucifying Christ, did not the chief priests mock him? Mark xv. 30, 31. And when they had crucified Christ, and watched his sepulchre; and after Christ was risen, some of the watchmen came into the city, and showed unto the chief priests all things that were done concerning Christ; and did not the Jews' chief priests take counsel, and gave large money to the soldiers, to say that his disciples stole him away by night, as they slept, as in Matt. xxviii. And this saying and lie is commonly reported among the Jews to this day.

So here you may see how busy the priests and chief priests with their company were to crucify and murder the just. And Judas that betrayed Christ, came with a great multitude with swords and staves, from the

chief priests and elders of the people. Matt. xxvi. 47. Mark xiv. 43. Here you may see how eager the priests were to destroy the just, and gave money to tell lies.

And did not the high priests and the kindred of the high priests, gather together against the apostles for preaching Christ after he was risen? And did not they threaten them, and charge them not to speak at all in the name of Jesus? Acts iv. 6. 18. And did not the high priests rise against the apostles with indignation, and put them into the common prison, but the Lord delivered them, as in Acts v. 17, 18, 19. And when that the chief priests took counsel together to put the apostles to death, Gamaliel's counsel stopped them, as in Acts v. 33 to the end.

And did not the high priest examine Stephen in his counsel when he was put to death? Acts vi. 15. and vii. 1. And did not Paul say he had authority from the chief priests to shut up the saints in prison, and when that they were put to death he gave his voice against them. Acts viii. 3. and xxvi. 10. And did not Ananias the high priest, with the elders, and a certain orator named Tertullus, inform the governor Felix against Paul, and called Paul a pestilent fellow, and a mover of sedition, and sought to take away his life, as in Acts xxiv. to the end. And how the high priests and chief of the Jews informed Festus against Paul, and desired that he would send for him to Jerusalem, lying in wait by the way to kill him. Acts xxv. 1, 2, 3. And after Saul was converted, the Jews took counsel together to kill him, in Acts ix. 9. For he was going with his packet of letters from the high priests to persecute the christians at Damascus, and before he got thither he was converted; and when he got to Damascus, he preached Christ there, and they set watch at the gates of Damascus to kill him, but he escaped their hands. Acts ix. 1 to the 31st. And have not the priests had the chiefest hand in imprisoning and persecuting God's people since the apostles' days, both among Protestants and Papists; let the scripture prove their persecuting and imprisoning and putting to death in the prophets, Christ, and the apostles' days. But since their days, amongst Papists and Protestants, the histories and the jails prove the priests stirring up to the persecuting, imprisoning, banishing, and putting to death of God's people. And have not the Jesuits and the priests been like the frogs, the unclean spirits that have gone out of the mouth of the beast and false prophet? Rev. xvi. 13, 14.

But have the priests, either Papists or Protestants, come so far as Cain or Balaam? For these heard God's voice, and Balaam went astray, and forsook the right way, and loved the wages of unrighteousness, but Balaam's ass rebuked him for his iniquity, and forbade the madness of him. 2 Pet. ii. 15, 16. Jude 11.

And have not most of the people both among Protestants and Papists,

been like dumb asses, and their priests, like or darker than Balaam, ride upon them, who say they never heard the voice of God nor Christ, and the people durst not reprove them for their iniquity, error, and madness, and their wages of unrighteousness? Christ saith to his ministers, 'freely you have received, freely give,' and they laboured 'to keep the gospel without charge.' And now the Lord hath opened many mouths, that they will not let Balaam's priests and prophets ride upon them, nor follow Balaam's error and way, nor give him the wages of unrighteousness, though he loves it; though the Balaams be angry and cause them to be cast into prison, and their goods spoiled; but declare against the covetous greedy Balaams, and their wages of unrighteousness, and follow Christ their way, who saith, freely you have received, freely give; and will not let Baal's priests ride upon them any more. And the Lord hath made his people a holy royal priesthood, to offer up spiritual sacrifices to God by Jesus Christ. 1 Pet. ii. 5 to the 10th.

And how often have the priests generally turned within this hundred years, to queen Mary, and from queen Mary to queen Elizabeth, and to king James, and then to Oliver and Richard Cromwell, and called them Caleb and Joshua that led them into the promised land? But was it not in the tithes, offerings, augmentations, and glebe lands? And then when king Charles II. came in, did not they most of them turn to common prayer, and persecute them that did not? And when king James came to the throne, what did many of the priests and bishops do then, with their passive obedience and non-resistance? Were not many of them posting to Rome, their mother church, as they call it, (let all the sober judge,) and forsaking Jerusalem, which is above, which is free, the mother of all true christians? Gal. iv. 26.

III. And what a scabbed flock the bishops and priests have, which should oversee them; and how the magistrates are troubled with them, to send them to the jails, and transport them.

I desire the bishops and the priests to look into their bishoprics and parishes, and see what scabbed flocks they have, lying, swearing, cursing, damning, and whore houses, and play houses, to corrupt youth and people; and they may see abundance of theft, murder, and whoredom, and how the jails are filled up and down the nation with thieves and unclean persons; that many are transported yearly out of England, Scotland and Ireland, into America, of their scabbed flock, which the bishops and priests are to watch over, look after, and cure, in all their bishoprics and parsonages; who are hired and take their tithes, easter-reckonings, and midsummer-dues, to watch over them, and look after them, and yet let them go astray; yea, they are so greedy, they take

tithes of them that are not of their church, and spoil the goods of many, and cast them into the jails, because they will not pay them, and cannot own them to be ministers of the gospel.

And let the bishops and the priests look into all the sessions, assizes, and courts, and see how the justices of the peace, and the judges are troubled with some of their scabbed flock, which they should oversee, and watch over, and keep from the occasion of the magistrate's sword. What stewards are you, and how do you watch over them, that you may present their souls to God, to whom you must give an account, as you pretend? And are not you ashamed, both bishops, priests, and teachers, to hear that so many of your flock are brought before the sessions and assizes, and how the jails are filled with them, and how many are hanged yearly, and how many are transported beyond the seas for their wickedness? And are not these members of your church, which you are to oversee and have the charge over? And pray, consider, are you not like them that do not profit the people at all, but seek you own profit, and your own hire, and tithes, and your gain from your quarter? And therefore, is it not time for you either to amend and look better to your flocks, or give over your pretence? Read Isa. lvi. to the end. Jer. v. 29, 30, 31. and xxiii. chap. throughout, and Micah iii. 10, 11, 12. and Ezek. xiii. chap. throughout.

Now if you priests, bishops, and shepherds, had an outward shepherd that you hired, and let your sheep be so scabbed and corrupted, and that they should run so astray, and he not watch over them nor oversee them better, would not you soon turn him away? I pray you look into your bishoprics and parishes, and make application upon yourselves, as before.

IV. How no persecutor upon the earth, for faith, worship, and religion, can exercise a good conscience towards God and man, until they be converted.

The apostle Paul saith, after he became a christian, and confessed Christ Jesus, I exercised myself to have always a good conscience, void of offence toward God and toward men. This he declared before Felix, the governor, when he was accused by the high priests and elders of the Jews, which said Paul was a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. Act xxiv. 15, 16.

Now here you may see when the apostle Paul was turned from the Jews' temple worships, and the priests that took tithes. For the apostle Paul said, when he was brought before king Agrippa, 'Verily, I thought with myself, that I ought to do many things contrary to Jesus

of Nazareth, which things I also did in Jerusalem; and many of the saints I did shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus, with authority and commission from the chief priests, that if I found any of that way, (viz. of them that believed in Christ,) whether they were men or women, I might bring them bound to Jerusalem.' And as he was coming near unto Damascus, Jesus Christ did convert him; and after a while he preached Christ in Damascus, where he was going to persecute, and confounded the Jews, and the Jews took counsel to kill him, as in Acts ix. 1 to the 28th. and xxvi. 8, 9, 10, 11, 12. and xxiv. 16.

Now while Paul was persecuting and imprisoning, and consenting to the death of the followers of Christ; and having his packet of letters, and his authority and commission from the chief priests, to go up and down and persecute the saints the believers in Christ, from city to city; then he was exercising an evil conscience towards Christ and men; for Christ saith, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.' So in this it is clear he was exercising an evil conscience, whilst he was a persecutor; and the Jews, priests and elders also, which gave him letters, commission and authority, to persecute Christ in his members. And so likewise, all the Protestant and Papist priests, which call themselves christians, that have, and do persecute and imprison people for their faith and a good conscience, they have, and are persecuting Christ in his members; such always have and do exercise an evil conscience against Christ in his members. For the Jews and chief priests, would have Christ crucified without the gates of Jerusalem, and cried Matt. xvii. 25, 'O let his blood be upon them and their children;' in that they exercised an evil conscience towards Christ. And after Christ was risen, the chief priests and elders, and Saul, imprisoned and persecuted Christ in his members; and so have the Papists, and many of the Protestant priests, because they do not conform. And therefore have they imprisoned and persecuted to death, and spoiled the goods of many; in this they have exercised an evil conscience towards Christ and his people. For Saul, nor any other, did not, nor do any exercise a good conscience towards God and man, until that they were and are converted to Christ Jesus to follow him, and to forsake the Jewish priests, and the tithes, and temple worships, and all other outward temple worships, and priests that take tithes, and persecute others that will not conform and give them their tithes, &c. For Christ saith, he came not to destroy men's lives, but to save

them; and saith, love one another, and love enemies, and pray for them that persecute you; and, freely you have received, freely give. And they that keep the commands of Christ and his gospel without charge, are always exercising a good conscience towards God, in obeying, serving and worshipping him, and a good conscience toward men, in that which is just, righteous, honest, and true; to do unto all men, as they would have others do unto them, according to the royal law of God. And so it is clear, that no persecutor and spoiler of people's goods, in all ages from Cain, both in the days of the prophets, Christ, and the apostles, and since, to this day, did, nor has, nor can exercise a good conscience towards God and man. 'For he that is born of the flesh, will persecute him that is born of the spirit.' That persecuting birth of the flesh, is not like to exercise a good conscience towards God or man; he that is born of the spirit, is born of God; for the birth of the flesh doth not do unto all men, as it would have them do unto it; and is not like to exercise a good conscience towards God, when it persecutes his spiritual birth, though they go in Cain's, Corah's, Balaam's and Jezabel's way, in the wolves' and sheep's clothing. All these may make an outward profession of christianity, and deny the power thereof; but such are to be turned away from. And is it like that they that go in these evil ways, should exercise a good conscience towards God and man? And also such false teachers that make merchandise of people, that make the gospel chargeable; and such priests and teachers that divine for money, and preach for hire, and bear rule by their means, and preach for handfuls of barley, and pieces of bread, and deceive the people. Such doings the Lord was against, and such shepherds which are called greedy dumb dogs, which can never have enough, seeking for their gain from their quarter, &c. and looking after their own ways, and not after the Lord's; such, God's prophets, Christ and the apostles testified against, and such as these were not like to exercise a good conscience towards God and man.

And when Balak sent messengers to Balaam, to curse the children of Israel, the Lord said, thou shalt not go with them, thou shalt not curse them, for they are blessed. And Balak sent other messengers to Balaam, and said, I will promote thee to great honour, and will do whatever thou sayest unto me. And after, Balaam went, and God's anger was kindled against him, because he went, and the angel of the Lord stood in the way as he rode upon his ass, and he smote his ass, and his ass fell down, and the Lord opened the mouth of the ass, and it reproved Balaam. And was not Balaam going to be promoted by Balak, and to receive his wages of unrighteousness! And did not Balaam cause Balak to build altars, and offer up rams and oxen? But for all Balak's and Balaam's offerings, that he might curse the children of Israel, in-

stead of that, the Lord made him to bless them. So Balaam angered Balak, that he missed his honour, and his wages of unrighteousness, though he loved it. Numb. xxii. xxiii. xxiv. chap. 2 Pet. ii. 15, 16.

And do not our spiritual Balaam's that ride upon the dumb asses, so love the wages of unrighteousness, that they would destroy all the Lord's people, if the Lord did not restrain them? But was not Balaam at last slain with the sword? as in Numb. xxxi. 8. And will not all the spiritual Balaams, think you, that are erred from the spirit of God, be slain by the sword of the spirit, the word of God, who love honour, and the wages of unrighteousness? But the Lord is opening the mouths of his people by his spirit, which have been like dumb asses, and they are throwing off Balaam and his error, honour, and wages. That makes the spiritual Balaams angry, that they are ready to kill them, as old Balaam would have done his ass, but the Lord restrains them, as he did him. Glory over all to the Lord for ever; so that his holy people can sing hallelujah over them, and learn of Christ, who is meek and low in heart, and in him they have found rest for their souls, who saith, 'Freely you have received, freely give.'

V. And the bad example of Gehazi and Simon Magus, to be shunned.

Naaman, captain of the host of Assyria, he was a leper, and had a leprosy, and he came to Elisha to be healed, and he bid him go and wash in Jordan seven times, and his flesh should come again, and he should be clean. And he went into Jordan, and washed seven times, and came again to Elisha and was made well. And Naaman would have given Elisha great gifts, but Elisha utterly denied them, and would receive none, but bid him go in peace. But Gehazi, the servant of Elisha, went after Naaman, and said, My master Elisha hath sent me, saying, behold, even now there be come to me, from Mount Ephraim, two young men, of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman gave him two talents of silver, and two changes of garments. And Gehazi, Elisha's servant, took them to himself, and bestowed them in the house, and came to Elisha. And Elisha asked him whence he came? And he said, his servant went no where; but Elisha said unto him, went not my heart with thee when the man turned again in his chariot to meet thee? And Elisha said to Gehazi, The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever; and he went from Elisha a leper, as you may see in 2 Kings v. throughout.

And are not all the covetous teachers in the world of the seed of Gehazi? Yea, are not many of them grown worse than he, who will

take money and the clothes from such that do not own them, and if they will not give them means or rewards, they will cast them in prison, and spoil their goods. Is not this covetous leprosy seen upon them, who are of the seed and spirit of Gehazi? For he went with a lie in his mouth to Naaman, (as though Elisha had sent him, but he did not,) who gave him two talents of silver, and two changes of garments, which Elisha would not receive from him. Here Elisha, freely what he had received of God, freely gave it again, according to Christ's doctrine, though Gehazi abused Elisha in going unto Naaman in his name. But he that took the reward for doing nothing, he had the leprosy with it. And is not this the condition of all the covetous teachers, that be of the spirit and seed of Gehazi, or rather worse, that will take money and rewards by force, of them they do nothing for? And such are not of the spirit and seed of Christ, who saith, freely you have received, freely give. And are not these things written for our admonishment, and that we should not follow the examples of that covetous seed and spirit, but follow Christ, and obey his command?

And what think you of Simon Magus, who believed and was baptized? And when he saw that through laying on the hands of the apostles, the holy ghost was given, this Simon Magus, *offered* the apostles money, saying, 'Give me also this power, that on whomsoever I lay hands, they may also receive the holy ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive thou art in the gall of bitterness, and in the bond of iniquity.' Acts viii. 17th to 24th.

Now here it is clear, that all the teachers in Christendom, that think the gift of God can be purchased with money, their hearts are wrong, and they are in the gall of bitterness and bond of iniquity, and their money will perish with them, and they have neither lot nor part in the gift of God; though they may pretend themselves to be believers, and to be baptized, they know not the baptism of the holy ghost. All the teachers in Christendom may apply Simon Magus's condition to themselves, that have gotten their natural tongues, arts, and sciences, and old authors, and histories, and make people believe that they have the gift of God, and so they are called to the ministry, when they have neither part nor lot in it, but do daily show forth the gall of bitterness, and bond of iniquity to people that will not give them means for their gift, which they sell to people; but Christ who gives gifts to his people, saith, freely you have received, freely give.

VI. Concerning the priests and professors, that say they must do as the priests say, not as they do.

The priests and professors used to bring this scripture, the saying of Christ, that 'the scribes and Pharisees sit in Moses's seat or chair: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not. For they bind heavy burthens and grievous to be borne, and lay them on men's shoulders, but will not move them with one of their fingers. But all their works they do to be seen of men,' &c. They love the uppermost rooms at feasts, and the chief seats at synagogues, and greeting in markets, and to be called of men rabbi, and master. And Christ pronounces eight woes against them, and calls them hypocrites, and fools, and blind guides, who made clean the outside of the cup, and of the platter, but within full of extortion and excess; and called them whited sepulchres, which indeed appeared beautiful outwardly, but within full of dead men's bones, and of all uncleanness; who also outwardly appeared righteous unto men, but 'within ye are full of hypocrisy and iniquity; ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Matt. xxiii. to the end. These are very suitable scriptures for the priests and professors to apply to themselves.

Now the priests and professors say, though they be as bad as scribes and Pharisees, they must do as they say, and not as they do. And another scripture the priests and professors bring, how Christ said, that the scribes and Pharisees paid tithes of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. Matt. xxiii. 23, 24. These ought ye to have done, and not to leave the others undone: ye blind guides, which strain at a gnat, and swallow a camel.

Now the Jews were to hear the scribes and Pharisees, which wrote the law, and read the law; so they were to do the law which Christ came to fulfil, and they were to pay their tithes of mint, anise, and cummin, which were commanded by the law, and not to neglect judgment, mercy, and faith, those weightier matters of the law; for tithes, offerings, and priests, were commanded and held up by the law, and this law served till the seed Christ came, as in Gal. iii. 19. And when Christ was come, not to break the law, but to fulfil it; and when he was offered up as a sacrifice once for all, he changed the priesthood, and changed the law, and disannulled the commandment, that gave them tithes, and abolished the priesthood with its daily sacrifice and offerings, with the sacrifice of himself once for them all; when Christ had healed or cleansed any, before he was offered up, he bid them go to the

priests, and offer a sacrifice for their cleansing, but when Christ by one offering had perfected for ever them that are sanctified, as in Heb. x. 14. Christ ended all the offerings, by offering up himself, and hath abolished the priesthood, and thrown down Moses' chair or seat, and is the end of the law for righteousness' sake, to every one that believes. And when Christ sent forth his disciples into all nations, to preach the gospel, after he was risen, and gave them power, he did not bid them take tithes of mint, anise, and cummin, &c. but said, Freely you have received, freely give. And when the apostles had either healed any sick, or cleansed any lepers, they did not bid them go to the priest and offer a sacrifice for their cleansing, as Christ had done, in the days of his flesh, but that was the law which Christ bid them do and observe, before he was offered up; and Christ is the end of the law for righteousness' sake to every one that believes. And the apostle saith, after Christ was offered up, that no flesh is justified by the deeds of the law; for the apostles knew that Christ by the offering up of himself, had ended and abolished the Jewish priesthood, and their offerings, and ended the daily sacrifices.

And now for the priests and professors to bring this scripture, though their priests be as bad as whited walls, and painted sepulchres, and vipers, and serpents, and in all those evils that the scribes and Pharisees were in; yet whatever they bid us do, that we must do and observe, but not do as they do, for they say and do not. But I say, Christ saith we must not follow the inward ravening wolves, and the false prophets that come in sheep's clothing, for Christ bids beware of them. Matt. vii. 15. And the apostle saith, that he that hath the form of godliness, but denies the power thereof, from such turn away. 2 Tim. iii. 5.

But now if you say, that Paul said some preached Christ even of envy and strife, &c. supposing to add afflictions to my bonds, &c. And the apostle said, whether in pretence or truth Christ is preached, I therein do rejoice, yea, and I will rejoice. Phil. i. 15, 16, 17, 18.

And now you that bring these scriptures for men that be in strife and envy, you are very dark concerning the times the apostle speaks of; for you must consider how all were hated that professed the name of Christ, and how the Jews said to Paul at Rome concerning this sect, 'we know that every where it is spoken against,' namely, them that believe in Christ. Acts xxviii. 22.

And so the apostle did rejoice, if envious contentious men, and men of strife did preach Christ, so that his name was spread abroad at that time. But when Christ's name was spread abroad, and many came into a form of godliness, but denying the power thereof, the apostle bids the church of Christ turn away from such, as in 2 Tim. iii. 5. And the

apostle Paul saith, brethren be followers together of me, and mark them which walk so as ye have us for an example; for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. And let the teachers in Christendom apply these scriptures to themselves who mind earthly things. Phil. iii. 17, 18, 19. So here you may see the apostle doth not rejoice at such as these, but weeps. And also you may see, James, Peter, Jude, John, in their epistles, and John in his revelations, reproved such as forsook Christ the right way, and did not walk in it, or that erred from the faith. And the apostle saith, 'There are many unruly vain talkers and deceivers, &c. whose mouth must be stopped; teaching things that they ought not, for lucre's sake.' Tit. i. 10. And so the apostle doth not rejoice at such as preach Christ out of envy and strife, which added afflictions to his bonds; but such that had the form of godliness, denying the power thereof, they were to turn away from.

VII. To all you priests, teachers, and professors, that mock and scoff at the motions of the spirit.

All you priests, teachers, and professors, that mock and scoff at the motions and movings of the spirit of God in his people; yea, your very children as well as yourselves will mock and scoff, and say the spirit moves you, which doth demonstrate that you are all erred from the spirit of God, and to the motions and movings of it you have stopped your ears, and closed your eyes, and so know not the things of God, for no man knows the things of God, but by the spirit of God. And so you that scoff and mock at the movings of the spirit of God, I say unto you, you had never had the scriptures, neither priests, teachers, nor professors, if the spirit of God had not moved the holy men to give them forth, which by your own wills and private interpretations you make a trade of; yea, one of the greatest merchandise and trades in Christendom, to get money by the scriptures which holy men of God spake forth, as they were moved by the holy ghost; and they came not by the will of man, neither are they of any private interpretation. And now you that mock and scoff at the motions of the holy ghost or spirit, and yet make merchandise and trade of the scriptures, that holy men of God spake forth as they were moved by the holy ghost, as before; and in this you do show forth your error and apostacy from the holy spirit in them that gave forth the scriptures as they were moved by the holy ghost. And so you are very unlike to be led into all truth by the holy ghost, or to pray

or have any fellowship in the holy ghost that deny it, and say you have it not, as the church of Christ, and the apostles had it in their days.

Now you bishops, priests, professors and others, that call yourselves Protestants, and the reformed church, I do entreat you to consider these things as follow, by which we have suffered imprisonments, and spoiling of our goods, who are the true Protestants, and reformed church.

We have greatly suffered both imprisonments, and the spoiling of our goods, because we could not observe your holy-days, as you call them, and for opening of our shops we have been much assaulted by the rude multitudes, and sometimes our goods have been spoiled, and we cast into prison; especially, because we could not observe that you call Christmas day. Now was not Christmas day set up by the Papists, and also your Candlemas, and Michaelmas, and Childermas, and Lammas, were not all these masses set up by the Papists, and not by Christ and his apostles? and are they not their relics of Popery? And did the apostles command that the christians should observe Easter, the Jews' passover, or Whitsuntide, the Jews' Pentecost, in the gospel day, in the new covenant and testament?

And again, did Christ and the apostles command the christians to observe circumcision, and the epiphany, and the purification of Mary, St. Matthew's day, Ash Wednesday, the Annunciation, Palm Sunday, Good Friday, Mark the evangelist's day, Philip and Jacob's day, and Holy Thursday, St. Barnabas, Trinity Sunday, John Baptist's day, Peter and James's day, Bartholomew's day, Simon and Jude's day, All Saints' day, Andrew's day, Thomas's day, Stephen's day, John the evangelist's day, and Innocents' day, and Paul's day of his conversion, and that they should observe all these days in their several months and years; where did ever Christ and his apostles give the church command to observe these days, times, months and years? for the apostle Paul saith, 'I have not shunned to declare unto you all the counsel of God.' Acts xx. 27.

Now, where did the apostle in all the counsel of God declare to the church of Christ, that they should observe these days before mentioned, in their times, months, and years? Nay, was not the apostle Paul so far from bidding the church of Christ observe Christ's day, or any of the apostles', or his own, &c. that he said, 'O ye foolish Galatians, who hath bewitched you, that ye should not obey the truth,' &c. And also he saith, 'Are ye so foolish having begun in the spirit, are ye now made perfect by the flesh? But now after that ye have known God, or rather are known of God, how turn you again to the weak and beggarly elements, or rudiments, whereunto ye desire again to be brought into bondage? Ye observe days and months, and times and years;' the apostle said, 'I am afraid of you, lest I have bestowed upon you labour in vain.' Gal. iii. 1. 3, 4. 9, 10, 11.

Now let all Protestants, and professors of the reformed churches consider these things, and the apostle's labour, and these foolish Galatians, that went into these weak elements and rudiments that brought them into bondage, that had begun in the spirit, and thought to have been made perfect in the flesh; and therefore pray consider, you that set up these days, for people to observe.

And do not you say to your people in your steeple houses, 'Six days thou shalt labour, and do all that thou hast to do,' &c. And then do not you stand up in the same steeple houses, and bid your holy-days and mass days; and have your paritors, and other officers to trouble people for opening their shops on many of those days, which you have no command from God, nor Christ, nor his apostles, to keep or observe. But all you Protestants, consider, is not God, and Christ, and his truth and name more dishonoured and blasphemed upon your holy-days, as you call them, than any other day in the week, when all are let loose to sports and plays, and all manner of vain pastimes, as they call it, and drunkenness, looseness, lightness, wantonness, oaths and profaneness, out of the very bounds of sobriety, modesty, and christian moderation, which should be showed forth by all the true christians? And they that turned again to the weak elements and rudiments, whereunto they were brought into bondage, in their observing days, months, times, and years, this was not a christian gospel practice in the new covenant; but a gospel and christian testimony and judgment, against them that did do so. And the apostle saith, 'Stand fast therefore in your liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage,' as some of the Galatians were: also going back into the Jews circumcision, besides their observing of days, times, months, and years; and so it could not be the spirit of God that led into such things. For the apostle calls them fools, and saith, 'Who hath bewitched you, that ye begun in the spirit, and think to be made perfect in the flesh.' And therefore I desire you in the spirit of meekness, that you may reform, and be reformed out of these weak elements and rudiments, which brought people into bondage in the apostles' days; and therefore they must needs bring people into bondage now; for which you have no command from Christ, nor his apostles, but their testimony against them: and therefore I desire you may be reformed by the spirit of God into the primitive reformation, the apostles' testimony, practice, and judgment, and to stand fast in the liberty, where Christ makes free out of bondage, and not to force others to that which brings into bondage.

And ye know the great observation on May-day, a great deal of vanity and looseness is acted upon that day; and was not the ground of observing May-day, and the may-poles, from Flora, a strumpet at Rome?

Is not this a heathenish custom, and not fit to be practised amongst them that profess the gospel day of Christ, and his new covenant, and the true christians that are followers of Christ? And seeing you have no such command from Christ, nor his apostles, to follow any such vain custom and tradition, like your forefathers the heathen, but not the forefathers the apostles and the church of Christ in the primitive times.

And did ever the Jews in the old testament observe Adam and Eve's days, or Noah's day, who by faith built the ark, who was a just man, and perfect in his generation, and walked with God, or Enoch's day, who walked with God. Gen. v. 22. and vi. 9.

And did ever the Jews observe Abraham's day, or Isaac's, or Jacob's, or Moses', or Aaron's, or Joshua's, or any of the prophets of God's days? Though Abraham saw the day of Christ, and rejoiced, yet he did not say it was an outward day that he saw and observed, nor call it Christmas day, which you have from the pope, and not from Abraham, Christ, nor his apostles. As dark and as blind as the Jews were, yet we do not hear that they observed any of the days before mentioned, in the old testament. But Herod who observed his birth-day, and made a feast to his lords and high captains, &c. and when the daughter of Herodias came in, and danced, and pleased Herod, that he said, he would give her whatsoever she would ask, and her mother counselled her to ask John Baptist's head, which was given her in a charger; and here are their fruits of their dancings, and their bloody feast, to slay the just, though we do not hear that Herod, nor any, either in the old or new testament, had any command either from God or Christ so to do. Neither have the christians from Christ or his apostles to observe their days, birth-days, or others: for the apostle said to the Galatians that were turned again to the weak elements and rudiments, whereunto they had been brought into bondage, who observed days, and months, and times, and years, they did not obey the truth in that, before whose eyes Jesus Christ had been evidently set forth, and crucified amongst them. And do not they crucify Christ among them now, that observe days, months, times, and years? And do not they persecute and spoil the goods of them that obey the truth, and imprison them that cannot observe their days, times, months, and years? Look over all Christendom, I pray, both Protestants and Papists, and see if that birth born of the flesh, hath not been persecuting that birth born of the spirit. Gal. iv. 29.

And where did ever Christ or the apostles command lent to be kept, and Shrove-Tuesday, and many more holy-days, as you call them, that might be mentioned? And is not there a great deal of rudeness and wickedness committed on that day you call Shrove-Tuesday, throughout

the land? And is it not time for you to reform from these heathenish and Popish customs, by the spirit of sobriety and modesty, and that your moderation may appear, that you are christians in nature and deed. And I pray be not offended with such true christians, as cannot in conscience observe such things. And had you not the names that you give unto most of your days and months, from the heathen and Papists, and not from the prophets, Christ, nor his apostles? And were not the old pagan Saxons in their idolatry, the first that brought in the names of the days after this manner, and these called christians have retained them to this day.

The first day of the week they worshipped the idol of the sun, from whence came Sunday. The second day of the week they worshipped the moon, from whence came Moonday, or Monday. The third day they worshipped the idol of the planets, which they called Tuisco, from whence came Tuesday. And from the idol Woden, came Wednesday. And from the idol Thor, came Thursday. And from the idol Friga, came Friday. And from the idol Seater, came Saturday. And the heathens called Mars the god of battle, and from thence they called the first month March. And Venus they called the goddess of love and beauty, and from thence they called the second month April. And Maia, a heathen goddess called Flora, Flora and Cloris were called the goddesses of flowers; and unto Maia the heathen idolators used to sacrifice; from thence was the third month called May. And upon the first day of the same month, they used to keep Floralia, feasts to the goddesses of the flowers, (viz.) Flora and Cloris. And Flora was a strumpet in Rome, that used on the first day of that month, to set up a may-pole before her door, to entice her lovers; from whence came may-poles to be first observed. And from the heathen goddess Juno, is the fourth month called June. And in honour to Julius Cæsar, a Roman emperor, is the fifth month called July. And the sixth month took its name August, in honour of Augustus Cæsar. And September, October, November, and December, are called from the Latines. And one Janus a king of Italy, was for his wisdom pictured with two faces, whom they honoured as a God; and from this name Janus, was the eleventh month called January. And Saturnus, Pluto, Februs, were called the gods of hell, whom the heathens said had the rule of the evil spirits there; and from Pluto or Febris, was the twelfth month called February.

And now, are not all these contrary to the holy scripture of truth, and the command of the Lord? Who saith, 'In all things that I have said unto you be circumspect, and make no mention of the names of other gods, neither let them be heard out of your mouths.' Exod. xxiii. 13. And further the Lord said, 'They shall overthrow their altars,

(namely, the heathens,) and break their pillars, and burn their groves with fire; and you shall hew down their graven images of their gods, and destroy the name of them out of that place; these are the statutes and judgments which ye shall observe to do, in the land which the Lord God of thy fathers gives thee to possess all the days that ye live upon the earth.' Deut. xii. 1, 2, 3.

And now consider, all you that profess christianity, both Papists and Protestants, do ye not make mention of the names of the heathen gods, and are they not heard out of your mouths, as before? Nay, are they not put in your Almanacs, that your very children may make mention of the heathen gods, and to be heard out of their mouths? Also is not this contrary to the law and command of God to the Jews? And therefore it should be below them, that profess the gospel in the new covenant, when the apostle saith, 'Every one that names the name of Jesus, let them depart from iniquity;' and the Jews were to teach their children, to observe and do the law of God in the old testament; much more should the christians teach their children virtue, and the law of love, life, and faith, in the new testament.

And we entreat you to consider, we have suffered many reproaches, and sometimes blows, and had many evil names given to us, and called us ill-bred clowns and unmannerly, to make us odious in the sight of men, because we would not give the title of rabbi, and master, to the priests; which is against the command of Christ, who said to his disciples, ministers, and teachers that he sent forth, 'Be ye not called of men rabbi, rabbi, or master, for one is your master even Christ, and ye are all brethren.' Matt. xxiii. 7, 8.

Now we do not read that either the twelve, or seventy disciples, did disobey the command of Christ. For where do you read in the new testament of those titles, Mr. Matthew, Mr. Mark, Mr. Luke, or Mr. John, or any other of the apostles? Or where do you read that any of the apostles, when they writ one to another, or the church to them, that they called one another masters? For James was far off from titling himself master. For James saith, 'My brethren, be not many masters, knowing that we shall receive the greater condemnation.' So he calleth them brethren, (James i. 1.) and not masters. And Christ did not teach his ministers and disciples clownishness, and unmannerliness, when he said, Be ye not called of men masters, for one is your master, even Christ, and ye are all brethren.

And as for all your titles of bachelor of arts, master of arts, and your several sorts of garments, as surplices, lawn-sleeves, hoods, caps, girdles, &c. have you any example for these things from Christ and his apostles? Or a command from Christ and his apostles, for your practice in holding up these things, with your rails, altars, organs, and

crosses? Or had you them from the Papists, seeing that we find no command nor example in the new testament for them in the apostles' days? And therefore, it is good to be reformed out of all the relics of heathenism and Popery, and come to the cross of Christ, the power of God, and the fine linen, the righteousness of Christ.

And we have had many hard thoughts upon us, and hard words also, because we cannot give the title of lord bishops, and call them gracious lords. And we never read in the scriptures, when the apostles wrote to the bishops and elders, and said to Timothy and Titus, which were bishops, that they gave them the titles of lords, or gracious lords. And Christ said unto his disciples, 'The Gentiles exercise lordship and authority over them, and are called gracious lords or benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.' Luke xxii. 25, 26.

And here you may see that Christ never set up the title of lord in his church, among his disciples, but he told them, he had appointed them a kingdom, &c. which was above the glory of the world, and their titles. And Peter writes to the elders, and exhorts them, who said, I am also an elder, &c. and bids the elders 'Feed the flock of God, which is among you, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being examples to the flock. And when the chief shepherd shall appear, you may receive a crown of glory, that fadeth not away.' 1 Pet. v. 1, 2, 3, 4.

Now here it may be seen that Peter who was an elder, he doth not call himself lord or master, nor them lords or masters. But they were to be examples to the flock, and to mind Christ their chief shepherd, and to receive the crown of glory of Christ when he should appear.

And the pope that saith he sits in Peter's chair, he is far off Peter's doctrine, who takes the title of lord, and he is not like to receive a crown of glory of Christ the chief shepherd, who hath got an outward worldly tripple crown upon his head already, of the glory of the world that will fade away; which we never read in the scriptures, that Peter had either called himself lord or master, or gave those titles to other elders, though he was an elder. But take away the filthy lucre from either the pope, bishops, and priests, and their titles of lords, &c. and you shall have but a few overseers. And therefore, we do entreat you that you call yourselves Protestants, to reform from all these titles which you have from the pope, and Papists, and not from Christ and his apostles.

And another thing the teachers and professors have taken offence against us, because we use the single language, thou to one, and you to many; which is according to their own teaching books, accidence, and

grammar, and the translation of the Bible, which they are taught at school, and was the practice of the holy men of God, as may be seen in the scriptures of truth; they familiarly used thou to one, and you to many. And therefore we thought it very strange, that they would neither suffer us to practice what they taught us in grammar, accidence, and Bible, nor practice it themselves. And for the practice of theirs, of saying you to one, and cannot endure to have thee and thou said to them, they neither have it from their accidence, grammar, nor Bible; then is it not from the pope, and their own pride? And I desire the Lord to open your eyes, and give you an understanding, and a tender heart, who profess yourselves Protestants, that with the spiritual armour and weapons, you may subdue atheism, heathenism, and the relics of Popery, and not deny the Popish religion in words, and hold up some of the relics; and that all that profess themselves ministers, may obey Christ's command, Freely you have received, freely give, and to covet no man's gold, silver, nor apparel, but to keep the gospel without charge, as the apostles did. For tithes and offerings are not Christ's gospel ministers' maintainance. For were ever tithes or offerings paid in England by any christians, till after Austin the monk came in? And so I desire you may be reformed by the spirit of Christ, into the same practice, and spirit, and power, the church of Christ were in in the apostles' days. From him who hath a tender conscience toward God, and hath been a great sufferer for Christ, and the true reformation, and desires your reformation, good, and prosperity here, and your eternal happiness hereafter. G. F.

VIII. A reformation from Heathenism and Popery, &c. concerning the observation of days, months, times, and years, &c. the beggarly elements of the world.

The apostle saith to the Galatians, 'For when we were children, we were in bondage under the elements of the world; but now after that ye have known God, or rather are known of God, how turn ye back again to weak and beggarly elements, whereunto ye desire again to be brought into bondage? Ye observe days, months, times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.' Gal. iv. 3. 9, 10, 11.

Now here you may see, observing of the Jewish days, months, times, and years, which they were commanded of God, the apostle saith, when they were children, they were in bondage under. And the apostle calls them weak beggarly elements of the world, that some christians were turned back to, which formerly they had been under. And therefore how is Christendom since the apostles' days, turned back into these

weak beggarly elements of the world, in observing days, times, months, &c. which God never commanded? And not only in bondage themselves by observing of them, but bring others into bondage, and imprison and persecute such that will not observe them, and shut up their shops. And hath not the apostle bestowed all his labour in vain upon such? And is not God and Christ more dishonoured upon those times and days which they call holy-days, than any other times and days in the week? For do not you see there is more vanity, wickedness, looseness, profaneness, and taking God's and Christ's name in vain, upon those you call holy-days, which the apostle calls beggarly elements, than any other days of the week? You that be in bondage under these weak beggarly elements of the world, are not you spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments or elements of the world, and not after Christ? And did not the apostle warn the church of Christ of such things? And said, 'If you be dead with Christ from the rudiments or elements of the world; why, as though living in the world, are ye subject to ordinances? viz. of the world. And the apostle saith, 'Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men.' So the church of Christ were not to touch, taste, nor handle the rudiments, elements, traditions, ordinances, commandments, nor doctrines of the world. And therefore they suffered because they would not taste them, nor handle them. But they that are not dead with Christ, do not hold him their head, they are not like, but in the world set up many heads, and taste, touch, and handle the traditions, rudiments, elements, ordinances, commandments, and doctrines of the world, commanded by worldly men, which are not after Christ; and such are in bondage under them. Col. ii. the chapter throughout. And such persecute them that will not observe their days and rudiments, &c. but see the day of Christ, and observe it.

And the apostle said, 'I am sold under sin,' Rom. vii. 14. and 'to be carnally minded is death, because the carnal mind is enmity with God; it is not subject to the law of God, neither indeed can it be.' Rom. viii. 6, 7. And again the apostle saith, God hath concluded all both Jews and Gentiles in unbelief, that he might have mercy upon all. Rom. xi. 27. And again he saith, all are concluded under sin, that the promise by the faith of Jesus Christ might be given to them that believed. Gal. iii. 22.

How that death past over all men, and all died in Adam. This is the unconverted estate in the death, sold and concluded under sin and unbelief; then sin and death is over the unconverted. Now Christ shedding his blood, and tasting death for every man that is dead in sins and trespasses, and so died for their sins, and is a propitiation for the sins

of the whole world, and is a quickening spirit, and is the one mediator between God and man, who gave himself a ransom for all, and would have all to be saved, and come to the knowledge of the truth, that will make them free, that they might live in Christ, and follow him that makes an end of sin, and finisheth transgression, and brings in everlasting righteousness; who died for their sins, and destroys the devil and his works, and bruises the serpent's head, who brought in sin, and through death destroys death, and the devil the power of death, and so is risen for their justification. And all that he hath quickened and made alive by Christ, as the apostle saith, he hath raised us up together, and made us to sit together in the heavenly places in Christ Jesus. Ephes. ii. 6. And so God by Christ reconcileth all things unto himself, by him. I say, whether they be things in earth, or things in heaven; and the gospel of life and salvation is preached to every creature under heaven. Col. i. 23.

And the apostle saith to the Hebrews, in the first covenant they had ordinances of divine services, of ceremonies, and a worldly sanctuary; which covenant stood only in meats, drinks, and divers washings, and carnal ordinances, and ceremonies imposed on the Jews until the time of reformation; but Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building, namely, the old covenant. Heb. ix. 1. 10, 11. who is made a priest, not after the law of a carnal commandment, but after the power of an endless life. Heb. vii. 16. But now once Christ in the end of the world hath appeared to put away sin, by the sacrifice of himself; so in the end of the world, of all worldly things, worldly sanctuaries, tabernacle and carnal ordinances, and commandments, and divers outward washings, and all outward worldly tithes, offerings, and sacrifices which are worldly. Now Christ once in the end of the world hath appeared to put away sin by the sacrifice of himself; (Heb. ix. 26.) in the end of all these worldly things: and he is the beginning of a new world with his heavenly things, who makes all things new.

And the apostle saith to the Corinthians, upon them the ends of the world are come, that is, the end of all outward worldly things; and he calleth them babes in Christ, Cor. x. 11. he could not speak to them but as unto babes in Christ, who were not of this world. He that hath an ear to hear, let him hear, and read these things. G. F.

IX. Concerning the builders that reject the corner stone; and the husbandmen that kill the Lord's servants and son; and how Cain built the city Nod, and Nimrod the city and tower Babel; and God hath set up his city, new and heavenly Jerusalem, and the apostate christians have set up the city Babylon, since the apostles' days.

WHAT are all your priests, bishops and teachers, the wise master builders in Christendom, that like the Jews do reject Christ the corner stone, and so do fulfil the scriptures like the Jews; who make a profession of the letter of the new testament, as the Jews did of the old, who rebelled against the good spirit that God gave them to instruct them, and resisted the holy ghost, that led the holy men of God to give forth the scriptures, and resisted them also, and persecuted them, and resisted Christ, that was conceived by the holy ghost, and crucified him. And this was the work of such wise master builders, in the days of Christ in the flesh. And all you outward professors of the letter in Christendom, that look upon yourselves the wise master builders, do not you hate the true light the life in Christ, by which he enlightens every one that comes into the world, and do not own it? Then they must be blind builders. And do not acknowledge that God pours out of his spirit of grace upon all flesh, and to lead them, and teach them, and bring their salvation; and do not you say this is not sufficient, without you wise master builders? And do you acknowledge that the grace and truth is come by Jesus, and all people in this grace, and truth, and spirit, to serve and worship God? And they that do so, and come to forsake you priests, bishops and teachers, that look upon yourselves to be the wise master builders, are you not then angry, and persecute such, and say they have forsaken the means?

And what! are all you bishops, priests, ministers, and teachers, the keepers of the vineyard in Christendom? Hath it not been let out to you husbandmen, and when the Lord hath sent forth his servants to look for fruits among you, have not you banished, imprisoned, stoned, hanged, killed, burned and put to death many of the Lord's servants? And have you not crucified to yourselves afresh the son of God, the heir of the vineyard, and put him to open shame, by your evil lives and conversations?

And therefore what will the Lord of the harvest do unto you husbandmen, think you, that have thus done unto his servants, and son, and heir? Do you think you will not all be turned out, and your vineyards let forth to such as will bring forth fruits to the Lord? Let all the persecutors, and imprisoners, and banishers in Christendom about religion, since the apostles' days, consider this, and what will be your

end, who have brought forth no fruit to God, but have disobeyed him, like Adam and the Jews, and followed the serpent, the murderer and destroyer of men's lives, and have not followed Christ that destroys the devil and his works, and came to save men's lives, and not to destroy them, and rebuked such as would have had men's lives to be destroyed, and told them they did not know what spirit they were of. And therefore all you husbandmen, and vineyard keepers, and wise master builders, that have destroyed so many men's lives, and imprisoned, and banished so many, and spoiled their goods, because they would not conform, and be of your faith, religion, and worship; and you have not been of the true religion, faith nor worship of God; neither know what spirit you have been of yourselves, that have done this; *neither* have you been nor are in the spirit of Christ, who came to save men's lives, and not to destroy them; and Christ did not destroy those Samaritans that would not conform and receive him,[1] but rebuked them that would have had men's lives destroyed by fire from heaven.

So not like these mad people that build gallows and prisons, and kindle fires on earth to destroy men; because they would not receive their invented ways, religions, and worships, and yet they would be called christians, after Christ's name, and follow him not in *life*, example, and doctrine.

And Cain who disobeyed God, and did not well, who was a murderer, though he was a sacrificer, he was a builder of the city of Nod; and doth not that signify wandering? And in the new world did not Nimrod, who did not regard the Lord, build Babel, a city of confusion; and what became of Nimrod's city and stock?

And did not the Jews, who rebelled against God and his law, and spirit, become vagabonds, persecutors, and murderers of the righteous?

And have not the christians since the apostles' days, that hate the true light, the life in Christ, and are erred from the spirit of God, that he hath poured upon all flesh to lead and guide them, and the truth and grace of God that comes by Jesus, to teach them, and bring their salvation; have not these been the builders of Babylon, the city of confusion, since the apostles' days? in whose city the blood of the prophets and martyrs of Jesus is found; so that they are become drunk with the blood of the righteous, and prophets, and martyrs of Jesus. And are not the dragon, beast, and false prophet found in this city? But down they must fall, and God will reward them according to their works.

And there was scarce a righteous man, or a prophet, but they suffered in outward Jerusalem, by the transgressing Jews; for Christ said. 'Nevertheless, I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.' Luke xiii.

[1] Luke ix. 54.

33. But God is setting up his new and heavenly Jerusalem, into which, neither the dragon, the old serpent, nor the beast that rose out of the sea, the sea-beast, nor the beast that rose out of the earth, the land-beast, nor the false prophet, nor the whore of Babylon, nor no persecutor or unclean person can enter, though the gate stands open night and day, but such who walk in the light of the Lamb, and their names are written in the book of the lamb, and the glory of the Lord, and the lamb is the light thereof. Hallelujah for ever. And the nations of them that are saved walk in the light of this city.

X. News, news! Cain, Ishmael, Esau, Corah, Dathan, and Abiram, Balaam, and old Simon Magus, and his followers, turned outward Christians.

News, news! Cain that wrathful murderer of the righteous is become a christian, but hath not left his wrathful hatred, murder, and persecution, but still remains a wicked one.

And news, news! wild Ishmael, whose hand is against every man, is become an outward christian, and hath put on the sheep's clothing, but remains in his mocking, and scoffing, persecuting birth, at the seed of the promise.

News, news! profane Esau, that man of the field, which despiseth his everlasting birthright, who is the first birth, who would have slain Jacob, he is become an outward christian, but he hath not put off his rough garment, by that he may be known not to be a sheep of Christ.

News, news! Corah, Dathan, and Abiram are become outward christians, but still remain with their false fire, until they be consumed by the Lord's fire, and remain in their rebellion and gainsaying till the earth swallow them up: so they may be known by their false fire, gainsaying, and rebelling against the law and gospel.

Strange news! Balaam, that layer of stumbling blocks before God's people, is become an outward christian, but he remains in his error, and coveteth after the wages of unrighteousness. And why may not Balaam become a christian as well as the sons or followers of Simon Magus, who buy their pretended gift for money, and sell it for money, as old Simon, who thought to have bought the spiritual gift for money, and have sold it for money?

And because we cannot give covetous Balaam his wages of unrighteousness, and the followers of Simon Magus money for their gifts, they are and have been very angry, and full of wrath, envy, and malice, and persecuted us; but they are known to all true christians to be of the seed of Balaam, and of old Simon Magus, and not of Christ.

XI. Here you may see the heavenly and spiritual gifts that God and Christ gives to his ministers, are not to be bought and sold for money, and they that do, are in the bond of iniquity, and gall of bitterness, like Simon Magus.

Christ said to his apostles, disciples, and ministers, when he sent them forth to preach his gospel, freely you have received, freely give. So the ministers of the gospel are distinct from the ministers and teachers of the law; for they had tithes and offerings, and other things for ministering and teaching the law, and that which the law commanded in the old covenant and testament, which law served until Christ came in his gospel and new covenant, and new testament, and sent forth ministers of his new covenant and new testament, whom he made able ministers of the spirit, not of the letter, which sowed to the spirit, not to the flesh, and of the spirit they reaped life eternal. And to them that he sent forth he said, freely you have received, freely give; namely, his gifts that are perfect, his grace, &c. his spirit or holy ghost, that comes from the Father and son, his faith, which he is the author and finisher of, his everlasting glorious gospel of life and salvation; these are heavenly, spiritual, and divine things, which they received freely from Christ, and they were to give them freely again to people, and they were not to sell and bargain with people for so much a year, and to sell them these spiritual gifts; for by the laying on of the apostles' hands many received the holy ghost. And Simon Magus proffered the apostles money, and would have bought this gift, that on whomsoever he laid his hands, they might receive the holy ghost; but the apostle told him, that he was in the gall of bitterness, and the bond of iniquity, that thought the gift of God could be bought and sold for money; so are all they that be in his belief. And though Paul plant, and Apollo may water, yet they give this water of life freely. And the general proclamation, both by Isaiah and John in his Revelations is, 'Oh every one that thirsteth, come freely to the waters of life.' So they were to eat and drink the heavenly food freely, and hear the gospel freely, and what the spirit saith to the churches; so they were to come without money, and without price, and not to spend their money for that which is not bread, and their labour for that which doth not satisfy. And all that thirsted were to come without money, and without price, and hearken diligently, and their souls should live. So heavenly and spiritual things, and the gifts of God, are not to be bought and sold for money: though they did eat of their carnal things, and what was set before them, that did minister spiritual things to them; though in the time of the law, tithes were called holy, but they are not in the gospel, for

Christ makes all things holy; and his ministers that freely did give his spiritual things, and bid them give them freely again, they did believe in Christ, and trust in him for outward things; and when that he sent them forth without bag or staff, and when they returned again, he asked them if they wanted any thing? And they said nay: for he was able to supply them he sent forth, when he was able to feed so many with a few loaves and fishes. And when the disciples had been toiling all night with their nets and could catch no fish, but Christ bid them cast their net again into the sea, which they did, and drew it out, and at his word the net was full of fish. And therefore whom Christ sends forth with his power and holy ghost, and saith unto them, 'Freely you have received, freely give,' these dare trust Christ both with carnal and temporal things, both for themselves and families, and such labour to keep the gospel of Christ without charge, so that none can say, it is a chargeable gospel. And the apostles, and they that did succeed them in the same spirit, did convert more Jews and heathen to Christ by their free preaching, than ever the Papists and Protestants have done this thousand years; for they converted them with the spiritual weapons and armour, which Christ armed them withal, but have not Protestants and Papists made them turn from one sect to another with carnal weapons?

And in the old testament they had singers, and so they have now in their cathedrals. But singing in the grace, and singing and praying in the spirit and the holy ghost, this is in the gift of God, this is not to be done for money, but freely, as the grace of the spirit of God moves them in his wisdom, in his gospel day. And the apostle saith, we speak wisdom among them that are perfect, but not the wisdom of this world? For Job saith, that wisdom cannot be purchased for gold, silver, nor pearls; for such things cannot be equalled nor valued with the gift of God. For all the ministers of God and Christ in the new testament, their heavenly and spiritual gifts and things, which they have freely received from Christ, they are freely to give them again, for they are not to be valued, equalled, nor purchased for gold, silver, nor precious stones. For they that think they can either be bought or sold for money, they are in the spirit of Simon Magus, and not in the holy ghost, nor spirit and power of Christ, that the apostles were in.

And the apostle saith, 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.' Heb. xiii. 17. And the apostle said in Acts xx. that the holy ghost had made them overseers.

Now the ministers and teachers both of the Protestants and Papists, bring these scriptures, and say, they are ministers that do watch for

the souls of people, that they may present them to God, &c. and call themselves the curers of souls. And yet they say, they have not the same power and holy ghost that the apostles had; and yet they will confess and acknowledge that the soul is immortal, and that God breathed into man the breath of life, and he became a living soul, and in his hand is the soul of every living thing, and the breath of all mankind. Job xii. 10.

Now the hand of God is immortal and spiritual, and is it like that they should watch for the immortal soul, and cure it, and are not in the same holy ghost and spirit of Christ, and power of God that the apostles and overseers were in, in the primitive times? And is it like that any should present the immortal souls to the immortal God, and cure them without the immortal power and holy ghost that the apostles were in? For both the Papist and Protestant teachers have confessed, that they have not the same power and holy ghost that the apostles were in. Therefore, I say, they are not like to cure the immortal souls, and present them to the immortal God, without the same power and holy ghost that the apostles were in.

Now all the priests, ministers, and teachers, both of Protestants and Papists, pretend to preach the everlasting gospel, which is the power of God unto salvation, to every one that believes. But how unlike is it they should know the everlasting gospel, the power of God, and preach it, and have not the same power and holy ghost that the apostles had? Therefore, I say, such cannot preach the everlasting gospel, and power of God, and not be in the everlasting power and holy ghost.

And again, the Papists and Protestant teachers say, they preach the kingdom of God, and the grace and faith of Christ. Grace and faith are the gifts of God and Christ which are perfect, and Christ who ascended on high, gives gifts unto men, to bring them to the knowledge of the son of God, and to the unity of the faith, and unto a perfect man, &c. And the Papists say, they must have a purgatory when they are dead. And the Protestants say, they must have a body of death and sins of the flesh, whilst on this side the grave, and that there is no perfection while upon the earth. And how are such like to preach the faith, grace, and the gifts of God, which are perfect, and are for the perfecting of the saints, and to bring people to be perfect men, when they have not received these perfect gifts freely from God and Christ? And how can they preach the kingdom of God, that stands in righteousness and peace, and joy in the holy ghost, and have not the same holy ghost as the apostles had? And how are such like to preach spiritual and heavenly Jerusalem, the mother of all true christians, where no unclean things enter, and have not the same power and holy ghost that the apostles were in, but follow their own spirits in their

natural arts, tongues, and sciences, which they have purchased for money? And how are such like to preach Christ, who saith, I am from above, and not of this world? And are such with their natural gifts, tongues, and sciences that are below, like to preach Christ Jesus and the truth as it is in him? And the scripture saith, that none can call Jesus Lord, but by the holy ghost, and they that have not the spirit of Christ are none of his. And therefore, how can such be the ministers of Christ, and have not the spirit of Christ and the holy ghost, that the apostles were in? For the apostle saith, 'Such as have not the spirit of Christ are none of his;' therefore they are none of his messengers, ministers, and teachers. And the Papist and Protestant teachers which do oppose the true light of Christ, which enlightens every man that comes into the world, which is the life in Christ, who, with their darkness, cannot comprehend it, though it shines in their darkness, and are haters of the light, because their deeds are evil, and will not come to it, because it will reprove them. And so close their eyes and stop their ears to the light, which is the life in Christ, and so will not hear with their ears, nor see with their eyes. So they are not like to be converted to Christ, to heal them, when they stop their ears to the divinity of Christ, namely, his light the life in him, which Christ commands them to believe in and walk in; and yet, without the light, the life in Christ, pretend to preach him in the flesh, and deny him in his divinity. And the apostle saith, 'He had known Christ after the flesh, but henceforth he knew him so no more.' But what will the teachers, both of the Papists and Protestants say to this, that deny Christ the true light, which enlightens every man that comes into the world? And such are not like, neither can they preach Christ truly as he was in his flesh, nor him in his divinity. Nor can any, except they be in the same power of God and holy ghost that the apostles were in, that leadeth into all truth, they are not like to preach the truth as it is in Jesus, not being led into it by the spirit of truth. For Christ saith, 'The holy ghost shall take of mine, and give unto you, and bring unto your remembrance the things that Christ had spoken;' and such are not like to preach the spiritual things that the holy ghost receives of Christ, and have not the holy ghost to receive them. And the apostle saith, 'The things of God we speak, not in the words which man's wisdom teacheth, but in the words which the holy ghost doth teach.' And you that have not the same holy ghost that the apostles had, are not like to have the words that the holy ghost teacheth, to speak the things of God in, but you speak the things of God in the words that man's wisdom teacheth, by which wisdom the world knows not God nor his things, and so are ministers of the letter and old authors, and not of the spirit.

XII. How that such as kill and persecute people, are not like to convert them, as the apostles did.

And if that Christ had caused fire to come down from heaven upon the Samaritans to have consumed them, as the zealous disciples would have had him, who were without the true knowledge, for they did not then know what spirit they were of, when they desired such a thing of Christ; but Christ said unto them, that he came not to destroy men's lives, but to save them; and if that they had been destroyed, then there could not have been so many of the Samaritans converted after Christ Jesus was ascended; so that the disciples heard at Jerusalem, and sent to Samaria, Peter and John, to Philip, who was at Samaria, and preached Christ there, and the people there with one accord, gave heed unto those things which Philip spake.

If that king Manasses, that great idolater, had been cut off by the Jews in his idolatry, then he had not repented, as it is said he did.

And if the christians had killed Saul, that great persecutor, then he had not repented and become a christian, and been called Paul. And all those thousands of Jews, that were converted after Christ was ascended, by the apostles, which were not converted before Christ was crucified; if that Christ in the days of his flesh had caused them to be imprisoned, and their goods spoiled, and to be put to death, then they after had not been converted, that opposed him.

And is it not said, that Christ will consume and destroy the man of sin, the mystery of iniquity, who letteth, opposeth, and exalteth himself above all that is called God? So vengeance is the Lord's and he will repay it, and all men and women are to obey the law of God, and command of Christ; love thy neighbour as thyself, and do unto all as they would have others do unto them, which is the law and the prophets, and Christ and the apostles taught it. Now would any have others to burn, or hang, or prison, or spoil their goods, and banish them, because they will not be of another's religion, and forsake their own? And they that will not be done so to themselves, and do think it is hard for others to do so to them; then is it not hard for them to do so to others and will not be so done to themselves? Then do not such that do so to others, as they would not have them do to them, do contrary to the law and the prophets, Christ and the apostles, (to wit,) to love thy neighbour as thyself, and to do to others, as you would have others do unto you?

XIII. Concerning the Papists making the flesh and blood of Christ of bread and wine; and the apostle saith, they knew Christ no more after the flesh; and how the formal Christians take the bread and wine kneeling, in remembrance of Christ's death, and his disciples took it sitting.

There is and hath been a great deal of stir among several sorts of people called christians, about the eating and drinking of bread and wine, which some call a sacrament, and some call it Christ after they have blessed it, and consecrated it, as they call it. And also they that do not say the elements of bread and wine are the body and blood of Christ, or the very Christ, (which they take upon their knees kneeling,) such are called heretics. The Jews were not to eat the passover which God commanded, upon their knees, or to kneel down and eat it; for where did the Lord command the Jews to kneel down to any thing that he commanded them to take or eat? And all the figures and shadows, or types, where did the Lord ever command the Jews to bow or kneel down to such things, but they were to bow down to the Lord, and serve and worship him?[1] For do not you, after you have consecrated the elements of bread and wine, and made you a Christ and a God of it, do not some of you bow down, and kneel down to it? And it is but elements of bread and wine when you have done. And the Lord saith, 'Thou shalt not make a likeness of any thing that is in heaven,' &c. And do not you make a likeness of Christ, who sitteth at the right hand of God in heaven, of the elements of bread and wine? And this is a breach of the command of God.

Now when the evening was come, Christ sat down with his twelve disciples, as in Matt. xxvi. 20 to the 31st. So he doth not say they kneeled or bowed, but they sat down, when they eat the last supper with Christ. And again in Mark xvii. 18. And in the evening Jesus cometh with his twelve disciples, and 'as they sat and did eat, Jesus said unto them,' &c. Here you may see they sat and did eat. It is not said they bowed or kneeled and did eat. But they sat with the King of kings, and Lord of lords at supper, the night before he was crucified. And in Luke xxii. 14. And when the hour was come, Christ sat down, and the twelve apostles with him. It is not said they bowed down, or kneeled down, but they sat down with Christ when they did eat the bread and wine.

And therefore you that profess the scripture is your rule, why do you force people to bow and kneel, when they take the elements of

[1] Exod. xii. 10, 11. and xx. 4, 5. Deut. v. 8, 9.

bread and wine, &c. seeing here are three witnesses, Matthew, Mark, and Luke, that all say they sat down with Christ at the last supper the same night that he was betrayed, when they drank and did eat; and never one of them say, they bowed or kneeled when they drank of the fruit of the vine, and eat of the bread in remembrance of Christ, to show forth his death till he come? Of this you may see more at large, in a book entitled, 'A distinction betwixt the two suppers of Christ:' to wit, the supper when he was betrayed, and the supper after he was ascended.

And when did ever Christ, or the apostles command them to make an altar, and bow to it, or before it, and set up outward candles in outward candlesticks, to burn night and day in the outward churches or sanctuaries, as you call them, as your Papists do? And do not the unreformed bow before the altar that they have made, and set up an outward candle in an outward candlestick? Though they do not light them, there they stand ready if the pope should command them to be lighted. These things, altars, candles, and candlesticks, lighted or unlighted, and bowing and kneeling to your altars, and bread and wine when you take it, had you not all these things from the pope and Papists, and not from Christ and his apostles? And if you observe the apostles, they took bread and wine at night after supper; but you take it before dinner, and you say the scripture is your rule. And Christ said unto John, Rev. i. 20. 'The seven candlesticks which thou sawest, are the seven churches;' so they were not seven outward candlesticks set up in the churches, as you call them; but the seven churches were the seven golden candlesticks which held the light of Christ, which shines continually; so the church of Christ was, and so the church of Christ is now.

And the apostle saith, 'For both he that sanctifieth, and they that are sanctified are all of one; for which cause Christ is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee.' Heb. ii. 11, 12. Rev. i. 15. So where two or three are gathered together in his name, he is in the midst; and the church of Christ is the golden candlestick, and Christ is in the midst. So he is a light in the midst of the seven golden candlesticks. So unto God be glory in the church by Jesus Christ, throughout all ages, world without end. Amen. Ephes. iii. 21.

And the Jews in the first covenant had ordinances of divine service, and a worldly sanctuary, and a tabernacle, and a candlestick; but hath not Christ abolished all these worldly things, which were made and pitched by men? as in Heb. ix. 1, 2.

But Christ our high priest is a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. viii. 1, 2.

And the apostle saith, 'Henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth we know him no more,' namely, Christ after the flesh; and is not 'henceforth,' time to come. 2 Cor. v. 16. So the apostles were far off from making a Christ of the elements of bread and wine, both his flesh, bones, and sinews, when they said 'Yea, though we have known Christ after the flesh, yet now henceforth know we him no more;' to wit, after the flesh. Then was it not in the spirit, and his godhead, and as he was God? But what work hath the Papists made to pretend to make flesh, blood, and bones of Christ of the elements of bread and wine, and bowing down to it, and worshipping it, and burning and killing such as would not!

Now they that in the apostles' days did take the elements of bread and wine, did it in remembrance, and in a show of Christ's death till he came. And Christ said he would come again to his disciples, and did so. And Christ was put to death in the flesh, and not his godhead, nor as he was God, who saith, 'Being put to death in the flesh, but quickened by the spirit.' 1 Pet. iii. 18. And Jesus said, 'If any man love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him.' And again Christ saith, 'You have heard how I said unto you, I go away and come again unto you; if ye love me ye would rejoice.' John xiv. 23. 28. He that hath an ear to hear, let him hear.

And where did ever the apostles take bread and wine in remembrance of Christ's death in the flesh, after they had said, though we have known Christ after the flesh, yet now henceforth know we him no more, (viz. after the flesh.) 2 Cor. v. 16.

And now you Papists, that call yourselves Roman Catholics, that is, universal, and yet you did say in a dispute, that you had not the same power and holy ghost that the apostles had in the primitive times; and yet you do say after you have consecrated bread and wine, it is the body of Christ, both his flesh, blood, and bones, yea, the very whole Christ; and yet when so made, he hath no legs, hands, nor mouth, and can neither speak, hear, see, nor go! And why cannot you make a virgin Mary, the mother of Christ, as well as make a Christ? and a St. Peter of bread and wine, as well as a Christ; and set him up in a chair, as well as set up a pope in Peter's chair, as you call it?

And is not this a strange juggling, that you should turn wine into blood, and bread into flesh, bones, and sinews? This is as strange a miracle as ever was heard of in the world, wrought by an unclean ghost; for some Popish priests confessed, in a dispute with some Quakers, at Thomas Apostles in Gerrad Robert's house, when it was asked you, whether you had the same holy ghost as the apostles had, and you de-

nied it, and said, it was presumption to affirm any such thing; and then it was said unto you, then it was not like that you should be led into all truth. In what could you pray, and in what was your fellowship? It could not be but in the unclean ghost, which led out of all truth, for the holy ghost led the apostles and the church of Christ into all truth; and they prayed in the holy ghost, and had fellowship in the holy ghost. And the apostles, and the church of Christ never did say nor pretend, that with the holy ghost, they could turn wine into blood, and bread into flesh, bones, and sinews, and then say it was the whole Christ, and eat him when they had done; and they that would not believe it, to burn them, as you Papists have done who pretend to turn wine into blood, and bread into flesh, bones, and sinews, and say it is the whole Christ, which could neither speak, see, nor go! Strange monster makers, with your unclean ghost, and when you have done you eat him! And when we have said unto you, and desired you to try your Christ, whether his flesh and blood will not corrupt; to have part of the wine and the bread you consecrated, locked up with the unconsecrated in a cellar, and seven Protestants, and seven Papists to keep watch over the cellar, and if the consecrated did corrupt, mould, and die, as the other, then you should turn to us; but if it prove immortal, and the very flesh, blood, and bones of Christ, then we would all turn to you, and this would bring truth to light, and honour to God; for you have burnt and put many to death, because they could not believe in your great miracle and monster, that you have made with your unclean ghost. For we are in the Catholic faith, set up in the apostles' days, which Jesus Christ was and is the author and finisher of, and we are redeemed not with corruptible things, but with the precious blood of Jesus Christ, as of a lamb without blemish and without spot. And the apostle saith, 'Christ's flesh did not see corruption, and though he was crucified, nailed to the cross, and his side run into with a spear, and dead and buried, and was three days and three nights in the sepulchre, yet his flesh saw no corruption, and did not change; for the apostle saith, 'The Lord did not suffer Christ, his holy one, to see corruption.' 'And therefore,' it is said, 'did my heart rejoice, my tongue was glad: moreover also, my flesh shall rest in hope,' whom God raised from the dead to sit upon his throne, and his flesh saw no corruption. Acts ii. 26, 27. 31, 32. And therefore now you Papists, come out and try your great monster and miracle, as before.

XIV. The trial of the Pope's Spirit.

Will the pope let the Protestants have their meetings peaceable in France, Spain, Portugal, Italy, and Rome, and in all the cities or do-

minions, where he, or his have power? If that he, or his, do desire that his people should have their meetings peaceable in the nations, kingdoms, cities or governments, where the Protestants have the power; come let us see if he hath so much holiness, or infallibity, to do unto others, as he would have others do unto him? I say to do unto others, as he would have others do unto him, that is, to let others of a different persuasion from him have their liberty, as he would have his, seeing they all profess Christ in words, as before; if not, he is below the law and the prophets, and short of a christian; and if his actions be below the law, and the prophets, and christianity, it is then a shame to talk of infallibility and holiness.

XV. Concerning the kingdom of God.

The law and the prophets were until John, who was the greatest prophet born of a woman, but the least in the kingdom of God is greater than John; and since John Baptist the kingdom of God is preached, and men do press into the kingdom. So the everlasting kingdom of God is the end of the law, and the prophets, and John, for the everlasting kingdom of God stands in righteousness, and peace, and joy in the holy ghost, which the law, and the prophets, and John called for, and was held forth by them in figures, types, and shadows, and John ran before and prepared the way to the kingdom; and they that are in the kingdom are in the substance, and in the end of the law, and the prophets, and John's ministration, and are in the end of all things that do change; for the kingdom of God is everlasting, and doth not change.

Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his house, whose house we are, that be children of heavenly Jerusalem. For Moses was over the house of Israel with their figures and shadows; but Christ Jesus, who is the substance, is over his great spiritual house; who hath all power in heaven and earth given to him, who doth enlighten all their spirits in the house or tabernacle of fallen Ádam, which light is the life in Christ, by whom Adam and Eve were made, and all things that were made, were made by Christ. For Aaron did light the outward candles and lamps in the outward tabernacles that were made with hands. But Christ the great prophet, priest, bishop, and shepherd, doth enlighten the spirits of men, the candle of the Lord, in their tabernacle not made with hands, with his true heavenly divine light, which is the life in himself, the word, by whom all things were made, as before. So Christ is over his great house, an enlightener, a quickener, a saviour, a redeemer, a counsellor, a leader, a captain, a prophet to open, a shepherd to feed, a bishop to oversee, and a king and lord to

rule, order, and govern in his great spiritual house, which he is the head of: and a father that doth take care of his great heavenly and spiritual house and family; and he shall reign over the house of Jacob for ever, and of his kingdom there is no end. Luke i. 33. And you do read that some would not have Christ to rule over them, and what became of them that said, 'We will not have this man to rule over us!' Luke xix. 14. But these were not of the house of Jacob, the second birth; but of Esau, that profane person's birth, or nature.

For all the outward pleasures, delights, lightness, wantonness, vain glory, and profaneness, will perish and come to naught, with all foolish jesting, and idle vain talk, and idle words are judged, and will vanish away like smoke, and all unholiness, unrighteousness, and ungodliness, looseness, debauchery, uncleanness, proud boasting, loftiness, and haughtiness is judged out of the kingdom of God and Christ.

'For behold a king shall rule in righteousness.' Isaiah xxxii. 1. And his sceptre is a sceptre of righteousness; and the Lord shall reign for ever unto all generations: praise ye the Lord. And by Christ kings do rule, and princes do decree justice, and all the judges of the earth. And Isaiah xi. 10. and Rom. xv. 12. There shall be a root of Jesse, and he that shall arise to rule over the Gentiles, in him shall the Gentiles trust; therefore praise the Lord all ye Gentiles, and laud him all ye people. Psalm cxvi. 1. For Christ in you is the hope of glory, and Christ is to dwell in your hearts, to wit, the saints, by faith, saith the apostle; for Christ is the same to-day as he was yesterday, and so for ever. And Christ Jesus is made an high priest for ever, and again, 'Thou art a priest for ever. For the law made high priests which have infirmities; but the word of an oath which was since the law, maketh the son, who is consecrated for evermore.' And Christ saith to John 'I am he that liveth, and was dead, and behold I am alive for evermore.'

So Christ hath set up his kingdom, which shall never have an end, and all power in heaven and in the earth is given to him; and the saints that are born again do see his kingdom, and press into it, and are heirs and possessors of it.

And they that do sing the song of Moses, and of the Lamb, said that he is king of saints. And Hezekiah said, 'Thou art the God, even thou alone of all the kingdoms of the earth.' So not only of the kingdom of Israel, but of all the earth. And the good seed are the children of the kingdom; but the tares, that the wicked one, the devil soweth, are the children of the wicked one. And 'no man having put his hand to the plough, and looketh back, is fit for the kingdom of God.' Luke ix. 62.

And when that Jesus perceived that they would make him a king by force, he departed into a mountain himself alone. John vi. 15. For Christ was anointed king by the Lord, and so he knew that he needed

not be made king by man; for Zechariah in the 9th chap. saith, 'Fear not daughter of Sion. (John xii. 15.) Behold thy king cometh upon an ass colt.' And was not this fulfilled when Christ came? But it was their spiritual king, and they would not have him to reign in spirit.

And Nathaniel called Christ the son God, and king of Israel. And the apostle tells the Colossians, that they were translated into the kingdom of God's dear son. Col. i. 13. 'To the King eternal, immortal, invisible, the only wise, be honour and glory, for ever, and for ever. Amen.'

Here is an immortal, eternal, invisible King, and is known by his invisible holy spirit, and rules in the hearts, and in the kingdom of heaven in men and women, who is the only potentate, the King of kings, and Lord of lords, and hath immortality, and dwelleth in the light. And John said, 'that he was in the kingdom and patience of Jesus Christ, when that he was in the isle of Patmos; and that Christ the first begotten from the dead, he is the prince of the kings of the earth, and has made us kings and priests spiritual, unto God his Father, to him be glory and dominion for ever and ever. Amen.' Rev. xix. 16. And upon Christ is written a name, that he is 'King of kings, and Lord of lords;' and they that see this name, and the writing, it is with a spiritual eye. G. F.

END OF VOL. VI.

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